

At the termination of our interview, and previous to our withdrawal, after a long conversation and the perusal of the documents which we had brought, the Governor informed us that he would prepare a written communication for General Joseph Smith, which he desired us to wait for. We were kept waiting for this instrument some five or six hours.

About 5 o'clock in the afternoon we took our departure, with not the most pleasant feelings. The associations of the Governor, the spirit that he manifested to compromise with those scoundrels, the length of time that he had kept us waiting, and his general deportment, together with the infernal spirit that we saw exhibited by those whom he admitted to his councils made the prospect anything but promising."

I had a consultation for a little while with my brother Hyrum, Dr. Richards, John Taylor, and John M. Bernhisel, and determined to go to Washington, and lay the matter before Prest. Tyler.

About 7 p.m., I requested Reynolds Cahoon and Alpheus Cutler to stand guard at the Mansion, and not to admit any stranger inside the house.

At sundown, I asked O. P. Rockwell if he would go with me a short journey, and he replied he would.

Abraham C. Hodge says that soon after dark, Joseph called Hyrum, Willard Richards, John Taylor, W. W. Phelps, A. C. Hodge, Jno. L. Butler, A. Cutler, Wm. Marks, and some others, into his upper room and said, "Brethren, here is a letter from the Governor, which I wish to have read." After it was read through Joseph remarked, "There is no mercy—no mercy here." Hyrum said, "No; just as sure as we fall into their hands we are dead men." Joseph replied, "Yes; what shall we do, brother Hyrum?" He replied, "I don't know." All at once Joseph's countenance brightened up, and he said, "The way is open—it is clear to my mind what to do; all they want is Hyrum and myself; then tell everybody to go about their business, and not to collect in groups, but scatter about; there is no doubt they will come here and search for us: let them search; they will not harm you in person or property, and not even a hair of your head. We will cross the river to-night and go away to the West." He made a move to go out of the house to cross the river; when out of doors he told Butler and Hodge to take the Maid of Iowa (in charge of Repsher,) get it to the upper landing, and put his and Hyrum's families and effects upon her; then to go down the Mississippi, and up the Ohio river to Portsmouth, where they should hear from them. He then took Hodge by the hand and said, "Now, bro. Hodge, let what will come, don't deny the faith, and all will be well."

I told Stephen Markham that if I and Hyrum were ever taken again, we should be massacred, or I was not a prophet of God. "I want Hyrum to live to avenge my blood, but he is determined not to leave me."

REMARKS

By President H. C. Kimball, Tabernacle, G. S. L. City, Sunday Morning, Oct. 18, 1857.

[REPORTED BY LEO HAWKINS.]

I feel first rate. I can say one thing for a surety and that is that God is on our side and that he does hear prayers; he hears mine, that is, I suppose I pray for the thing that others pray for and it comes to pass, and I think he hears my prayers, and it is just as well as any other way, if it is answered.

I just as well know that what br. Brigham has said to you to-day is ours and will be ours for ever, just as well as you know that I am in this stand to-day, before you.

I will tell you how I pray: I ask my Father and my God in the name of his Son Jesus Christ, Father, will you speak to br. Brigham, will you speak to our leader, will you speak to my President, will you dictate him just as you would dictate matters if you were here in the flesh?—That is my prayer and that should be the prayer of this whole people, and I just know, from this time henceforth, if he lives a hundred years, he never will be lead to do a thing except the very thing God would do himself, if he was here, I just know it, brethren. You all understand naturally that the food that you partake of goes into the head first and then passes through to the extremity of every limb, to every fibre and to every member of that body, does it not? Well, then, do you not see that every thing must first be received by the head, and that there is where God will communicate? And when he communicates to the head, if you are all members of that body and connected with that head, like the limbs of a tree, how can you help partaking of that same spirit, the same knowledge with the head?—You cannot help it. He cannot be a person of much sense that can not believe this.

These are my feelings. I want to point your minds to it, and when our President, our leader, wants a man to do any thing, God will go with that man, even as he is with br. Daniel H. Wells; he will attend to the business that pertains to the mountains and he is almighty in the place in which he is authorised and appointed to act, and so is every other man; if he will go there and honor that calling, God will honor him, and he will honor every man who will honor him. God never will honor you except you honor the priesthood and pay due respect to it and to every commanding officer in the church and kingdom of God.

If this people will do as they are told from this day, I will eat peaches, apples, plums and the products of these valleys in Great Salt Lake City, till we go to Jackson County, and I know it. [Pres. Young, "I believe it."] Brethren, I am telling the truth and I am telling it as it is in the bosom of our God and of our leaders. It is the first

time we ever eat peaches, that is, of our own raising, since we came into this church, and it is the first time we ever eat apples, and it is the first time we were ever a free people.

Now we are living under the blessings that the prophets foretold; they said the time would come when we would sit under our own vine and fig trees and our own peach trees and apple trees and would eat, and that we should build and another should not inhabit.

Brethren, our enemies never will inhabit these valleys if we do just as we are told from this time forth, and we will inhabit these valleys and will have power and victory over our enemies from this time henceforth and forever. Good heavens! I cannot live your religion. I can only live for myself. Every man, every woman and every child must live the religion of Jesus Christ and the religion you are taught by your leaders, according as you are dictated, do you not see it? You have got to do it.

Can I live the religion for my wife and for my children? I cannot; but if they will take my counsel, I will lead them just as br. Brigham leads me and as God lead him, and we will go right into heaven, just like taking the head of a vine and drawing it right into our Father's kingdom, every branch goes with it that sticks to the vine, with the fruit thereof that cleaves to the branches.

Do I feel well? I never felt better in my life. I felt pretty well in Nauvoo, at the time br. Brigham was speaking of, though I did regret—perhaps I did wrong—but I did regret that peace was proclaimed so quick, for I tell you there was about one or two score of men I wanted to see under the sod, then I was willing to make peace, but I had to as it was. We have made peace a great many times and the United States have taken a course to make us do as they wished us, but let me tell you that day is past and gone, and we will now proclaim the course they will have to take, and they will have to make peace with us, and we never shall make peace with them again. Br. Brigham will designate the course they have got to take, and if they come here, they have got to give up their arms; they cannot come in here with a gun on their shoulders, or a pistol in their belts.

War has commenced and the devil will never cease his operations upon us, but if we live the religion of Jesus Christ, we are just as free to-day as we ever shall be, and when it comes to-morrow, we are free to-morrow and we are free this year, and will be free next year, and will be just as free twenty years from now as we are now, only a little more so; we increase and advance as we live.

Well, we shall prosper and we shall not burn up our houses, we shall not cut down our orchards nor throw down our walls nor our barns, and I am not going to stop building, because I just want to secure my fruit, I want to secure it and take good care of it.

Am I discouraged? If this people do right, you will live forever and prosper and aggrandize these valleys. Well now, will you stop increasing?—When you stop increasing, that is the end of you; when you stop multiplying, that is the end of you; when you stop improving, that is the end of your improvements. Many persons, if they had a peach pit or an apple seed, would not put them in now. I am going to put in more now than I ever did, and raise them, and I will give them to those that will take them and be choice of them, and live their religion. Those that will live the religion of Christ will have orchards.

Well, these are my feelings. God is with us and with br. Brigham and he will lead him right from this time henceforth and forever.

God bless you. God bless the boys in the mountains, for they shall live to let live and the angel of life will be with them and with all those that do the will of God and the will of those that lead:—Amen.

DISCOURSE

By Elder Amasa Lyman, Tabernacle, Oct. 18, 1857.

[REPORTED BY J. V. LONG.]

I have been highly gratified to-day and edified in what I have heard, and in what has been expressed, not only here by the Presidency who addressed us this morning, but the greatest or highest source of gratification in all this matter to myself is that I feel as they feel and as they have expressed themselves; I feel the spirit that is in them and I feel that it imparts to me the same blessing that it imparts to them. If it is in them a source of light, eternal life, it is the same to me; if it is a source of comfort to them it is to me. I feel this in relation to our position at the present time, and the circumstances that at present surround us, which are different from those that have surrounded us in days that have gone by.

As was remarked by Prest. Young this morning in his correspondence with our enemies outside, the time has been when we were at the mercy of those that were around us, those that wished us no good, that never have done us ought but evil, but our circumstances have so changed and the work in which we are engaged has so far progressed that it has brought us to the circumstances in which we are placed even now. It has not only brought us to know the truth, but we have the privilege, the ability and the capacity, through the blessings of heaven, to take care of and defend ourselves.

What are the honest convictions that are within us? They are, that we can defend ourselves, for we are where we dare speak in favor of the truth, and I thank God that we are to-day so far removed from the seat and power of our enemies that they are unable to reach us in the summary way in which they have done heretofore. This to me is a gratification and a comfort; it enables me to look upon those things around me with feelings different from those in which I have been in the habit of contemplating them.

In times that are past we have been forced by the surrounding influence to look upon things

around us as though they were only to be enjoyed for a short time, that, though we had something one day, there was but little assurance that we would have them the next. If blest with home, with our firesides and habitations and those things that rendered us happy, we had but little assurance that to-morrow would not sweep them all away. But here, in this place in which we are at present located, we have our homes, through the blessing of God, we have our associations and we have all that we have in our possession to happy our situation and cause hope to live within us for that which is still better, and we are so far removed from the land of our enemies that we can hope consistently that they may be continued unto us for many days.

As has been remarked to-day, look at it naturally, as men not connected with the work of God in which we are engaged, and we are blest, we are in a place that is blest and the very place of which we have almost, at times, been inclined to complain and to feel that we were sharing in a hard lot, that we were forced to live and to dwell in such a place as we now occupy. But the things that we have thus regarded as hardships are blessings to us.

If you never had been able to appreciate them at all in their truthful character until now, just now open your eyes and do not keep your eyes closed against the truth, but open them and look upon our situation, the circumstances that surround us, and you will feel, if you feel as I do, to thank God, for what? For the rugged mountains that are around us, for the barren and desert country that lies between us and the land of our enemies; you will feel in the spirit of the persecuted of other days and other climes and dispensations, to bless God for the strength of the hills and that the plains that lie between us and our enemies are sterile and barren, for in these things are our protection.

But, says one, 'would not God protect us?' Certainly, and how has God protected us? He has protected us by bringing us to the land where we now dwell; a land where, if there had been great labor bestowed upon it, it could not have been better prepared to constitute a home for the naked, the driven, the afflicted and the despised people of God. It is every way calculated to give security to the people of God. For this reason I feel well.

If I have ever seen the hand of God, if I have ever seen or known his dealings with his people or have ever seen a manifestation of his wisdom, it is more than ever manifest in his bringing us to this land, where the distance is so great from the land of our enemies. The character of the country intervening between us and them is better to us than millions of millions of armed men to protect us; it affords us a protection that cannot be found in the armies of the earth, were they all marshalled in our behalf.

Well, then, I feel to thank God that we are here; I feel to bless him for every foot of desert country that intervenes between this and our enemies. There is not a foot of barren soil between us and them but for it I feel to thank God; I regard it as a bulwark of strength to protect the infant kingdom of God while it should gather to itself strength that it might exist in the midst of the nations of the earth.

For all these things I feel well to-day, I feel happy and I would that all the Saints could feel happy. 'Well,' says one, 'I would feel happy if I could.' What is the reason you cannot be happy? Where is the evidence of the truth that the people are not happy in this country? Where are those who are not satisfied in this country? I do not believe that there is a dissatisfied soul in the whole length and breadth of the land where the Saints dwell, that enjoys the Spirit of God. Why? Because here is the only place that man can live and enjoy the Spirit of God without restraint; here is the place where the peace, the bliss, the prospect of happiness can be cherished in the mind of man, free from restraint.

Well, then, this is the place in which to be happy, but shall we be protected? Shall we be preserved? Shall we be upheld? Shall we be sustained? I say, shall we continue to enjoy these blessings? This is a question that we may answer for ourselves.

'But,' says one, 'has not Prest. Kimball said that we should be victorious?' Yes, he has said it again and again, that we should, if we would but do right. This is why I say it is a question for us to answer for ourselves. Now will we do right? What do we say within ourselves? What is the feeling that lives within us in relation to this matter? Will we do right? I have no doubt but what we may all think that we will do right.

If we conclude that we will all do right, let us make up our minds for the struggle, for it will require all our power. We are not going to do right without an effort; we will not attain to that which is right without an effort, neither will we retain the blessings when we have them without an effort, and one that is constant and unremitting, as constant as the life that we seek and the blessings that we calculate to secure to ourselves.

When we engage in this struggle, it should not be with half a purpose nor with our affections divided, a part of our regards running out to the things that are around us and that are but of little moment, without regard for God and his work and the consummation and perfection of our own salvation, but we should commence this struggle with all the energies of our souls concentrated upon this one point, that we will do right, and as fast as we learn the right, do it.

We have been told what it is to do right, and that is to learn the will of God and do it. We know the will of God in relation to a great many things, and you would think you were abused and underrated in relation to your knowledge, if you were told that you did not know how to do better than you sometimes do.

We know the will of God in relation to a great many things, because it has been sounded in our ears ever since we commenced in the work of God; it has been told us from day to day and from time to time,

You know that it is peace that we want; our President has told us that he has sought for peace with our enemies. We have all desired peace with our enemies outside, but we will not have peace in the complete sense of the term till we make it at home.

Have we made peace within ourselves and in our homes? Have we made peace in that Territory over which we preside? Is the same unanimity of feeling, the same union, the same singleness of purpose developed within us, as individuals and families, that marks the action and the conduct of this great people when the public safety and the interests of the people require effort? When labor is to be performed or sacrifice to be made and it is called for, is it made? Yes, the experience of the past few weeks shows this is the case. If you ask for men, they are on hand; if you ask for means, they are rendered without a grudge, they come freely and then more than you have asked for.

What does this prove? Why, it proves that the feelings of unanimity exist in the body of people. If this feeling exists to this extent in the mass of the people, one would suppose that it certainly would exist to a corresponding extent in individuals. Is this the case? Are we as ready to turn out, to make exertion, to lose sleep, to watch by night and by day, to weary ourselves again and again that we may live acceptably before God, that we may bring ourselves into perfect subjection to the spirit of the gospel that we have embraced—are we, I say, as ready to do these things as we would be to respond to the call to shoulder our guns and go into the mountains, as our brethren are doing and have done?

Are we willing, with the same hearty good feeling, with the same perseverance, to subject ourselves to the spirit of the gospel and cultivate it within us with just as much industry, with as much indefatigable zeal as that with which we go into the mountains and labor by day, sleep out at night and endure the weather, fair or foul, without grumbling, without fault-finding, so that our whole soul and our whole affections are in the cause? If we leave our homes for the love of God, and if we live our religion at home and honor the gospel that we have embraced, what would it secure to us? It would secure to us a reward for all the difficulties, for all the losses that we have sustained. Would it save us from burning our dwellings and leaving the land covered with piles of smoking ruins? Yes, for this is the condition upon which we are promised these things.

I want to see the people go to work, as his servants have said, individually, throughout the length and breadth of this nation and kingdom of Israel, here in the valleys of the mountains. I want every man and every woman to say, 'As for me and my house we will serve the Lord,' and when we learn his will then go to work and do it. I want you to commence a war of extermination on the evils that are between you and your God in claiming this promise.

I do not in my heart desire to see men, women and children flee into the mountains. But we should be willing to go, remain here or do whatever is required, and feel that in so doing we were doing the will of God.

How do you feel, brethren and sisters? Do you feel as though we would do right and keep the commandments of God and claim the promises that have been made us to-day, that, if we would do as we have been counseled, we should come and go, confront our enemies and conquer them, and not many fall in the struggle?

[Blessed the sacramental cup.]

I presume that there is not a soul that belongs to the church of the Saints, here or elsewhere, that feels a living interest in the prosperity of Zion, but what would wish that they might be enabled to pursue a course of life that would secure to them this blessing, that our brethren, a part of ourselves, those that are united to us by the ties of the gospel, are called to go abroad to face our enemies, to be exposed as they may be to the chances of death, can secure this blessing and get the blessing and protection of our Heavenly Father.

Be perfect in your sphere, be constant and you shall be preserved while in dangers that are around you until you shall accomplish the object of your mission, return to us unscathed and unharmed, and rejoice in the blessings accruing from the victory gained.

Do you want this, mothers? Fathers, do you want this blessing? If you do, do as I have exhorted you this afternoon; put away everything from you that is evil and cultivate the Spirit of truth within you, that your prayers may ascend up before God and that they may be acceptable. Call down his protection upon the absent ones as well as upon yourselves; do not be careless, do not settle down in thoughtless indifference, thinking that because the servants of God have promised victory, that it must come, independent of your exertions. It is only upon this condition that safety is secured to you and to me, and that is, that we DO RIGHT.

It is only as the conditions are complied with that the blessing is obtained; it is only as we live for them, it is only as we render ourselves worthy to receive, by the course of conduct that we pursue. This is the nature of the blessing that will come home to us, this is the blessing that our Father will bestow, and beyond this will we receive blessings? No. Well, then, have we not every reason to be faithful? Yes, and why? Because everything depends upon it.

Then, brethren and sisters, let us remember this brief lesson and let us take it home with us when we go. 'Well, then,' says one, 'if we take it home with us and do a requisite amount of praying, it will all be right, will it not?' It will depend upon the way you pray. I want you to go home and pray acceptably and, lest your prayers be hindered, be careful not to allow any spirit to live around you or in you that would not be pleasing in the sight of God.

Do not quarrel at home because it will not do you any good. Now, that is reason enough. Do