

## REMARKS

By Elder George A. Smith, Bowery, Sunday Morning, July 26, 1857.

[REPORTED BY J. V. LONG.]

I arise this morning, my brethren and sisters, feeling considerable dependence upon your faith to give me ability to address you. The prayer of faith, of the righteous, availeth much, and if the Saints desire to be instructed by me this morning to any considerable extent, I am certainly satisfied that faith must be exercised in my behalf, as my lungs are not in a suitable condition to enable me to say much.

In entering into a congregation of the Saints a man who feels the Spirit of the Lord and has this ruling principle in him, must, under all circumstances of the kind, rejoice with exceeding great joy for the privilege of beholding the faces and of addressing the Saints of the Most High, and of bearing testimony of the truths of the everlasting gospel in their presence.

Last year at this time I was in the city of Washington surrounded by those who are struggling by any and every process that can be imagined to get their hands into Uncle Sam's pockets. It was the principle and almost the only business of every man there to invent some scheme, or find some means or contrivance to make a draw on the treasury. It was necessary that all their motives and their policy be guarded, and that they be careful of their acquaintances and cautious in their conversation, lest something they might say might endanger the object they were endeavoring to obtain. Praying, thanksgiving to God and acknowledging his hand in all things was the last thing thought of, if thought of at all, but that is exceedingly doubtful. I looked upon the confusion, the struggling for power and place, the thirst for gold, the contention and strife that was attracting together so many thousands from the different parts of the United States, and all by the glittering of the United States treasury, and I wondered. I cannot say that it produced in my mind the first pleasant feeling. The spirit of wrangling, the spirit of contention seemed to be determined to rend in pieces and utterly destroy the Union. There is a trampling underfoot of the principles upon which the Union was founded, and this caused me to be sorrowful.

I frequently went into the capitol to take a look at the boiling foam of political strife that there was amongst them, and I saw a spirit that seemed to be determined to demolish the fabric reared by our fathers, or to disable it by anarchy and misrule.

Br. Heywood and I roomed together, we prayed together, we conversed together, and we visited br. Bernhisel and talked to him, counseled with him and comforted him all we could. I believe that we three were the only men in the city of Washington that had any idea that it was any use asking God for anything, except they did it as a form. To be sure there are meeting houses and temples of worship for the Catholics, for the Presbyterians, for the Methodists, for the Episcopalians, and for the various sects of Protestants; and there were chaplains who prayed a few minutes in the Senate Chamber and in the Hall of Representatives.

I heard the old gentleman pray several times who was the chaplain in the House of Representatives. I used to go into the Representatives' Hall with br. Bernhisel in the morning, and he would introduce me to the members, and to the chaplain, and I could stay there until the praying was over, then all had to leave but members and officers.

They had a very fine man for chaplain in the house, he was ninety-six years old; he had served in the revolutionary war. He was a sober, fine man, but his mind was set down to what he had learned forty-five years ago. I conversed with him and told him what an excellent man Governor Young was, how kind he was to the Indians, and he replied that he was glad to hear it. The last session we discovered that his step began to falter, and that from one session to another he was considerably altered, but he made out to continue his duties through the session. The old man made it his business to preach in the capitol on Sundays; he exhorted the people to do right, what they were to do to be saved had never, I suppose, entered into his brain. I must to the last of my days have respect for the old chaplain for I considered him a fair specimen of the old school soldiery.

As I became acquainted with the gentlemen of the House the subject of Mormonism was soon introduced, and most generally the first question would indicate prejudice and the want of knowledge of our feelings and views here in the mountains.

It was said by some of the old Prophets that, "The people had made lies their refuge and under falsehood hid themselves." It is an old adage that falsehood will go round the world while truth is getting on its boots. In talking with strangers I found very few who from all they had heard and read had formed any correct notions of this people and of this Territory, and the circumstances which surround us, but tales of falsehood, tales of folly, tales of wickedness, and stories imaginary of various kinds; these could be found anywhere, but very little of the truth seems to have rested in anybody's brain.

The Old Book talks about a city called the New Jerusalem. The passage I refer to is in the Revelations of John, 21st chap. and from the 8th to the 11th verses: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." [Priest. H. C. Kimball: They have got to die a second time.] "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew

thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

John goes on and describes the city to a great length, and then in the following chapter and 15th verse, speaking of the same city, he says:

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Just let me tell the truth, the naked facts as they exist in open day, to any person I would visit, or meet and they would look at me with distrust, and it would be plainly manifest in their countenances that the truth had no resting place there. No matter if I conversed with the great and wise men of the nation they seemed not inclined to receive the truth, but let them read a falsehood or an exaggerated statement and it would strike their attention in a moment. They loved lies, they loved falsehood, they loved corruption, they loved whoremongers, they loved wickedness.

I used to suppose that all that was necessary was to convince the children of men that anything that was presented was right, and I thought that all men naturally had a disposition to receive anything, and to accede to anything that was right, but I learned from the observations I made that the right of the case was about the last thing to be considered, and that justice, truth, or the righteousness of a subject is the last thing to be brought under consideration.

The question to be considered is, is there any money in it, or is there a chance to make any? Is there a chance to get any political influence? Is there a chance to elevate ourselves in the eyes of our constituents? It makes no difference whether it murders an innocent person or not if it is only popular, and money can be made at it. This appears to be the ruling power with the children of men in their present wicked and degenerate state.

We are here in the Valleys of the Mountains, and we profess a religion that has a form, and we are very technical in regard to the form, and in regard to our prayers, in regard to our baptism, in regard to our confirmation, in regard to our administrations to the sick, and in regard to all those things that pertain to our religious faith. We are very particular, the most of us, in our feelings, and quite strenuous to observe strictly those outside ordinances, but no more so than we should be.

But the question arises, and we all ask ourselves the question is it the form only, or are we suffering ourselves to carry out the form without the inward work and the power of the Holy Spirit? Notwithstanding all this we should realize that the Lord looks on the heart.

My desires and my feelings are that if I can observe the forms of religion, I must also use my utmost exertions not to suffer the spirit to be lacking, for all these things must be done heartily and as unto the Lord. Now I have some knowledge in relation to this work; I have been in the church from my boyhood, and I have grown grey and bald in the midst of Israel. I have been in the church when there were but few comparatively, when one such city as we now count by numbers in these valleys would have embraced all that were in the church.

I was baptized in the year 1832, and I have grown and seen its windings and changings, and I can now bear testimony that every evil and distress that has come upon the Saints has been in consequence of not listening to the counsel of their Prophet and President, and this has been by misunderstanding, and in adhering to our old prejudices, and by not listening to the testimony and warning of the Prophet Joseph. For these causes our enemies have fallen upon our leading men, and operated among us like a mighty sieve to separate the chaff from the wheat.

The supposition is that the smut machine is ahead, and that by and bye every man and every woman who feel disposed to serve the Lord with all their hearts will have a chance to be tried whether they love the Lord or the things of this world the best, whether they love the things of the Most High God, or whether their religion is a mere form carried out to please their Bishop, to satisfy their teachers, or whether they do give their hearts to the Lord and all their might, mind, and strength.

Now I feel, my brethren, to thank my Heavenly Father for the spirit of reformation that I have witnessed since I returned, and I feel to pray that it may continue, and feel to exhort the people to fear God that can destroy both the soul and body in hell, and also for them not to suffer doubt to trouble them, to make them wayward in their hearts or thoughts, for I have seen the effect of this to a great extent in times past.

I do know that the world is full of wickedness, and that it is bound in bundles, and is fast preparing for the day of burning, and I do know there is no chance of deliverance or of safety but in being tried that they may be screened and sifted, and that all unrighteousness may be cleansed from their midst.

This is my testimony of these truths, brethren and sisters, and I pray that we may live up to them, and be prepared to inherit the glory of God in the worlds to come, through Christ our Redeemer: Amen.

## REMARKS

By Bishop A. O. Smoot, Bowery, July 26, 1857.

REPORTED BY G. D. WATT.

Brethren and sisters, I gladly avail myself of the opportunity of informing you that I have lately been down to the lower regions. I passed through the Devil's Gate and went far below it into the dark regions, and I was glad when I returned. I was also glad while I was there in the line of my duty, although all around me there was a great deal of darkness and wickedness,

The whole nation seems to have forgotten God, and the people are, comparatively speaking, crazy or insane. A great deal of confusion exists among the people, and they scarcely know what they are doing.

There is much said about the 'Mormons,' about Governor Young and the Saints in Utah, and many threaten that they are going to work to destroy the people of God from off the face of the earth, but I do not feel that they are any worse against this people than they are against themselves, for they are truly like the cats that eat themselves all up except their tails, and then the tails continued the war.

It is not a strange thing there for men to be shot down in the streets by those of their own stamp, but it is a daily occurrence amongst them. The bowie knife and revolver are common weapons, and they are used very freely, regardless of law and order.

There is considerable excitement about the 'Mormons,' more particularly among the soldiery and that class which drinks and carouses with them. It is hurrah boys, come to our aid and we will go up and wipe the 'Mormons' out of existence. The priests kindle the fire, the editors blow the flame, and priests and people have all forgotten God. I presume that the most of them have even almost forgotten the form of prayer, and they breathe out profanity all the time. High and low, rich and poor, priests and people, servants and masters are all about the same.

If you enquire of the candid man what is the matter, why all this fuss about the Latter Day Saints? he cannot give you a single reason. They do not know what the trouble is. I did not hear but one man endeavor to explain the cause of the uproar, and his reason was that Uncle Sam would not allow the archives of the nation to be burnt up by the 'Mormons,' that was the capital crime. Whether they really had been burned they did not know, but they supposed that they had, for some vague report had come to them that an officer of the Government had failed to get his documents and had returned to the States and told the people that Governor Young had burnt them. That, I believe is all the cause that was urged in my hearing against the 'Mormons,' during my short stay in the lower world.

But they say that the time has come for 'Mormonism' to be destroyed, right or wrong, and I could realize most forcibly the real cause of the whole trouble, which consists of the facts that Israel is united and is about to build a temple to the name of their God. That has caused the devil to be up and on the march, and to howl most lustily; he gives forth some splendid howling.

Now is the time for the Latter Day Saints to live near to God, and if you do you will feel as calm and serene as a mid summer evening. I tarried on the frontiers some eight days, and I never felt safer nor calmer in all my life; I felt as safe as I now do in your midst. I did not feel that they had power to hurt me, although as I passed through the streets the rabble would say, 'there goes one of the damned Mormons.' I do not know how they knew that I was a 'Mormon,' unless it was because I did not drink with them, nor talk with them, but they knew me and would involuntarily breathe out oaths as I passed along in their midst. I cared not for that, for I felt that God was with me and that they had not power to destroy me; and I did not think that they really felt so disposed.

All the excitement that exists among the people has originated from some of our worthy friends (?) that have been here. One of them in particular has exerted himself extremely and has caused a great excitement among the people, has lied so palpably and contradictorily that he has ruined himself worse than one of his predecessors did in 1854. The papers now almost without exception, say, 'let the 'Mormons' be as mean as they possibly can be, even if they are meaner than hell, a late judge is worse than they can be, for hell is beat out by him.' He is most completely whipped by his course, and it is so with all those who have been publishing their lies against us, or is beginning to be so.

The excitement had reached its highest possible pitch a few days before we left, and there began to be a reaction in the feelings of the people, and in the public prints and among the more thinking part of the population. And the inquiry began to be, what is the propriety of sending all these soldiers to Utah? A small party is quite sufficient, or even none at all. Why not let the 'Mormons' alone, and subdue the Cheyennes upon our borders, who are butchering our people every day? and why not let the 'Mormons' govern themselves? Those began to be the queries and remarks of the more thinking part of the people when I started home, and the public prints began to be more favorable, and to comment on the late start of the troops for this place, and upon the probability of their having to winter by the way.

They also began to count the cost of the expedition of the few soldiers they were going to send here, and they found that it would cost one third of the revenue of the United States to send out 2500 troops to fight the 'Mormons,' and that when they got here they would not be a break-fast spell for our women and children, that we could whip them out and then go out and do our day's work. They well understand that such a job would not detain us from our peaceful avocations for even one day. And if that number of soldiers is going to cost them one third of the revenue, and that for a number which our women and children can easily whip, what will it cost them to send an army large enough to whip out our men? [Voice, 'it will cost them more than they have got!'] Yes.

Several enquired of me how many men we could raise, able to go into the field and do good service. I told him that we were a weak small people, and that I could not readily give a correct guess. 'Well, could you raise so many?' Yes. 'So many? Yes. Well, how many do you suppose, at a rough guess, that you could raise,

good, efficient warriors?' I told them that I thought we could raise fifty or sixty thousand, more or less, but with me it was only a kind of rough guess. However I spoke candidly and believed all I said, and they also believed it.

I do not believe that the soldiers feel the least disposition to fight the 'Mormons,' but the priests and editors are crying to Uncle Sam, 'why do we not whip the 'Mormons?' Why do we let them send our judges and other Government officers back, and actually submit to it?' Uncle Sam has to do something, you know, to make a kind of show to satisfy the editors, priests and people. But candidly I do not believe that either the officers or soldiers want to come here. A great portion of the soldiers who are ordered to this place will never reach here, for they are deserting every day, and swear that they will not come to fight their own people, the Scotch, the Welsh, the English, etc., they having learned that a great many of this people are foreigners. And the Americans swear that they will not fight the Americans, and thus they are in a fix and do not know how to get out of the snarl they are in. They are deserting nearly all the time, and the officers have to stand with their revolvers and guard the soldiers to keep them from deserting, instead of the soldiers' guarding their officers.

I have not yet had a dream nor vision, by night nor by day, in which I have seen those troops here; and I feel now, just as I have all the time, that, as to the soldiery we will be troubled with here, there will not be much of it. The officers say that they do not want to come, except once in a while one that is full of hell, and feels as though he wanted to come, but there are very few of that class. They say that they do not want to come, from the fact that it is a great way from the comforts of life and they cannot enjoy the society they are accustomed to and the superfluities they would desire, although some would like to sweep the 'Mormons' from the earth, but they would like to have them brought to them.

No officer in the army, so far as I could learn, had received any orders to come here, up to the 4th of July, the time we left, and no soldiers had started for this place. Some foot companies were expected to start on the 15th of July, and it would take them about five days to start, for large bodies move slow, and after they get into camp it will take some four or five days more to get on the way, hence it is quite presumable with me that they are not much more than started now. They are getting a late start, and in a week or ten days the soldiers will begin to have sore feet, and by the time they get to the Platte they will begin to feel so sore that lots of them will take themselves off.

All the fears that we need have is that we do not live our religion close enough, for if we do, all will be right, at least I feel so. Uncle Sam, I presume, will be perfectly satisfied if the soldiers should pass this winter at Laramie, for I think they will have more demand for them there than here where they are of no kind of use to us. The Cheyennes are hostile, and are standing ready all the time to whip out Uncle Sam. They tell him to come on, that they are fortified and ready. They know every movement of the soldiers, while theirs are unknown.

The troops have some 700 very heavy freight wagons destined for Great Salt Lake with two tons and a half in each wagon. Those teams move very slow, and if they reach here before snow falls I shall be a little disappointed, and I think it very probable that they will need some fresh cattle and some yankee drivers to go out and help them in.

I feel glad to return to your midst. There has been a great change in a very short time in the lower atmosphere. We came through in about 20 days, and left behind us a dark, cold and dreary region. That is not at present a home for the Saints, and we are sorry for the boys we left there. They all had their minds homeward, and they feel as though they are strangers in a strange land and had no person on earth to rely on; God was their only aid and comfort. I was glad to leave that region, although I was sorry for those left behind. Our mules moved freely for our mountain home; they also were glad and wide awake.

The prospect for crops in Missouri and Kansas was very poor, and all kinds of produce were scarce and high priced.

I feel that every thing here is moving just right. I am glad to see your faces and to associate with you again, because the Spirit is so much more congenial than that I have recently left. I here feel as though I am in the midst of my friends, but while I was there I felt as though I was in the bowels of hell all the time.

We have no cause to fear nor be excited, if we will only move straight along. If we serve our God, keep his commandments and do as we are told, we shall all the time be right and enjoy the blessings suited to our probation.

May God bless you; may peace be with you. I am glad to see you, and may the peace of Heaven abide with this people all the day long, is the prayer of your servant, even so: Amen.

## REMARKS

By Pres. Joseph Young, Bowery, Sunday Afternoon, July 26, 1857.

[REPORTED BY J. V. LONG.]

I have been requested to occupy a few moments before you my brethren this afternoon. I have a great many reflections in my mind, but it is only the few that would be reasonable that I hope may have utterance at this time.

The suggestions which I heard this morning awakened in me, as they usually do, feelings which I have for the welfare of the kingdom of God, which kingdom we heard to day is already being established on the earth, or we may say that it is established.

It was said in the days of the apostle Paul, 'say not in your heart who shall descend into the