

calities to which they were about to repair, and also, to lay before them the object of the society in sending the bibles to Utah. The Legislature thought proper to appoint a committee to wait upon Mr. V., examine his books &c.; and being a member of the House, I, with Mr. F. D. Richards, was appointed said committee. In the discharge of our duties, I remarked to Mr. Van Emman, who, by the by, received us very gentlemanly, that the society which he had the honor to represent, no doubt considered us degraded and almost beyond the reach of Bible truth. He replied that they did not consider us so degraded as we might think they did; but that it was the design of the society to put the word of God into the hands of every man in the world, Utah not excepted. I replied, that this was very good. But however charitable and benevolent the designs of that society may be, so far as Utah is concerned, they have sent us the wrong book if they wish to reclaim us from the belief in and practice of Polygamy; for instead of its reclaiming us, it confirms us in our belief and practice, and no where condemns it; and, hence, we are conscientious in our manner of life, having the word of God which you bring us for our standard. Although our faith and practice are such as we declare unto you, yet no people on earth look with greater abhorrence and indignation upon a violation of the principles that govern us than we do. No man or woman among us, not of our faith, that behaves himself, and violates not our laws and regulations, has any occasion to fear molestation. But if he or she do violate them and will not desist, I cannot vouch for his safety, member of our church or not: neither can I ensure his house to stand.

We have had, and still have among us, men who write back to the States glaring accounts of our character and conduct, and bitter complaints of our treatment toward them; but it would be hard for them to detail the awful treatment they pretend to represent. We do not often act without a cause; and one, too, which, with them, we are willing to meet at the bar of God and answer to our treatment. We have been unmercifully forced to come to Utah; but we force no one else to come; yet if they do come, we want them to behave themselves, and attend to their own business. We do not consider an officer of the government to have any more right to commit wickedness than any one else; and if he does, he merits as severe a rebuke, and even more so; for he not only destroys his influence and power to do good, but brings dishonor upon the power that sent him. I would say to our friends that I have no hesitancy in recommending the bibles of Mr. Van Emman. They are, most unquestionably, a well got up book, and afforded much cheaper than they can usually be bought in this place.—You who want the Bible, I would advise to avail yourselves of this favorable opportunity.

Are the Mormons an industrious people? Every body says they are, I say we are, and for the rest, our works may speak. One circumstance however I will mention. Some letter writer, probably of the *corps militaire*, thought it deeply degrading that the wife of Orson Hyde, chief of the Apostles, should take in washing for a living; but if she had kept some house other than a laundry, not necessary to say what kind, it might have elevated her, in the gentleman's estimation, to the ranks of fashionable life.

If this gentleman had ever ascended the Nile, he would have learned that the native men who tow and propel boats up that stream in which travelers are conveyed, are mostly in a state of perfect nudity. This they do on account of the exceeding warm weather, and also for convenience sake, being as often in the water as out of it. They do not wish to be incumbered with clothing. European gentlemen, traveling with their families up the Nile, often purchase them entire suits, not out of any particular regard they have for the natives; but out of special regard for the modesty and delicacy of their families.—So also some of our good and industrious wives, who are not above doing whatever is necessary to be done in their sphere, often condescend, (however humiliating the service) to wash up a stranger's linen that he may appear in Mormon society without being particularly obnoxious. Industry is our element.

Is persevering industry a faithful index to all the crime, debauchery and wickedness with which we are charged? Men of reputation and sense, consider! Can such a mass of corrupt beings as we are represented, hang together, be united and submit to rigid rule and discipline so long—encounter every hardship and privation that we have, and still be cheerful and buoyant with hope?—There may be some little family irregularities occasionally, but they are soon adjusted. Are there no family disturbances among other people? I have have often read of the husband murdering the wife, and the wife the husband among those who consider it a high crime to have more than one wife. This is a thing of frequent occurrence. But who ever knew of a Mormon intentionally killing any of his wives, or any wife her husband? No one! I answer again, no one!

All things, now, candidly and impartially considered, to what conclusion must the unprejudiced and candid arrive respecting the Mormons? It seems to me that they must conclude something as follows:

There may be those among them both male and female, who do not behave as they ought, for their net catches of every kind both good and bad. The crucible or refining pot is Utah. There the heat is raised to a degree that causes the pure to melt and sink beneath, out of sight of the casual observer; while the dross, slag or scoria meets every eye, and forms the principal subjects for our letter writers and numerous Editors to display their talents upon, while the pure metal is consolidated beneath, unobserved and unnoticed; and yet this dross is a faithful index to the actual existence of pure metal near by. May not this generation have bright and keen eyes, and still not be able to see?—Ears but not able to hear; and hearts, yet not able to understand? After all that has been said, done and written about the Mor-

mons, Mormon religion, &c., may there not be a principle incorporated with them that flows in a deep channel which operates upon their hearts and consciences, and that principle emanate from God himself? Are there not tangible facts connected with their religion and history sufficient to warrant this conclusion? Ye juries of nations, consider well,—weigh the subject impartially,—remember that life and death are involved in the issue! Should there be an existing doubt in your minds, you are bound to give the accused the benefit of that doubt; and though it may not accord with popular practice for an attorney to be a witness in behalf of his client, yet knowing his innocence and justice of his cause—the rectitude of his intention, the purity of his purpose and the general benevolence aimed at as the crowning climax of his exertions and hopes, I cannot refrain from adding my testimony in his behalf.

In the most pious and well-regulated families on earth, there are sometimes occurrences take place of which no member of that family would be proud to speak openly; and which none but a foolish and silly member would speak. On application of this simile to the church, I am silent. But the bone and sinew of Mormonism, Mormon religion, faith, doctrine and practice are true as God is true. Joseph Smith and Brigham Young, with as many wives as David and Solomon, (leaving out the concubines) are men after God's own heart;—inspired from on high to bring forth the last dispensation of mercy to man—to remove the veil of the covering cast over all people, and light up a flame that will eventually consume the ungodly, and fill the earth with the knowledge and glory of our God; and the "serpent" cannot cast forth waters enough to put it out.

Gentlemen of the jury; you may shudder for me on account of the testimony which I bear, thinking that I shall have it to meet at the court of appeals. I am glad that you are thus sensitive; and allow me to remind you, that you, also, will have it to meet at the same tribunal! Therefore consider it well: weigh the testimony and arguments in favor of Zion's cause, in a just and even balance, and a true verdict render; for upon your verdict hangs your own destiny for weal or for woe. With these remarks I submit the case.

DISCOURSE

By Pres. Joseph Young, Tabernacle, p. m. of March 8, 1857.

[REPORTED BY J. V. LONG.]

I am requested to make a few remarks this afternoon, by Mr. Kimball. It is against my principle to make any apologies, and I only have to say for my preface, that I feel incompetent to address so many intelligent beings as now sit in my presence.

It is a matter of extreme delicacy in my feelings to have to do this. I feel to offer my thanks to the Lord our God, brethren and sisters, for his favor to a poor individual like your servant who stands before you; I do indeed offer him my thanks, and feel that I am under an obligation, and that I owe a debt of gratitude to him, that I am sure I have no language to express, neither do I know how to discharge it. Is that all he requires of me? All that he asks is for me to do that which will secure my peace and happiness, and that will be to honor him to carry out his purposes and attributes which he has revealed, and doing that secures my peace and my salvation.

The presumption is, in my own feelings, that this people are desirous to obtain salvation, and to be made free. For whosoever, the scriptures say, the Son shall make free, shall be free indeed. We talk about freedom, we talk of liberty, but who is there that has got that liberty? Why, says one, we live under a government of freedom.—True, we do. It is said that the government of the United States is the most liberal, in its institutions, and as for its charter is one of the most liberal that has ever been brought out by human administration. This is all true; we believe this, but who among those who live under its administration is free?

Does it prove that because we live under a free government where many of the institutions of the government are of a liberal character, schools, public seminaries and colleges, that the freedom of thought and of the press are tolerated? Finally where there is every thing that can guarantee life and freedom, the very seat of liberty, perhaps none can supersede it; does this prove that the people are free?

It is said, by one of the most enlightened men that ever lived, that it is decreed in the eternal constitution of things that men of corrupt minds cannot be free. Their passions form their fetters. Is this true? Yes, nothing can be truer in the world. Just so far as human beings have the Spirit of God and have overcome their passions, and their nature, I mean appetite, passion, lust and every thing that is out of the way, then so far, I grant, those individuals are free, and no farther. That is true freedom.

You will perceive when men are angry that they are chained, when I am unrighteously angry I have a chain upon me; I am not free when under any idol or anything that is not of God, nor brought by his Spirit. There is tyranny, I am trammelled, my spirit is chained; I am not and cannot be free. Still brethren there is a looking out to be free. We have freedom of action and freedom of words, if we do right, but we have no freedom of liberty to do or to speak that which is wrong.

If human laws could reach far enough to check the passions of men it would be all well enough, but you will find that they restrain and curb the appetites of men no further than they submit themselves to that law. The Spirit of God reveals to the mind of man that which will do him good, but the opposite spirit always assumes to know better than the Spirit of the Lord, and men give way to that spirit. Is it so with the Saints?

It is, unless the law of liberty be written upon their hearts, and then so far as they have that law

written upon their hearts, and so far as they have the sanctifying influence of the Holy Spirit within them, so far they are brought out of captivity, and so far they are free, and there is no power on the earth, there is no power in heaven, because the powers of heaven do not want to restrain them, and no other power can. It is the Spirit of the heavens that influences men at such times, and you may place a man in a dungeon and chain him there, and he will have no sorrow, the dungeon will not hurt him, if he has the Spirit of God, he is free. Though such a man may dwell immured in a dungeon he will be as the poet says:

Prisons will palaces prove,
If Jesus will dwell with me there.

That is true, for where an individual has that power and the angels of God minister to him, and the light of the heavenly worlds shine upon him and round about him, although you may place him in a dungeon or in bondage you cannot bind him, human laws cannot touch him, for it is a freedom of the Spirit. When the Spirit of God writes truth and liberty upon a man's heart there is no earthly power can take it from him, and this is a good thing. I can have that within me, and though I may be a poor man, I may be in many respects forgotten, yet when I know that God hears me, and that he hearkens to my prayers, and that every thing is right and just as it should be, I feel first rate. I know the spirit that is in men, I understand it, and what is it?

There is nothing, my friends, in the world that will bring you and I into this principle of subjection but getting the Spirit of the Lord our God to dwell with us, to be in us.

Do you ever ask yourselves the question individually shall I be saved? You remember that the jailor asked that question of Paul and Silas, said he, "What shall I do to be saved?" It is an important question; it is one of the most solemn and important questions that can be put to mortals.

There are millions of human beings upon this planet that are passing off this stage daily and where are they going? They are going to the spirit world, but have they secured their salvation? Have they heard the proclamation of that angel who came with the sound of the gospel, with the power of his great seal? No they are without the gospel, they have no knowledge of it, and in spite of all the Latter Day Saints know and can do, they are so numerous, the mighty masses that dwell upon this terraqueous globe, and the few that are found willing to hearken are such a small portion, that if they were all gathered up together how many would you have?

If all the world could hear the gospel this day how many are there that would hear and receive the proclamation? And how many would there be out of that number that would be valiant, receive the Spirit and gather up to Zion? Only a mere handful. Then how must this world be saved? They will be saved by proxy. The mighty masses of men that have gone beyond the veil have to be saved in some way, and they must have it done by those that are on this side. The Lord has got a priesthood and that priesthood holds the power and has sufficient strength to protect itself, because we have got to a place where our enemies cannot overpower us, if we do right.

There is gospel enough to save those who do not commit the sin unto death. There are but few who will be saved by their own works, and there are and will be but a handful from all nations, and I will endeavor to do what?—Why I will sacrifice all and redeem the thousands of my kindred and friends, and who knows how many thousands I may be the means of redeeming and bringing into the company of that numerous throng who will be among the earliest to be brought forth with the just?

When all power, and the kingdoms under the whole heavens, with all the blessings of immortal life shall be given to the saints of the Most High God to possess for ever and for ever, I will be there. Yes, says one, I will be there, I am paying my titling and I will bear the burdens of the kingdom: Let the enemies of truth bring trouble upon us and I will be found among the number that will be when he reveals his glory and his blessings to the saints. That is a good presumption, but when I contemplate the company that shall be saved I see that I shall not be saved with them in mass but that I shall be saved as an individual, and when I consider the matter in its true light I perceive clearly that I have calculations to make for myself that I may obtain salvation for myself.

If all this congregation were baptized and were happy, what would that avail me? Not anything, for if I lost my salvation, I lose my influence, I am lost, and I shall lose your society. I should not have your society long here, if I were to transgress the law of God, whether I stay here or pass behind the veil. Now I want to satisfy you that I can secure my salvation so that the enemy cannot rob me of my family, and that I have a duty to perform myself. If I do my duty then it is the business of my family to do their duties individually so as to secure all that pertains to their happiness.

When I have done my part, what is the next step? It is to save and look after somebody else, and the Lord will not save me unless I look after somebody that needs assistance, for we have to do good one to another. We do not do good to the Lord. He does not call for clothing or cattle, for all the world is his, the cattle, the gold and all the riches of the heavens and of the earth are his, and we are required to acknowledge his hand in all things, and to do good, to prove our integrity to his laws by, not merely working for ourselves, but by bringing salvation to others, to our fellow creatures. This is what he has put us here for.

In the first place to build ourselves habitations and make them comfortable, to provide something for our families, to solace them in winter, to prepare for winter that when the snows come to beat upon our houses, and the pelting hailstones, they may be comfortable. It is our

duty also to rear temples to the Lord, and to rear those buildings that are necessary for the establishing of righteousness upon the earth; we should bring in our tithes so that the Lord's servants may rear up the temples and public buildings, and gather the poor from the nations of the earth, and to bring the meek from the ends of the earth that they may receive the blessings that have been given unto us; that they may obey the commandments which come from the Lord, and that they may taste and enjoy the blessings and the glory of the world to come, and be made partakers of the Holy Ghost, attend to the baptism for the dead as well as many other things.

Our labors, our responsibilities are increasing upon us, and I perceive that at this time it is a very interesting one in our history; I perceive that men are taking double families, and I may say that it is almost universal, and as they are increasing their families they are also increasing their responsibilities, and it is said, that they, or some of them are doing it without due reflection, but I cannot judge, perhaps as correctly as some others, but if I may judge from the fact that many are assuming those responsibilities with little or no means to maintain their families, it may seem that they have faith, if they are in low circumstances. It may seem that it is a time of faith, and it is the time that the Lord will build up Zion from the midst of themselves, that her inhabitants shall increase from the multitude of her children, those that are born in Zion. Why, I presume that a child that is born in Zion, in the midst of this people, and that can claim his birth-right, his education among this people he will have as much more power to bear off the kingdom as such as myself and my brethren that have lived the best of our days in the sectarian world. We have lived and heard our priests so long that it is a trouble to dive into knowledge of God; it is difficult to throw back the prejudices we have received, and I know of but one course that will do it, and that is by constantly following counsel, our file leaders and doing as we are told.

I recollect the time that the prejudices of this people were much greater than they now are; I may safely say that their prejudices are not half so great as they were in the days of Joseph. In the early part of this church when Joseph had a revelation he would go into the congregation and present the matter in such a way as not to hurt their feelings, for the people could not bear much, and therefore the prophet had to prepare the way before he dare introduce any new doctrine, and sometimes he had to rebuke them severely, if it was some great and absorbing point, before he could get them to open their minds, and I was so scanty in my feelings and my views that I said, will the Lord take such a man as Martin Harris for a witness? Then when I came to read the visions of the different glories of the eternal world, and of the sufferings of the wicked, I could not believe it at the first. Why the Lord was going to save every body. After I had prayed over it and Joseph had explained it I could see that it was nothing but good sense accompanying the power of God. Well, then I gave it up and troubled no more about it, and just so with a thousand other good things that occurred in our first history. The Latter Day Saints have now got so that they swallow every thing that comes up, all the statute laws that are given. But I will say that there are laws in the Book of Doctrine and Covenants that this people have never scanned to this day, but they are looking out for new revelations, and this is very good. The statute laws are given unto us, but we still need the light of the Spirit and the law of the Spirit written upon our hearts, and when we do not have a statute law and written evidence to cover the case we have in hand, what we want is the Spirit and the law thereof that is or should be written in our hearts; the Spirit of God must teach us; and how should I know how to act in my family unless I had the Spirit of God? I could not know.

How can I make a demand, proposition or a requirement of my wives, my sons, my daughters and those that work for me unless I have the right spirit to do that in? I could not, and hence it is necessary that we have the Spirit, and that we walk in the light, as the Lord is in the light, and that the blood of the covenant may cleanse us from all sin. This is necessary, and I feel that I cannot and will not back out of my duty.

Brethren and sisters, I do not want to speak long, for my spirit does not feel like speaking, and my health is not good. I hope that we may all obtain salvation, and be with those that have tasted the power of God, the powers of the world to come, and I pray that you may walk worthy and be steadfast, for remember that whosoever the Son makes free will be free indeed, and whosoever the Son does not make free no constitution in the world will make free.

I know what the jangling and the freedom of the world is.

May we have the Spirit of the Lord and walk in the light as God our Heavenly Father is in the light, and have the confidence of our best and most holy brethren, and live so that we will know that the oracles will sanction all that we do; and may we obtain fellowship with all saints, who shall come from every clime, kindred tongue and people, that at length we may see the people of Zion composed of every kindred and tongue, as John saw them in vision, when the Lord showed him the church of the first born, and they had harps in their hands, and sung a new song.

Brethren and sisters may God bless you all:—Amen.

A GENTLEMAN who had listened to a long, diffuse and highly ornamental prayer, was asked by one of the members, "if he did not think their minister was very gifted in prayer." "Yes," he replied, "I think it is as good a prayer as was ever offered to a congregation."