

apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the gospel; but he passes over no man's sins, but visits them with correction, and if his children will not repent of their sins he will discard them.

This is an imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention by the vast assembly present.

In the afternoon, the assembly were addressed by President Hyrum Smith.

Conference met in London pursuant to adjournment.

Elder O. Hyde (of the Twelve Apostles), Lorenzo Snow, Geo. J. Adams (high priests), two elders, several priests, teachers, and deacons, with a respectable company of members present.

Elder Snow represented the London branch consisting of 74 members, and good prospect for increase. The branch at Bedford was represented by Geo. J. Adams, consisting of 68 members, 8 priests, and 1 teacher. John Griffith, priest, represented the branch at Woolwich, consisting of 6 members. Elder John Bourne, who was sent to labor at Ipswich, was obliged to leave, there being no prospect of success, and the brethren refusing to entertain him, so that he had to sleep on the ground. In consequence of this the conference passed a resolution condemnatory of their conduct.

Wednesday, 19.—The "Rochester" arrived at quarantine ground, New York, after a toilsome passage. At one time they were beset with head winds and a tedious storm, when the Twelve Apostles united in prayer, the storm abated, the sea became calm, and they went on their way rejoicing.

The following is copied from the Times and Seasons:

"Batavia, N. Y., May 19, 1841.—To the Saints scattered abroad, and to all whom it may concern, greeting: Be it known that on or about the first of December last, we, J. Shamp and Margaret Shamp, of the town of Batavia, Genesee county, N. Y., had a daughter that had been deaf and dumb four and a half years, and was restored to her hearing the time aforesaid by the laying on of the hands of the Elders (Nathan R. Knight and Charles Thompson) of the Church of Jesus Christ of Latter Day Saints, commonly called Mormons, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practised by them in these last days.

J. SHAMP,  
M. SHAMP."

Several other instances of healing are mentioned by brother Shamp; and such things are common in the Church at this day, according to the faith of the Saints.

Thursday, 20.—The Twelve Apostles arrived at the dock in New York about four o'clock, p.m., but were prevented from landing by the carts and rowdies, until late in the evening. Such is the confusion in New York on the arrival of a ship, steam-boat, or coach, that strangers may well suppose the city is without mayor, marshal, police, or any other officers, to keep the peace.

Elder A. Cordon attempted to speak several times at Swan Village, near Birmingham, England, but was interrupted by a mob. Several of the Saints were struck with stones, but none of them seriously hurt.

Friday, 21.—I attended City Council, and moved that Parley-street be opened and improved to the State Road.

Saturday, 22.—A conference was held at Kirtland, Ohio, Elder Almon W. Babbitt presiding. Elder Babbitt was elected president of that stake, and Lester Brooks and Zebedee Coltrui his counselors. Thomas Burdick was elected bishop of Kirtland, and Hiram Winters and Reuben Mc Bride his counselors. Hiram Kellogg was elected president of the High Priests' Quorum, and Amos Babcock, president of the Elders' Quorum. By-laws were adopted for the preservation of the Lord's House.

Sunday, 23.—The Twelve addressed the Saints at the Columbian Hall, Grand-street, New York.

Monday, 24.—"To the Saints abroad.—The First Presidency of the Church of Jesus Christ of Latter Day Saints, anxious to promote the prosperity of said church, feel it their duty to call upon the Saints who reside out of this county to make preparations to come in without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this corner-stone of Zion. Here the Temple must be raised, the University built, and other edifices erected which are necessary for the great work of the last days, and which can only be done by a concentration of energy and enterprise. Let it, therefore, be understood, that all the stakes, excepting those in this county, and in Lee county, Iowa, are discontinued, and the Saints instructed to settle in this county as soon as circumstances will permit.—City of Nauvoo, Hancock county, Ill., May 24, 1841.

JOSEPH SMITH, President.

Tuesday, 25.—"Head Quarters, Nauvoo Legion, City of Nauvoo, Ill., May 25, 1841. General Orders.—The 1st company (riflemen), 1st battalion, 2nd regiment, 2nd cohort, will be attached to the escort contemplated in the general orders of the 4th inst. for the 3rd of July next.

In forming the Legion, the adjutant will observe the rank of companies in the order they are named, to wit:—1st cohort: flying artillery, lancers, visiting companies of dragoons, cavalry, riflemen. 2nd cohort: artillery, lancers, riflemen, light infantry, infantry. Visiting companies in their appropriate places on the right of the troops of their own grade.

The ranking company of the 1st cohort will be formed on the right of said cohort, and the ranking company of the 2nd cohort will be formed on the left of said cohort, the next on the left of the right, the next on the right of the left, and so on to the centre.

The escort will be formed on the right of the forces.

JOSEPH SMITH, Lieutenant-General."

Wednesday, 26.—Elder Lorenzo Snow writes from London, that the church there numbers 74 members, having baptized 18 since his return from Manchester Conference, and that Elder O. Hyde was at the London Conference on the 16th instant.

Elder Joseph Fielding was at the Isle of Man.

Thursday, 27.—Elders Willard Richards, Wilford Woodruff, Geo. A. Smith, and John M. Bernhisel visited the shipping and principal buildings in New York.

Sir Hugh Gough being about to storm Canton with the British forces, the Chinese agreed to pay a ransom of \$6,000,000.

Monday, 31.—Elder B. Young visited the Saints on Long Island.

### SERMON,

Of Elder Orson Hyde, delivered in the Tabernacle, Sunday afternoon, March 18, 1855.

[REPORTED BY G. D. WATT.]

BELOVED BRETHREN AND FRIENDS:—

Since it has fallen to my lot to address you this afternoon, I hope you will, not only lend me your undivided attention; but favor me with an interest in your prayers that I may ever speak according to the mind and will of God, upon all those subjects which may engage my attention.

I shall take a text according to the mode and fashion of the day: yet, I will not promise to confine myself to it, or take any position that may be calculated to forestall the dictates of the Spirit of God in me. You may be surprised when you are made acquainted with the name of the author of my text. Were I to quote from Joseph Smith, or from Brigham Young, a sentiment for my ground work, you might be gratified and complimented; but the world, or outsiders might think, folly, blasphemy, nonsense, and trusting in man. I shall not, therefore, borrow my text from either of the foregoing; but from a distinguished outsider, that thereby I may pay a proper tribute of respect unto that department of God's dependant creatures.

In the last General Epistle of Franklin Pierce, Chief Apostle of the United States of America, written to his brethren of the Senate and House of Representatives in General Conference assembled,—first clause of the first verse, you will find these remarkable words recorded:

"The past has been an eventful year, and will hereafter be referred to as a marked epoch in the history of the world. While we have been happily preserved from the calamities of war, our domestic prosperity has not been entirely interrupted. The crops, in portions of the country, have been nearly cut off. Disease has prevailed to a greater extent than usual; and the sacrifice of human life through casualties by sea and land is without parallel."

When we consider that the author of these words was chosen by the sovereign will of the American people to preside over the destinies of our common country—that he was duly set apart for that station, and regularly installed in power, it is but reasonable to suppose that his words are prompted by the conviction and faith of the nation; and he can hardly be expected to give utterance to an incorrect idea if the faith of the nation be correct. He therefore, being the head and eye of the Republic, discovered that the land declined to produce in its usual strength—that disease had marked out its increased number of victims with unerring precision, and that sea and land had conspired against the lives of the thousands that float on the former, and the millions that walk on the latter.

Why this increase of Providential manifestations in the form of scourges and chastisements? Is it because the nation has reformed and grown better? Is it because the true God is more correctly and devoutly worshipped? Or is it because the present is an age not so enlightened and scientific; and, hence, not so well qualified to guard against the casualties and ills of life as former and more enlightened ages? Or is it because the prophets of God have been cruelly and treacherously slain, and their brethren and friends banished by violent hands, from their homes, into an untrod and wilderness country, where it was hoped and believed, by many, that savage ferocity would terminate our existence as a people?

When the Latter Day Saints fled before the fiery blast of persecution's bitter hate, they left, it is true, their goods and their homes as a prize, rich with curses, to those whose guilty hearts and bloody hands rendered them legitimate heirs to their ill gotten gain. We brought but little with us when we fled: yet we took what the nation can never re-gain until they punish those murderers according to their own laws—chastise the guilty coadjutors in deeds of cruelty and rapine, and compensate the sufferers for the losses which they so unjustly sustained. We brought away with us from the nation that suffered us to be cast out, the good-will and blessing of our God, even the God of Abraham, of Isaac, and of Jacob. That blessing and good-will cannot return until we return and carry them.

Allow me, in this place, to give you a legal opinion. None of you entertain a doubt but that your claims and titles to the lands sold, under duress, in Missouri and Illinois, are as good and valued now in the eyes of God as they ever were; but I tell you that they are just as good and safe to you at this very moment, in the eye of the Constitutional laws of the land, as they ever were. No deed of conveyance of real estate, executed by any of you in Missouri or Illinois, after you were warned to leave, and threatened with violence if you did not leave, is worth one red cent. No court of chancery in the nation, having jurisdiction, could lawfully avoid giving you your lands again, with interest and damage. But would the Government sustain the decision of such a court? There is the rub, and hence the guilt!

But let us see if we can account for the fearful increase of pestilence, scarcity, and destruction of human life, spoken of in our text. God is said to be with his servants and people. "Lo I am with you always even unto the end of the world." If a nation or people cast out the saints and servants of God from their midst, God goeth with them and leaveth that nation, and leaveth it under evil influences and afflicting agents.

To illustrate the foregoing statements, I will refer you to the history of Joseph's being sold into Egypt. This younger son of the old Patriarch Jacob was a visionary man, and a great dreamer. His visions and dreams seriously annoyed his elder brethren, and greatly aroused their jealousy. At one time, the lad dreamed that he and his brethren were binding sheaves in the field, and they sat them up; and all their sheaves made obeisance to his sheaf. This dream nettled them, and made them very angry under the conviction that one day the boy might rule over them. The dream appeared to foreshadow the fact. At another time, he dreamed that the sun, moon, and eleven stars, made obeisance to him.

This dream even aroused the old man's resentment, and drew forth from him a rebuke upon his son; for he thought the dream indicated that he and his mother and his brethren should bow down to him. His brethren greatly envied him; but his father observed the dream and reflected, notwithstanding the rebuke. The fire of jealousy, burning in the hearts of the elder brethren against their younger brother, they resolved to slay him; and conspired to perpetrate this bloody deed! Not that Joseph had injured them or done them any wrong. It was because they feared he would do something, as his dreams evinced. But, behold the inconsistency of his elder brethren! If his dreams were of God, it was a sufficient cause of great joy to them, that they could have a ruler of divine appointment; and hence worse than madness to oppose him. If his dreams were not of God, they had no cause to fear his elevation to the ruling power. But his dreams were of God and the means which they adopted to prevent their fulfillment, proved under the overruling hand of Providence, to be the very means to bring about the things foreshadowed by them.

It is not unfrequently the case, that plans and measures devised by the greatest cunning, ingenuity, and wisdom of the wicked against God's chosen, prove to be the most impressive and happy means to bless and exalt those against whom these plans are laid. Instead of slaying their brother, they agreed to cast him into a pit where there was no water, that he might perish there. But being a little conscience smitten at this specimen of cruelty towards their brother, they agreed to sell him into Egypt as a slave, and thus rid themselves and the country of this troublesome dreamer.

But God was with Joseph in Egypt, in the house of Potiphar, and blessed Potiphar's house for Joseph's sake. Potiphar, a poor benighted heathen, saw that God was with Joseph, and that he made all things to prosper that were in his hands; and therefore committed his house and all he had into the care of Joseph. Step by step did he gain influence and consideration in Egypt; and the favor and blessing of God were manifesting upon him, and upon all that he did. God even blessed the whole kingdom for his sake. He apprised him, in the interpretation of Pharaoh's dream, of the approaching famine, and greatly multiplied the fruits of the earth that they might be laid up in store against the time of need. Thus, the country to which the chosen of God was banished, was enabled to feed the starving millions that fled thither for seven long years, and Joseph was prime minister to the crown, and general superintendent of all the affairs of Egypt. He controlled all the food that had been laid up in store. The famine waxed strong in the land from which he was expelled, and they had nothing laid up in store; for they had no Joseph to warn them of the approaching distress. They had driven him away, and God greatly blessed the land to which he fled.

Soon it fell out that Joseph's brethren had to go down to Egypt to buy corn. "Their sheaves began to bow to his sheaf." Again they went, being sorely pressed with famine in their own land; and Joseph made himself known to them. Prince as he was, prophet and minister of God as he was, I cannot think that the propriety of a union of Church and State was discussed at their meeting at all; especially, not until they had taken their dinner together. Thanks be to the God of Israel, they had plenty to eat!

Next, the old man himself came down to Joseph, and all the family—"sun, moon, and stars made their obeisance to him" sure enough! His brethren do not feel towards him now, as they did when they sold him! Oh, integrity! like the magnet that ever attracts its own, thou dost command and draw around thee, all thy kindred hosts! Oh, selfishness, and narrow minded jealousy! you are humbled in the dust—you are prostrated at the feet of him whose life and liberty were the sport of your palmy days. How changed the scene! Yet God be praised.

Can any one, acquainted with the Latter Day Saints' history, see any similarity between their expulsion from the States, and the causes of that expulsion; and the banishment of Joseph into Egypt, and the causes of that banishment? Neither of them had done any wrong, but it was feared that they would. They both would dream and tell their dreams. They were both superlatively hated and envied by their brethren—were both sent away among heathens to perish; and both have been sustained by the favor of God. We both have had coats of many colors: ours, patch upon patch! We have had, at least, one coat different from his—probably because such coats were not fashionable in his day;—a coat of tar and feathers. Neither of us went away by his own choice; but were forced away contrary to our wishes, and contrary to existing laws. Both went into countrys where there is but little

rain. The chief difference that I can see, is this. Their sheaves bowed to his sheaf.—The sun, moon, and stars bowed to him when they came to him for bread. It has not yet happened so unto us. But when scarcity increases in the land from whence we came—pestilence and plague abound—the channels of business and trade completely broken up—civil war and know nothing within—the wheels of diplomacy in the mud without, and foreign foes press sorely on our coasts, then the nation may begin to ask: was Joseph Smith a Prophet? Is God angry with us because we have only winked at his treacherous murder? Is he angry because we have quietly suffered his chosen people to be robbed, plundered, and murdered, and driven like chaff before the wind, without interposing in any way to prevent it? Is it because we have turned a deaf ear to their petitions and cries for redress?

With all the respect that is due from an humble citizen, to the words of the chief ruler of a great and powerful nation, and with all the modesty that diffidence and delicacy can inspire, I feel it my duty to say, in the name of that God whose I am, and whom I serve, that here lie the causes of the increasing evils in the land, spoken of in our text. For thus the Lord hath spoken. Nations shall be cut off when they are ripe in iniquity. But they are not ripe in iniquity, until they kill my servants, and cast out my people;—then will I visit them in my anger, and vex them in my displeasure, and cut off their bitter branches. A desolating sickness shall cover the land. (See Book of Covenants.) Famine shall sorely oppress them—confusion and war shall make their hearts to faint, and their knees to tremble. Would to God that our nation had never given cause for the distress which they now only begin to suffer! Would to God that they, chiefly for their sakes, had never provoked the anger of the Almighty by killing our prophets, and casting out our people. Yet for us, it is all the better! For if we had not been driven away, we might have remained there to suffer as they are suffering and will suffer. "The wrath of man is often made to praise the Lord," as in this case; and everlasting honors be ascribed to him for his mercy, his justice and his truth!

In view of the approaching crisis which has been preached about, written upon and prophesied of by us for the last twenty years, I would call upon the people of Utah, both saint, and sinner, Jew, and Gentile, white men, and red, to quit their vain and unprofitable traffic and speculation, and go to with their might to raise wheat, corn, and stock. Be not anxious to drive your stock to California. Save all your grain, and sow all you possibly can. Rich deposits of snow are now being made in the mountains according to your prayers which betoken a fruitful year. Ask God to bless your labors, and every seed that you sow in the earth. Prepare Storehouses in which it can be saved. Remember Joseph in Egypt! The old man himself, and all the boys had to go to him, for he had corn in time of famine. Politicians oppose our gathering together. But if you will have plenty of wheat, pork, and beef on hand, all hell cannot stop them from coming here. Look out for the old man, and all the boys to come bending unto you; and I'll venture they will not quarrel with you, about the union of Church and State; at least not until they have had their breakfast. We may then tell them that when we were with them, they burned up our wheat in the stack, in the shock, and that which was scattered in the field. They burned our hay, and our houses; and left our sick, our women and children in the scorching sun, and heating rain without food or shelter.

We told them when they did it, that we would have wheat when they had none. When these poor starving thousands flock here for food, will it not be glory enough for you to begin with, to feed them—to give them shelter, and administer to their sick? Will not such coats of fire heaped upon their heads, be hot enough to satisfy your righteous indignation? If you will do as you are told, your eyes shall witness just such scenes! You may ask, "When shall these things be?" Answer. Just so soon as you can possibly lay up the wheat. If the United States will not make Brigham Young Governor, wheat will. Joseph's brethren never voted to make him Governor over them; but he was elected to that office by a joint ballot of wheat and corn. There is more salvation and security in wheat, than in all the political schemes of the world—and also more power in it than in all the contending armies of the nations. Raise wheat and lay it up in store till it will bring a good price—not dollars and cents,—but kingdoms, countries, peoples, tribes, and tongues. "They have sold themselves for nought, and must be redeemed without money!" It will take wheat to redeem them! Raise wheat and lay it up securely, and it will preach the "gathering" more eloquently, successfully, and extensively than all the missionaries, that we can send out to sweep through the nations, with the proclamation of the judgments of God abroad in the land!

If I feel, at our approaching Conference, as I now do, I shall ask to move that our home missions be not diminished, but increased, if possible; and all set to raising wheat, and make Zion a house and city of refuge for the Saints and for the sons of strangers, that they may come and build up our walls, even as the old prophet hath spoken. Many of you have finished your seedling, perhaps, for the season: but suppose you add another edition,—enlarged if not revised. Trust in God! and if your works be good, and plenty of them, your faith will not be questioned!

I will now call your attention, for a short time, to some occurrences that have taken place in our city. On Sunday, the 4th day of February, brs. Kimball, and Grant spoke very plainly and pointedly in relation to the intercourse of the saints with the world; and seriously objected to that intercourse when it tended to debase and corrupt the saints. They were tolerably well posted up