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DISCOURSE

BY

ELDER WILFORD WOODRUFF,

In the 15th Ward Meeting House, on Sunday evening, June 13th, 1880.

REPORTED BY GEO. F. GIBBS.

I HAVE spent but very little time in Salt Lake City on the Sabbath day since my return from the south; Saturdays and Sundays I have generally spent the time attending our Quarterly Conferences abroad. I have felt as though I would like to visit the people in a ward capacity as far as I have opportunity, and I thought I would call down and visit our friends of the 15th Ward this evening.

I have been very much edified in listening to Bro. Morgan, and I consider he has a correct idea of the state of our country, and also with regard to the events that await us, as a people, and also this generation. Part of Bro. Morgan's remarks remind me of my first mission, especially that part describing the manner in which the missionaries in the Southern States travel. The ground that Bro. Morgan has been traveling over, I traversed through the winter of 1834-5 and the year following; and I could not help contrasting, in my own mind, while listening to him, the manner in which he and his brethren travel, with the manner in which I and others traveled in the early days. You who have read the Doctrine and Covenants understand that some of the revelations therein contained were given unto us at that time. The first missionary labor I performed in this Church was done by commandment, without purse or scrip. My first mission after I went up to Zion's Camp was through the Southern States. I called upon Bishop Partridge, who was our first Bishop, who was then in Missouri, Clay County. He said he wished some of the elders to go into the Southern country. I asked him a few questions, some of which were these: "Where do you want me to go?" He said, "I would like you to go through Missouri into Arkansas." Said I, "Jackson County lies directly in our road, is it your advice that we go through Jackson County?" He replied that he had not faith enough himself to travel through Jackson County; but that if we had we might do so. You, perhaps, will remember that we had just been driven out from there, and it was as much as a Mormon's life was worth to be seen in Jackson County. I said to him: "Bishop Partridge, shall we go without purse or scrip?" He said, "I have not got faith enough to do it myself, if you have you can try it." I was a boy, and I must say—not that I have any fault to find with Bishop Partridge, for he was a good man—that he did not encourage us much. We had the commandment of God on this point, to go without purse or scrip, on the one side, and the Bishop's advice on the other. I said I would not take purse or scrip, because the law of God forbid it. I and my companion started out. In going through Jackson County we dared not call upon anybody, and being hungry, we went into a corn-field and took the ears of corn and eat the corn like horses, without grinding, though some of it we pounded. We continued our way South, and having no money, after leaving Jackson County we begged our bread from door to door; and when we asked for something we always received it, and we were never turned out of doors. I refer to these things because they come to my mind, and cannot help contrasting in my own mind how different things were forty five years ago from what they are to-day. Brother Morgan has been telling us how they travel in the South, and I can bear testimony to what he has said, that when a man goes forth trusting in God he gets along fully as well, feels better, and generally has as good success as the man who goes into the missionary field with his pockets full of money.

I traveled through Arkansas, and had quite an experience. I had visions and dreams to warn me of danger and to encourage me in my labors. In one instance, a man came towards me, intending to kill me; the circumstance was shown me in a vision the night before. A mob of thirty men was raised, and they swore they would ride us on a rail, and tar and feather us, and then hang us. My companion was in favor of leaving the country; but I told him I was going to stay there at the risk of my life. When the mob approached us, the leader came forward with the intention of killing me; the consequence was precisely as had been shown me in my vision—when he got to where I was he fell dead at my feet; and it was not more than ten days when twenty of this mob took sick and died—all done by the same power and by the destroying angel who is both powerful to save or destroy. We remained there until we saw the literal fulfilment of what had been shown me in the night vision. I held the office of a priest, while my companion was an elder, and you know how a person would feel in those days if he rebelled against a man over him in the priesthood. I did so, and it was the only time in my life that I ever attempted to do such a thing. When my partner told me he was going to leave, I told him that he should not do so, neither would I; and I persisted in holding him there for two weeks. During this time we witnessed the hand of the Lord in preserving our lives and in slaying our enemies, and now was the time for us to go to work, but which we did not do; in that we did wrong, for after remaining there two weeks, my companion said he would not stop any longer, and I dared not stay there alone, and therefore we left. If we had remained, after the door had been thus opened, I have not a doubt but what we would have raised up quite a large branch of the Church. But my companion did not wish to stop longer, the only ordinance he administered during this mission was to baptize a man and woman who received us, Father and Mother Hibber, who believed in the divinity of the Book of Mormon. The man who was struck dead at my feet was Mr. Akeman, who lived in Jackson County, Mo., during the persecutions, and buried his wife there. He had several sons six feet high. The old gentleman passed through much, and then apostatized and went to Arkansas and settled there. It would have been better for him to have kept the faith, for he did not live long after he got there, and I do not think he got much glory either. After our two weeks' experience in this place the whole neighborhood seemed ready to receive the gospel, and if I had stopped there, I am satisfied that I could have built up quite a church. It is true, being a priest, I could not have confirmed believers after baptising them for the remission of their sins, but I could have baptized them and administered the sacrament.

Leaving this place, and having no money to travel, we went to Arkansas River, and there dug out a canoe from the trunk of a cottonwood tree, and paddled ourselves a distance of one hundred and twenty-five miles down the river. The first day we made about forty miles, and stopped over night with a poor woman who lived in a log cabin without a floor. She gave us supper and breakfast, and also a piece of johnny-cake and pork, which we took along. That day we went down to the Dardanelles, and stopped over night in a big tavern, which was unoccupied. There was not a man within twenty miles, and when we inquired what was the matter, we were told the place was haunted. We tied up our canoe, took our lunch, asked a blessing on it and ate it. After dark we went to bed, and I slept soundly, on one of the best of feather beds, (in a dream,) at my father's house, and it is hardly necessary for me to say, nobody haunted us or disturbed our slumber in the least.

After a good night's rest we went on to Little Rock and tied up our canoe. After visiting hero, we went on to where a man named Jones lived, where we left our canoe, and preached the next day. We then walked back to Little Rock, and taking the old military road, started to cross the Mississippi swamp, which was, the most part of it, covered with water from the place we started to Memphis, Tennesee—a distance of about one hundred and eighty miles. We had to wade through mud and water sometimes knee deep, which had the effect of giving me an attack of rheumatism, which crippled me. My companion was in good health and wanted to hurry on, so we parted; he left me resting on a log. I was now alone, lame and without food, in a swamp, some thirty-five miles from the nearest house. In considering the situation, and being all covered with mud, I could not help laughing at my condition—my companion leaving me sitting on a log in a swamp, thirty-five miles from any house, without food. I did not see my companion again for two years. But, withal, I knew I needed assistance, so when my companion had gone out of sight I knelt down in the water and prayed fervently to the Lord to heal me, so that I could continue my journey. I felt the operation of the Holy Spirit upon me; I arose from my kees, the pain having left me. I then went on, bearing testimony to a family here and there wherever opportunity presented itself. When I came to Memphis I was there without any money. I went to the best tavern in the city, which was kept by a Mr. Jackson. I told him of my financial condition, and asked him if he would keep me over night. Said he, scanning me from head to foot, "What is your calling?" I said, "I am a preacher of the gospel." He looked at me again and burst out laughing, and then said: "You look like one." [Laughter.] I could not take any exceptions, because the ministers of the various denominations, in traveling over the country, were furnished with a good saddle horse, they always had money and wore good clothes. And the idea of a man who had waded through mud and water, and partly crippled through rheumatism, claiming to be a preacher, I could not blame him for laughing at me; in fact, I could not help laughing myself. Mr. Jackson rather suspected me; I believe he thought I was one of Murvill's Clan—a set of men who were stealing negroes and killing men. He asked me then: "How shall I know that you are a preacher?" I put my hand into my pocket, took out a paper and presented it to him, telling him at the same time that that was my license. After reading it over, and still keeping up his laughing spell, he said: "But how shall I know that this is a genuine certificate? Will you preach?" "For mercy's sake," said I, "don't set me a preaching." And it had the effect of making him feel quite curious to hear me. He took my valise out of my hand, saying that I must preach. I was invited into the house, and while I was resting and waiting for supper, Mr. Jackson sent all over town and invited the "upper ten" to come and hear a "Mormon" preach; and while I was eating supper they came, dressed in silks and satins and broadcloth, and before I got through the house was full of people, who sat looking at me, no doubt expecting to be highly entertained. Supper over, the landlord intimated to me that they were ready to hear the preaching. I told him I was ready to preach to them. He then set me in a corner, where I was guarded by about a dozen men, who would have prevented me from jumping out of the window, in case I had made the attempt to do so. I had a Bible and a hymn book. On opening the book, I asked if some one would kindly lead in singing, that I did not possess the gift of singing. At this my congregation burst out laughing. When this subsided, I knelt down and offered prayer, and then preached to them for one hour and a quarter; I had the best attention, the Spirit of the Lord rested mightily upon me, and I have always thought that I preached that evening one of the best sermons I ever preached in my life. The people seemed to partake of the spirit that rested on me, and I think I revealed to them their private life as clear as it was ever shown to them; and I knew this, because I could read them as they sat before me. When I got through I was left standing alone; and in a short time the house was cleared, and the landlady came and showed me to bed. Where I slept was an upper room next to a wholesale store; and in the next room was a company of men discussing the merits of the sermon, and the partition being of board, I could hear all that was said. Among other things, I heard one man saying: "Jim, how in h—ll did that stranger know what you were about?" After talking considerably they began to dispute among themselves, when one of them said, "Let us have the preacher up to decide it." "No," said the landlord, "we have had enough of him for one night." I went on to Middle Tennessee and labored there one year, and preached and baptized a great many people before I was ordained an elder. I afterwards was ordained an elder by Warren Parrish, and a seventy by D. W. Patten. I ordained Brother Smoot and Benjamin Clapp elders. All my traveling was done without purse or scrip; and God was with me, although a young man, and revealed unto me his mind and will.

And here let me say to our young deacons, teachers and priests, I had as much of the power of God with me, and was blessed with as much of his spirit, while I held the Aaronic priesthood as when an apostle. I had as much of his power to help me to preach and to deliver me from the grasp of my enemies as I ever had since. I say this for the encouragement of our young men and our boys who are called to the priesthood; and I would say to them, fill your position, magnify your calling in humility before God, and seek after him in your youth, and also seek to prepare yourselves for future usefulness in the great work which lies before you, and the Lord will work through you, making you honored instruments in helping to bring to pass his great and eternal purposes with regard to the salvation of mankind and the overthrow of wickedness in the earth.

While it occurs to me I will relate one little circumstance which took place after I had been out two years. Elders David W. Patten and Warren Parrish had been laboring together in Tennessee. Elder Patten had returned to Kirtland, leaving Brother Parrish in charge of the branches of the Church throughout the Southern country. And while laboring under Brother Parrish, and still holding the Aaronic priesthood, I received a letter from Joseph Smith and Oliver Cowdery, informing me that they wished Brother Parrish to come home, and me to remain in charge in his stead; and among other things, Brother Joseph said to me, "I will promise you, in the name of the Lord, that by so doing you shall lose no blessing that would otherwise be conferred upon you." Just before Bro. Parrish left he ordained me an elder, and during that year after Bro. Parrish left I baptized some thirty persons. When I received the letter referred to from the Prophet Joseph, I was in Brother Smoot's house; he was there and had read my letter. I remember how well I felt at the promises that had been made to me; and when bedtime came I retired to the small room which I occupied, shut the door, and soon received a heavenly vision. Here let me say with regard to seeing visions; when Joseph Smith received the visitation of Moroni, Peter, James and John and others, they came and talked with him as one man talks with another, face to face. In other cases men have been wrapt in vision, as, for instance, Paul, when describing his state, said that he did not know whether he was in the body or out of the body, but he saw and heard things not to be uttered. And it was so with me; I could not tell whether I was in the body or out of the body; but one thing I do know, I was not asleep. I saw a great many things in that vision which were truly wonderful. I saw the resurrection of the dead; I saw the sun turned to darkness, and the moon to blood, and the stars from heaven fall. I saw seven golden lions sit in the heavens as burning brass, and the angel told me that they were representatives of the different dispensations. These are things I hardly ever talk about, and I only do so now because it is in the line of my remarks, and because they come to my mind. If I had been a painter, the next morning when I awoke, or even to this day—as the scene has a lasting remembrance on my mind—I could have sat down and portrayed these glorious things; they made a much stronger impression on my mind than if I had learned them from books. I name this to show you, my young brethren, that it makes no difference what office a man holds, or what his condition in life may be, as long as he trusts in the Lord and he magnifies the office he holds, no matter what may be that calling. This was the manner in which we traveled in early days, and we had joy in our labor, the Lord blessing us with souls for our hire. I traveled all over the country, comprising a circuit of some three hundred or four hundred miles, and labored there two years. I built up a number of branches of the Church, and among others I baptized a Campbellite preacher and a good many of his flock. When I returned to Kirtland I took Brother Smoot with me; I was there when the endowments were given in the winter of 1836-7, and received many blessings at the hands of the Lord. In this respect I certainly realized the fulfilment of the promises made me by the Prophet Joseph when I was requested to remain in the Southern country to take charge of the branches of the Church in that land.

I was in Kirtland at the time of the great apostacy, which some of you have read of in the history. Men have asked me why men who have borne the apostleship have apostatized. I would ask, why do men apostatize to-day? Because they set their hearts upon the things of this world, which in time alienate them from God and from the duties of the holy priesthood; and this was the case with them. The key to this matter may be had by reading the letter written by the Prophet Joseph when confined in Liberty Jail; it plainly states why men apoftatize. Many are called, but few are chosen. And why are they not chosen? Because they set their hearts too much upon the things of this world, and aspire to the honors of men. That was the case with some of the first quorum of the Twelve. I held in my hand a copy of the Book of Mormon, the truthfulness and divinity of which is attested to by the signatures of eleven men, and yet there was not one of these witnesses, excepting the three Smiths and Hiram Page, but what turned against Joseph. They did not deny their testimony to the truth of the Book of Mormon; on the contrary, they maintained their position in that respect to the last moment of their life; but they rebelled against and opposed the Prophet Joseph, and consequently they fell, and will be found under condemnation. When men undertake to use their priesthood aside from its legitimate purposes—the building up of the kingdom of God—the Spirit of God is grieved, and the heavens withdraw themselves, and then "amen" to the priesthood and authority of such men. It matters not who the man may be, or how great his influence in the community, he must sooner or later fall a prey to the devourer of souls. And on the other hand, when men holding this holy priesthood magnify it, it becomes a power and a key to them, and they have power before God and the heavens.

I was in Kirtland during that dark hour through which the Church passed. Brother Joseph hardly knew who his friends were when he met them, whether they were members of the quorum of the Twelve, high priests, seventies, the witnesses to the Book of Mormon, or any one else. It was the darkest day this Church has ever known, as far as the power of apostacy is concerned; and I hope and trust it will never again be repeated to the same extent, although men may continue to apostatize, when they forsake God and his cause. And while things were in this state, the Spirit of God said to me, leave this place, go to the islands of the sea and preach the everlasting gospel, and let the scenes in Kirtland take care of themselves. I had not taken counsel with anybody, but I went to Brigham Young and Brother Kimball and stated to them my feelings. Brothers Rigdon and Kimball said go. And afterwards Brother Kimball desired me to remain with him, and help him turn his house around. I stayed with him two days, and then started off on my mission, the results of which I have very briefly alluded to.

I also traveled through Canada in company with John Allen Hale and Milton Holmes, whom I chose as my associates. Bro. Hale was not what was called a great preacher, but was a good man, who could bear testimony to the divinity of the gospel we preach. I preached and baptized some in Canada. Bro. John E. Page was there at the time; he was afterwards chosen a member of the quorum of the Twelve, but was among those who afterwards apostatized. Traveling through Canada, I went through Oswego, took the canal and went to Connecticut to my father's house. I had not seen my parents from the time I embraced the gospel, a period of some five years. Before starting out on my mission, however, I went to see Father Smith, the patriarch, who blessed me and he gave me the promise that I should be successful in bringing my father's house into the church. When I called upon him I preached to him and baptized him and my stepmother and my uncle, Ozam Woodruff and wife and son and my step-sister, together with others who lived in my father's house.

I then went to Fox Island, where I organized a branch of the church. When we landed there at midnight we were entire strangers without a single penny. The first house we approached we found vacant; we went on to the next, where we were accommodated with a bed. The next morning I said to the lady, "Will you tell me if there is any religion on this island, and if so, what?" She answered, "the Baptist religion." "Have you a church?" "Yes, a Baptist church." "Have you a minister?" "Yes, a Baptist minister." And the minister lived near the Church, three miles from there, and we were directed to the place. We made for the place and got to the church in time for meeting in the afternoon. A deacon met us at the door. I told him to tell the minister there were two servants of God at the door who had a message to deliver to the people of that island. The minister kindly invited us up to the pulpit, which invitation we accepted, going up valise in hand. We were entire strangers and of course in that position, were the objects of interest to the congregation. The minister asked us what we wanted. We told him we wanted to preach to the people. When? This evening. After naming the hour and giving out the notice, he invited us to take tea with him at his home. When we got into the house, I took out the Bible, Book of Mormon and Doctrine and Covenants laying them one on the other upon the table, but said nothing. By and by he took them up and looked them over in silence. After pausing sometime I asked him if there was a schoolhouse in the island. He answered that there were five. "Are they free to preach in?" "Yes," I thought that was light, and said no more. He asked no questions. When the time arrived we went to meeting. I told the people the nature of our mission, and recited to them the history of the organization of the Church of God upon the earth; and then preached on the first principles of the gospel. When I got through Brother Hale bore testimony. We then gave out notices that we would hold meetings at certain hours in the various school houses, which appointments we filled. All this time the minister was engaged reading the Book of Mormon and the Doctrine and Covenants, and for days he walked his room till midnight, not knowing what to do, whether to accept our doctrines and thereby renounce his faith and lose his position, or to reject it. After considering the matter for ten days, during which time he was supplying our daily wants, he concluded to reject our message, and from that time he commenced to oppose us. But no sooner had he closed his door upon us that a sea captain invited us to his home. We went with him and succeded in baptizing him and his brother, and also commenced baptizing others. The minister seeing this and becoming alarmed, went to the south island to get a Mr. Douglas, a Methodist minister, to come and help him to oppose the Mormons. They combined together and held a kind of convention. I was present and heard this Mr. Douglas tell a great many falsehoods and also misquote Scripture. When they got through I charged them with telling falsehoods and misquoting Scripture, and announced that on Monday evening we would meet the people and ministers by way of answering to what had been said that night. The consequence was that I preached to this Baptist congregation and baptized every member that owned one dollar in the meeting house and we followed the Methodist minister to his home in the south island and succeeded in baptizing most of his congregation. These are little incidents in my early experience.

I have watched with a great deal of interest the results of the labors of Bro. Morgan in the Southern States, I myself having traveled over some of the same ground and been the means of bringing in the Church many people from that land, some of whom are alive and living in Utah to-day. Here are these Thomas that are here—Bro. Daniel Thomas is dead and I preached his funeral sermon. I baptized his father and mother, he was an old revolutionary soldier, who fought under Washington, and was between 80 and 90 years of age. When I laid my hands upon his head to confirm him a member of the Church, I told him that he would be gathered home with the Saints and be buried with them. This his son told me afterwards was the only thing that ever tried his faith, for he did not know the way the old gentleman would be gathered. The consequence was that Brother Thomas was with the first company who were gathered out of the southern country. When he got to Far West Father Thomas wrote to his son Daniel to come and take him to Far West, he went after him and carried him up to Far West; and three days after his arrival he died there and was buried. We say a great many things sometimes in confirming people when under the influence of the Spirit of God, that appear to the natural mind almost impossibilities, and which we do not understand ourselves, only as the Lord confirms them.

These, my brethren and sisters, are incidents of my experience while on my first mission. Joseph Smith, Brigham Young and the Twelve Apostles have met with similar things, for this is the way we had to travel in the early days. We always went without purse or scrip, leaving our families many times in the depths of poverty. We left our wives in poverty to go to England, after fulfilling the revelation given on the 26th day of April, at Far West, where, in obedience to the command of the Lord, we laid the chief corner stone of the temple. This was the only revelation in which God had given day and date requiring the Saints to fulfil a certain thing by a certain time. When that revelation was given, the bitter enemies of this Church connived together and swore by all the gods that if all the other revelations of Joe Smith's had been fulfilled, that that one should not be, because there was day and date to it, and they would see that it should not be fulfilled. You know the history of that, how that the Lord overruled so that every thing was brought to pass to the very letter.

We went to England and labored energetically, the Lord crowning our labors with great success. We baptized 7,000 people. I myself brought into the Church near 2,000, most of whom were brought into the Church in about eight months' labor in the Herefordshire mission. After spending one year in England with the Twelve, and establishing the Church there, we returned home in peace and safety.

Now, I want to say to my brethren and sisters, this is Mormonism; this is the way we have lived. You are in another condition; you have lived 40 years since that day—from 1840 to 1880. You are located in the Rocky Mountains, and you are filling these mountains with Latter-day Saints. You have got the kingdom of God, and the Lord is with you, and is very anxious that this people should build up this kingdom. In listening to Brother Pratt to-day preach to us, and when I read the revelations, and when I reflect upon that grand and glorious vision which God gave to Joseph, which marks out the destiny of all men; and when I consider that you and I have the power while here in the flesh to attain to the high and exalted position in the celestial kingdom of God, which is described in this Book of Covenants, I feel that our aims should be high, and that our privileges here on the earth are all that we should ask for. What are gold and silver, what are the monopolies of wealth which Brother Morgan has spoken of as existing in the east. What, I say, are the immense riches in the hands of a few men compared to the blessings of eternal life? Why, bless your souls, the men who wield this worldly power are, as a general thing, men that will go down to hell when they shall pass away; in fact, they are in the same situation as the man referred to by the Savior who wanted to build larger barns and storehouses, and of whom the Son of Man said, Thou fool, this night thy soul shall be required of thee. As I remarked to the Relief Society of Provo a week ago, so say I now, if I could live 1,000 years here in the flesh, and had to labor in poverty and hunger all the days of my life, and if by my acts and course of labor I could secure unto myself the privilege of having my wives and children with me in the morning of the first resurrection and could have them with me in my family organization in the celestial world, to dwell with me in that state and glory, I should feel amply repaid; it would more than reward me for any trials and inconveniences and troubles that I may have to endure here. As Brother Morgan has said to you so say I to this people to-night, the world know not the nature of the treasure we have, they never did nor can know while they reject the truth as it is offered to them. But while it is a painful thing to see men reject and oppose the gospel, and stand ready to persecute those who have been willing to sacrifice their all in order to proclaim it to a fallen world, I say, while this is painful enough to a considerate Latter-day Saint, it is not near so bad as when men apostatize and deny the truth; of all things under heaven I dislike to see, it is to see men who have once known the truth and seen the light, turn round and deny that which they have known and seen. I can bury Latter-day Saints, I can see my brethren and sisters laid in the silent tomb who have received of the ordinances of the House of God, and who have been true and faithful unto death, without feeling to mourn; but after traveling with men, as I have done, for years and years, and heard them bear record that they knew that this was indeed and of a truth the Church and Kingdom of God, and after being valiant for the cause for 40 years, then turn and deny all, deny God and every principle of life and salvation, in this there is something truly sorrowful.

Brethern and sisters, let us live our religion and keep the faith and labor to overcome the world. What Brother Morgan has said respecting the condition of our nation is true as God is true. This nation nor the world know not what awaits them neither do the Latter-day Saints unless they possess that spirit which partakes of the things of God and reveals them unto man. There are great changes at your door; there are great changes awaiting Zion; there great changes awaiting our own nation, and there are great changes to come upon Babylon. And the elements financial, social and political, which have been referred to this evening, will be used by the Lord to overthrow this powerful nation, and I know it, and bear testimony of it; although men generally know not, and seemingly care not to know, but I know the hand of God is in these things, and he will rule and overrule in these material matters, and although not interfering with men's agency, he will so order things that men will on natural principals bring about their own destruction and they alone will be to blame for it because their cup will be full. God says in a modern revelation that he is angry with none save those who refuse to acknowledge him in all things. The world of mankind does not acknowledge the hand of God in anything. The sins of this generation are ascending up, like smoke out of a pit, before high heavens, and the anger of the Lord is kindled against the wicked and ungodly, and his angels stand ready to receive the command to go forth and reap down the earth. This time must come sooner or later; the days of the reign and rule of sin and wickedness are numbered, and the destruction of the wicked will come upon them like a thief in the night when they shall be marrying and giving in marriage and engaged in all kinds of revelry.

The wicked do not seem to know that it is a fearful thing to fall into the hands of a jealous God. There are a thousand cases of murder to-day where there was but one when this Book of Mormon was translated and sent forth to the world, and a thousand cases of whoredoms and adultery where there was one then. In those days both law and virtue were respected and honored; but after this word had gone forth to the people and had been treated with indifference and rejected by them, the Lord commenced to withdraw his Spirit from them, until to-day it finds little, if any, place in their hearts, and as a consequence, Satan has control over them and they are fast ripening in iniquity, and the whole earth is ready for judgment; and there will be none to deliver.

Since my return from the south, the question has been asked me a number of times if I had received a revelation while in the south. It does seem strange to me that such a question should be asked. We have twelve Apostles and their counselors, who are upheld by the Latter-day Saints in general conference assembled, as prophets, seers and revelators; and is it a strange thing that they should receive a revelation? There are, say 5,000 Seventies in these mountains who hold the Melchisedek priesthood, as well as many thousands of High Priests and many thousands of Elders who also hold a portion of the Melchisedek priesthood, and is it a marvel or a wonder that God should give a revelation to anybody? What an idea! The marvel to me is that prophets and apostles should live at all without revelation.

If we build up the Kingdom of God we shall see the necessity of receiving constant aid from our Father and God to direct us in carrying out to fulfilment his great and glorious purposes.

The Judgments of God await the world and the nations that live to-day, when the inhabitants shall become fully ripe in wickedness. As the Lord lives all the revelations of God concerning them will surely come to pass. Therefore prepare yourselves, ye Saints of the latter-days, for that which awaits you; for judgments will begin at the House of God, and from there it will go forth to this and other nations as it has never before been known, until the whole earth shall be cleansed from wickedness and the way made straight for the coming of our Lord. I would repeat the counsel that has been sounded in the ears of this people for these many years. Let us live our religion and have the fear of God in our hearts. Some of us are not going to remain here very much longer; we will pass away, but we have boys and girls growing up who will carry on the great work of salvation and redemption which God is establishing in the earth. I have strong feelings for the welfare of our boys and girls. I look at the evils around them, which beset their pathway in life, which are the means used by the devil to overthrow them; and he seeks the overthrow of this whole people; and he will overthrow everybody that can be overthrown. Therefore, I would say, teach your boys and girls the principles of the gospel; teach them to pray unto God, to call upon him that his spirit may rest upon them and touch their hearts, that they may be led in the paths of righteousness, and thus be saved from the evils of the world. I am pleased to see so many of our young persons interest themselves in the principles revealed from heaven for our guidance and salvation, and hope and pray that they will continue in well doing, for upon their shoulders, as I have often said, must sooner or later devolve the responsibility of carrying on this work. I believe there are a great many of our sons and daughters in these mountains who will not taste of death, whose bodies will not lie in the grave, and they will live in the flesh until Christ shall come, to be caught up to meet him in the air. We have got to exercise faith in God and call upon him, and draw near unto him and thus prepare ourselves for the things which await us in life.

I feel as though I have said enough.

I pray God to bless you, and to bless the holy priesthood, the Apostles, the Seventies, the High Priests, and all who bear the priesthood in this generation. Let us maintain our integrity to God and live so as to be at last worthy of the high and exalted position that we are aiming for in the heavens, for to lose this through falling away, it would have been better for us had we never been born, and far better to have been taken away in our youth. It is a warfare all the time for man, woman and child; and that we may fight the battle of life, and overcome the world, the flesh and the devil, and be prepared for eternal life, is my prayer, in the name of Jesus. Amen.

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