

kingdom for more than a third of a century? Thousands upon whom the yoke of Christ has rested so long, and who have borne off the kingdom, are judged and found fault with by some who probably were baptized last summer or but a short time ago. You know that this is so, you are witnesses to the truth of what I am saying, for you hear it yourselves. Now, who are they who will be one with Christ? If I were to tell the truth just as it is, it might not be congenial to the feelings of some of my hearers; for truth is not always pleasant when it relates to our own dear selves. You take some of those characters to whom I have referred to-day, who want us all to be of one heart and of one mind, and they think we cannot be so unless we all have the same number of houses, farms, carriages and horses, and the same amount in greenbacks. There are plenty in this Church who entertain such a notion, and I do not say but there are good men who, if they had the power, would dictate in this manner, and in so doing they would exercise all the judgment they are masters of; but let such characters guide and dictate and they would soon accomplish the overthrow of this Church and people. This is not what the Lord meant when He said: "Be ye of one heart and of one mind." He meant that we must be one in observing His word and in carrying out His counsel, and not to divide our worldly substance so that a temporary equality might be made among the rich and the poor.

You take these very characters who are so anxious for the poor, and what would they tell us? Just what they told us back yonder—"sell your feather beds, your gold rings, ear rings, breast pins, necklaces, your silver tea spoons or table spoons or anything valuable that you have in the world, to help the poor." I recollect once the people wanted to sell their jewelry to help the poor; I told them that would not help them. The people wanted to sell such things so that they might be able to bring into camp three, ten or a hundred bushels of corn meal. Then they would sit down and eat it up, and they would have nothing with which to buy another hundred bushels of meal, and would be just where they started. My advice was for them to keep their jewelry and valuables, and to set the poor to work—setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessities of life.

A great many good men would say to me "Br. Brigham, you have a gold ring on your finger, why not give it to the poor?" Because to do so would make them worse off. Go to work and get a gold ring, then you will have yours and I will have mine. That will adorn your body. Not that I care anything about a gold ring. I do not have a gold ring on my finger perhaps once in a year. You who are poor and want me to sell that ring go to work and I will dictate you how to make yourselves comfortable and how to adorn your bodies and become delightful. But no, in many instances you will say "we will not have your counsel, we want your money and your property." This is not what the Lord wants of us.

There was a certain class of men called Socialists, or Communists, organized, I believe, in France. I remember there was a very smart man by the name of M. Cabot came over with a company of several hundreds. When they came to America they found the City of Nauvoo deserted and forsaken by the "Mormons," who had been driven away. They set themselves down there where we had built our fine houses, and made our farms and gardens, and made ourselves rich by the labor of our own hands, and they had to send back year by year to France for money to assist them to sustain themselves. We went there naked and barefoot, and had wisdom enough, under the dictation of the Prophet, to build up a beautiful city and temple by our own economy and industry without owing a cent for it. We came to these mountains naked and barefoot. Are you not speaking figuratively? Yes; I am; for it was only the figure that got here, for, comparatively we left ourselves behind. We lived on rawhide as long as we could get it; but when it came to the wolf beef it was pretty tough. We lived, however, and built a fort, and built our houses inside the fort. Then we commenced our gardens; we planted our corn, wheat, rye, buckwheat, oats, potatoes, beets,

carrots, onions, parsnips, and we planted our peach and apple seeds, and we got grapes and strawberries, and currants from the mountains. The seeds grew and so did the Latter-day Saints, and we are here to-day.

I am not unfrequently asked the question, "What induced you to come to this desert sterile country." Sometimes my answer is: "We came here to get rid of the so-called Christians." This is somewhat of a stumbling block to them, they do not know how to understand it. They could understand it if they had been with us and had seen the Methodists, Baptists and Presbyterians leading on the mob to rob, plunder, and destroy as I have seen them. Do you think we came here of our own choice? No, we would have stayed in those rich valleys and prairies back yonder if we could have had the privilege of inheriting the land for which we had paid the government our gold and silver; but we could not, so we came here because we were obliged to. And now we are gathering, gathering. Did you ever read in the New Testament that the kingdom of heaven in the last days would be like a net cast into the sea which should gather all kinds—the good and the bad? If this is not a proof to the inhabitants of the earth that this is the kingdom of God, why, there is abundance of other evidence to prove it. But this is one true evidence to all the inhabitants of the earth—we are gathering the good and the bad of all kinds. The good I expect will improve until they are gathered into the garner, and the bad will be cast away, thrust overboard.

Now, I want to come back to a subject upon which I have already touched. I want to hit somebody or other. Will you remember it? Never, from this time henceforth and forever, sustain a man, men, a people, a community or anybody that operates against or forsakes the Kingdom of God. Do you know what I call them, or have you forgotten what I said about the poor of this world? The Lord has chosen them, it is true; but He has not chosen the devil's poor nor the poor devils. They who forsake or operate against the Kingdom of God are what I call poor, miserable devils. That is a harsh expression, especially to come from the pulpit; but I built this stand to say just what I pleased in it. Who among the people of the world can dictate for themselves? They want to be talked to, guided, directed, pampered and caressed like little children. This people also do. How many are there here who, if they had stayed in their native land, would ever have owned a chicken or a sixpence, who now have a good house, farm, garden, orchard and a carriage to ride in? There are hundreds.

Shall I make an application of this? If you please I will. The Lord owns the heavens and the earth, all things are His, and He delights to give them to His children, and He would much sooner that they should enjoy the good things of the earth than that they should not do so, if they would use them for the accomplishment of His purposes. It would cheer and comfort His heart to see all the Latter-day Saints combined in their efforts to promote His kingdom instead of promoting the kingdoms of this world. But we are but children, and the Lord is merciful, gracious and longsuffering to His people and to all the inhabitants of the earth. We are all His children; saint or sinner, it makes no difference. Every son and daughter of Adam and Eve that ever came on this earth is the offspring of that God who lives in the heavens whom we serve and acknowledge. How merciful He is to His children! To see the wicked flourish like a green bay tree; and see the nations of the earth that oppose Him, set at naught all His counsel and will have none of His reward, and spurn His servants, yet see how merciful He is to them. But let me say that the time is now at hand when the chastening hand of the Almighty will be upon the nations of the earth. He has commenced His work. Through His kind providences He has ordained that it should commence here where it commenced in the morning of creation. On this continent He will wind up His work; from here He will send the gospel of Jesus Christ to the uttermost parts of the earth, and woe to the nation that rejects it, and that persecutes and slays His servants; they will have to pay the debt.

I can make a just comparison between the nations of the earth and the children of Israel. Of all the hundreds of thousands who left Egypt, and who were

over twenty years of age, who crossed the Red Sea, and traveled in the wilderness, two only were permitted to go into the land of Canaan. This was in consequence of their transgressions, and the Lord cut them off in the flesh that He might save them in the day of the Lord Jesus. So it will be with all the nations of the earth. Some few will be saved; but to use scripture terms, very few will escape the punishment of the lake that burns with fire and brimstone. The Lord is merciful, but, when He comes to His Kingdom on the earth, He will banish traitors from His presence, and they will be sons of perdition. Every apostate who ever received this gospel in faith, and had the spirit of it, will have to repent in sackcloth and ashes and sacrifice all he possesses, or be a son of perdition, go down to hell and there dwell with the damned; and those who persecute and destroy the people of God, and shed the blood of innocence, will be judged accordingly.

Now, if you will please to hearken and hear, you Latter-day Saints, do not spend another dollar with an apostate, neither in this city nor any other. Will we purchase from outsiders? Yes, and call them ladies and gentlemen because many of them are the friends of God if they did but know it. There are plenty in the world who want to be, but very few come here except these apostates who would sap the fountain of the Kingdom of God and destroy all that is virtuous and truthful on the earth, like many others who never come into the Church. Let them alone. Will you sell them your wheat? No, sir; if you do—but remember you can do just as you please. I will not injure you, nor speak, nor even think evil of you; but my prayer will ever be, "O God, the Eternal Father, I ask Thee, in the name of Thy son Jesus Christ, to save the righteous, and let the wicked and the ungodly go to their place and share the reward of their doings." I will lift my heart to God in your behalf who feel to build up the kingdoms of this world. You say this is harsh. No; it is not; it is good policy, to say nothing about religion. Is it not good policy to trade with and support our friends? If you go to London, Paris, the German States, or even in America do you ever hear a Catholic found fault with for trading at a store owned by a Catholic? And the same is true with regard to the Church of England, Methodists or any other society. It is good policy and economy to sustain each other. Then why is it not so with the Latter-day Saints? It is so, and we will do it, so help us God. We are here because there was no other place on the face of the earth where we could go and be safe; but here we are all right, and here the Lord designs that we should stay. By and bye we shall hear the locomotive whistle, screaming through our valleys, dragging in its train our brethren and sisters and taking away the apostates. "Will not our enemies overslaugh us when we get the railroad?" No, ladies and gentlemen. Do you want to know what will take every apostate and corrupt hearted man and woman from our midst? Live so that the fire of God may be in you and around about you and burn them out. But if we mingle, fellowship, shake hands with and think they are as good as anybody, the Lord says: All right, you may try it until you are tired. But the Lord has said that He will gather the pure in heart; they shall come by thousands and "The chariots shall rage in the streets, they shall jostle one another in the broadways; they shall seem like torches, they shall run like the lightnings." I do not know what the prophet referred to here unless it was one of those engines. But the Lord will gather up His people, and fill the land of Zion with those who love and serve Him, and will waste away the wicked and the ungodly.

I can say to you, Latter-day Saints, I will guide you in the way of truth if you will be guided, and I will tell you how to save yourselves spiritually and temporally.

May the Lord bless you. Amen.

THE Topeka Leader says that in Wa-baunsee county, Kansas, on the farm of John Cotton, three miles south of Wamego, during the recent shaking, the earth opened and water was thrown out of the opening in considerable quantities. At another place not far distant from the above, the earth opened and fire and smoke issued out.

IN Canada there are seventy-three gold mines, employing 708 miners. The yield of gold for the past three months is valued at \$690,975.

[SPECIAL TO THE DESERET NEWS.]

## By Telegraph.

Petrolia, Canada, 5.

By an accidental fire on the 3d, ten wells were destroyed with all their machinery, tanks, &c.; loss, \$80,000.

New York, 5.

The Cork Examiner, July 25, says every indication points to the certainty of war between France and Prussia. A council of war is at the present moment being held in Russia between the staffs of the armies of Russia and Prussia, under the presidency of the Czar himself. Plans of the campaigns suggested by the probable coalitions between France and other states were under consideration. It is further asserted that Prussia is eager to begin war immediately, before France has got into attitude; Russia however inclines to postponement, which does not make the strife it defers less inevitable.

Julesburg, 7.

The Indians yesterday destroyed the railroad track six miles west of Plum Creek, captured one train and killed the engineer, fireman and brakeman. They also attacked a party that were on their way to repair the railroad and telegraph line, killing two of them and wounding two others.

The Western Union telegraph lines are down east of Fort McPherson; a party left that place yesterday to repair them, and have not been heard from since; another party will go to their assistance this morning.

Two hundred Indians crossed the river yesterday nine miles west of Bishop's Ranch, and told the operator and the five men with him to sleep once more, then go to Fort McPherson.

Indians have destroyed the telegraph lines for some distance and carried off the wire near Mud Springs, between Julesburg and Fort Laramie, and still have possession of that country.

Great Salt Lake City, 7.

The South Pass and Sandy stations have been burned by Indians and the lines destroyed. The lines are also torn down at Pacific Springs. The Sandy operator has returned to that place, accompanied by a small party of miners, and reports that the miners will go back, unless a stronger force should come from the west, as about 100 Indians were seen there yesterday, and Indian sign is fresh all about them. There is a party of miners now at the South Pass mines; their number is not known.

Julesburg, 8.

We have the following particulars of the capture of a train lately reported: The Indians caught a party of five men with a hand car, going to repair the telegraph line, and killed three of the men and wounded one, and the other escaped. They then managed to throw a freight train, coming west, off from the track, and then pounced upon the train men, killing all except the conductor; then they burned the whole train and contents.

No trains have yet passed the break. A passenger train, due here yesterday, is expected this evening. No trains left here yesterday or to-day. We hope to get the road open to-morrow.

AFFAIRS IN ITALY.—A correspondent of the New York Times, writing from Florence, says:

The Papal Government seems to be finally aroused to the necessity of making a vigorous effort to put a stop to the brigandage which has at last assumed an audacity which defies all law. The *Giornale di Roma* publishes an edict, which says that whosoever will hand over to the authorities a brigand alive shall receive a reward of 3,000 francs, and if he be the chief of a band, double that sum. A premium of 2,500 francs will be given to any one who kills a brigand, and in case he be a leader, 5,000 francs. Sums of 200 and 300 francs will be given to whosoever may furnish trustworthy information, so that officers of the law may be put on the track of brigands or their accomplices. A brigand who delivers up to the authorities, dead or alive, another brigand shall receive full pardon and a reward of 500 francs. If a chief is delivered up, the reward will be doubled. Whosoever obstructs or hinders in any way officers in the pursuit of brigands, shall be condemned to ten or fifteen years imprisonment in the galleys and if arms are used the imprisonment shall be death. So the hunt goes on like that of wolves and bears in the forest of a new settlement.