FIFTY-SEVENTH YEAR

Brigham Young as His Sermons Present Him to View

Interesting Sidelights on Great Pioneer Leader, Whose Anniversary Will Be Celebrated Monday Next.

1. DEACE hath her victories," the legend runs, "as well as war," and to the young Utahn, standing in the shade of the trees his pioneer predecessors planted in the desert it is fully understood that peace at work in breaking in a new country, hath also her

It is doubtful if pioneering annals will ever produce a parallel to those of Utah, or a leader who stands just as Brigham Young stood in early Utah history, holding a people together in a desolate country against Indian foes in the mountains, the beckoning of gold filled rivers to the westward, and the lure of friends and relatives "back in the

Great heights of feeling were those to which Brigham Young was privileged to reach. Now it was exultation because overflowing granaries had succeeded winters of starvation, now indignation because proper precautions to prevent Indian raids had not been taken, and the work animals of the people were gone. Once it was the fight of a leader driven to last extremities against the commander of an invading army, determined, he was convined, on opening the way for exterminating the Mormon cause with fire and sword, if not by actual participation in bloodshed itself, then by holding the people defenseless until an irrsponsible mob whose work would not be of official record, could accomplish this end.

In all of these sudden problems, we find the predominant figure of the pioneer era rising to each new emergency, voting now to burn his home and all his possessions rather than have them fall into the hands of looters, preaching of the joy of a nw-born commonwealth shedding its desert browns to spread forth in its first array of springlime greens, or giving advice on the propr way to fashion a settlement to make it Indian proof, and of the need for a proper place of worship which from his word could grow in the actuality of the Tabernacle of today.

From his sermons of the first decade the following extracts are taken to show the man who on Monday will be honored in an anniversary celebration, in the light of the philosophy which working out in examples of his action, became the history of pioneer accomplishment. The extracts are each brief, and on matters mostly of a temporal nature, dealing with the stubborn desert, which problems, taken together, throw an interesting sidelight on the spirit in which the great leader worked:

Sacrificing to a Cause.

I appeal to men in this congregat tion who have lived for years in the society of the world, who are judges. sheriffs, merchants, mechanics, and farmers of anything was ever alleged against their character until they joined the Latter-day Saints. But where are your friends now in the world-The ancient saints were and the saints of latter days have been driven from pillar to post, their name a hiss and byword and their character traduced to the lowest degree. Your former friends have now found out that you always were miserable creatures, that they never did have confidence in you, that they always knew you would prove dishonest. This has been the character given to the saints in all ages.

The Way to Save.

Late this fall I saw a man working among his corn. He had a large crop, more than a single man could take care of, I saw he was going to let it go to waste and I said to him, "Brother, let the brethren and sisters help you husk your corn, to gather it in and put it safely away, for so much it will benefit them and help you."

He replied, "I cannot spare a bit of it." I have no question in my mind that three-fourths of it went into the mud and was trampled down by cattle, while women and children went without bread in consequence of it. That man had no judgment. Never let anything go to waste. Be prudent. Save every-thing, and what you get more than you can take care of yourselves ask your neighbors to help you. Gold is good if othing only as men value it. It is etter than iron or sandstone, or lime-tone, but it is not half so good as the soil from which we raise our wheat and corn. The children of men love it, they lust after it, and are willing to destroy themselves and those around them over whom they have any in-

Labor the Only Wealth.

It is impossible for me to tell you how much a man must possess to en title him to the liberty of wasting anything, or of letting it be stolen and run away by the Indians. A man has no right to property unless he has use for it. It is impossible for a man to have money enough to justify him in salting it down, or in other words putting it away in a chest, there to lie doing no manner of good either to himself or to his neighbor. If you have more oxen or cattle than you need, put them in hands of other men and receive return their labor. If a man is the millions of bushels of wheat and he is not wealthy enough to let servant girl sweep a single kernel the fire. Let it be eaten by some-I have not had flour enough in of my greatest abundan my children waste one morsel of No. I would rather feed the test enemy I have on earth than it go into the fire. Money is not capital. It bears the title only. capital is labor, and it belongs the laboring classes. They only less it. It is the bone, sinew, nerve, assess it. It is the bone, sinew, herve, as muscle of man that subdueth the cit. This power tears down mounties and fills up valleys, builds cities temples and paves the streets. In our what is there that yields shelter as comfort to civilized man that is produced by the strength of his making the elements bend to his

Managing the Canyons.

I have frequently known cases of difficulties and dissatisfaction which Were calculated to annoy my feelings. It is now concerning the canyons, the wood and the timber in them that I would speak. I believe that there are some acts performed in these canyons of which the actors are ashamed. It

canyons to get wood to say the least Mr. B. climbs a mountain, works a road Mr. B. climbs a mountain, works a road, and gets to the timber at an expense of from one to five hundred dollars. He commences to get out poles and at once the eyes of the community are turned towards that spot. The people will not stop to look around the mountain and make new roads. They will go up the canyon and there quarrel with each other. Let Friend S. pass by the road Friend B. has made and he will go up the canyon ten miles surrounded with wood and not get a stick for he and Friend H. and others stick for he and Friend H. and others never can see how they can get poles in any other place than where Friend B, has made a good road leading to the place where he gets his.

The Joy of Suffering.

Seven years ago tomorrow about 11 o'clock I passed the Mississippi river, with by brethern, for this place, not knowing at that time whither we were going but firmly believing that the Lord had in reserve for us a good place in the mountains and that He would lead us directly to it. It has been seven years since we left Nauvoo and we are now ready to build another temple. I look back upon our labors with pleasure. I wish to ask those per-sons who were driven from Jackson county, if they suffered as much in the actual driving as they would have done in the anticipation of it a year before it took place? I have been in the heat of it and I never felt better in all my life. I never felt the peace and power of the Almighty more copiously poured upon me than in the keenest part of our trials. They appeared nothing to me. upon me than in the keenest part of our trials. They appeared nothing to me. I hear people speak about the great sacrifices they made for the gospel's sake. It was never sacrifice to me. Anything I can do or suffer in the cause of the gospel is only like Iroping a pin into the sea, the blessings, gifts, powers, honors, joy, truth, salvaon, glory, immortality and eternal life s far outswell anything I can possibly do in return for such precious gifts as the great ocean exceeds in expan-sion, bulk and weight the pin that I drop into it. I have not known or seen single sacrifice that this people have made. They have only exchanged a worse condition for a better one everytime they have been moved.

Pioneer Trials.

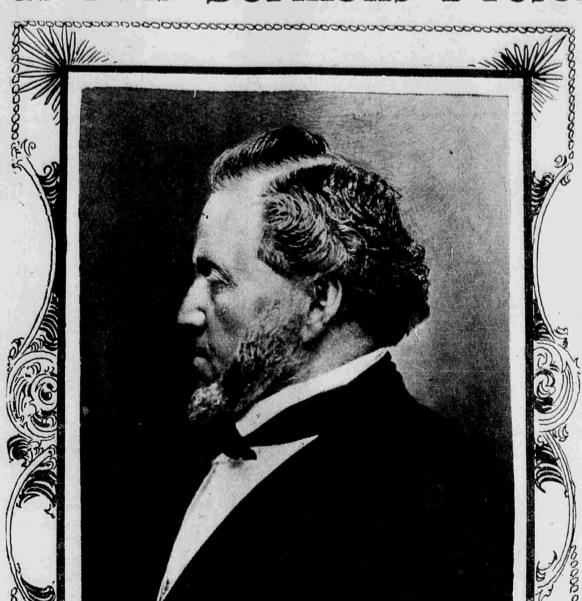
We have enjoyed perfect peace here for five years. When the pioneers approachd this valley, they came for the purpose of finding a place to set ou feet, where we could dwell in peace That place we have found. There h a mysterious principle that abides with this people. It is that the Latter-day Saints are of one heart and one mind-Let the inhabitants of the earth gaze upon this people, for a magic power attends the ... The people are here; they endure. Did they bring their bread with them? No. Did they bring their meat with them? No. Did they bring that which sustained them until they raised it from the earth? They could not, for they were obliged to bring tools, plows, drag-chains; they were obliged to bring wives and children in their wagons. Five and six and eight, and in some wagons ten people, would huddle together, to drive a thousand miles from all sustenance, and there plant themselves in the wilderness where nothing met the eye but snowy peaks and parched vales; and trust in the God of Israel to sustain them. Look at the improvements that have followed this people in all their travels up to this place for a testimony of their endurance and unfliching industry.

I say to this community, be humble, be faithful to your God, true to His Church benevolent to the strangers. Let the inhabitants of the earth gaze

be faithful to your God, true to His Church, benevolent to the strangers that may pass through our territory, and kind to all people; serving the Lord with all your might, trust in Him, and never fear the frowns of an enemy. Serve your God; believe in Him, and always sustain your character before always sustain your character before

What to Preach About.

Can anything be taught that will ediis up hill business to go into these fy this congregation like the principles



PRESIDENT BRIGHAM YOUNG.

of the gospel. It may be said the life | Dedicating the Tabernacle. and existence of man are an interesting subject, as much so as the gospel, but this is connected with the gospel of salvation, as well as everything else that is connected with his being, The whole mortal existence of man is nothing more or less than a preparatory state given to finite beings. Mankind in general do not stop to reflect they are pressing forward to grasp the for himself, ignorant of the design of the Almighty in his creation and existence. To obtain knowledge of this

the Almighty in his creation and existence. To obtain knowledge of this design is a duty obligatory upon all the sons and daughters of Adam.

The Latter-day Saints realize that there is no period of man's existence not incorporated in the plan of salvaton, and directly pointing to a future existence. Consequently when we stand here to speak to the people let each man speak what is in his heart. If one of our elders is capable of glying us a lecture upon any of the sciences, let it be delivered in the spirit of meckness—in the spirit of the holy gospel. If, on the Sabbath day when we are assembled here to worship the Lord, one of the elders should be prompted to give us a lecture on any branch of education, is it outside the pale of religion? I think not. If any of the elders are disposed to give a lecture to parents and children on letters, on the rudiments of the English language, it is in my retwent, it is, part of my faith. If an elder shail give us a lecture upon chemistry, astronomy, or geology, our religion embraces it all. It matters not what the subject be if it lends to inneave the mind, exalt the feelings are enlarge the capacity. The truth that is in all the arts and sciences forms part of our religion. Faith is no more a part of it than any other true principle of philosophy. Were I to give you a lecture today upon farming, would I be speaking upon a matter that transcends the bounds of our religion? Agriculture is a part of it as well as any other truth.

lligon? Agriculture is a part of it as well as any other truth. What it does not circumscribe it would be well for us to dispense with

We have assembled together in this comfortable and commodious building in peace, and I desire to offer my own reflections on this interesting occasion We have now a commodious place to wheh to worship the Lord without the fear of being driven from our seats by wet and cold or of standing exposed to the weather. I now say to the brethren that I feel to dedicate myself and all I possess to the Lord. A year ago this day, I remember I was not able to sit up, being sick and discouraged I contemplated the situation of this people and looked over their past history, and I said, "If the Lord blesses me with life and health, I shall put forth my hand to rear an edifice in which the people can comfortably assemble, as large as we can build at present." In the short space of four months we have now a commodious place in which to worship the Lord. that I feel to dedicate myself and place in which to worship the Lord.

Indian Troubles.

A few words concerning Walker, the Indian. He sent word to us that he was coming down to this city to trade I expect he will be peaceable, and the est of the Indians also. I have no foult of it. Why? Because they dare not to be any other way. If they dared to be otherwise. I know not how quick they would be at war with un But they will be kind and pencentil because they are afraid to die, and hat is enough for me.

"When I cannot feed myself with the neans God has placed in my power, it s then time enough for Him to exerdse His providence in an unusual manner. While we have a rich soil in ner. While we have a rich soil in this valley and seed to put into it, we need not ask God to follow us around with a load of bread. If you wish to know what you must do hereafter I will toll you in a few words—keep your powder and level and guns in good order. I have always been in the babt of sleening will one eye orse.

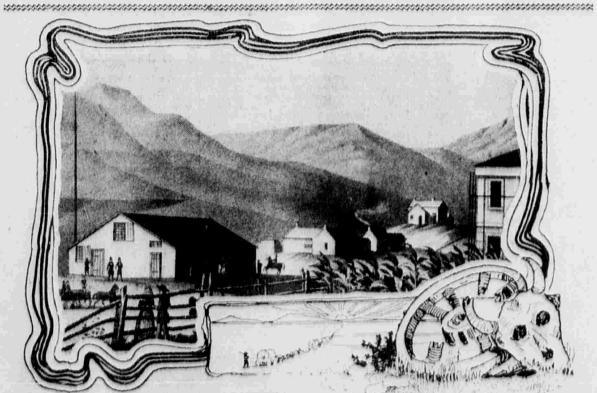
I will get my wife to help me. Let a hostile band of Indians come to my house and I am good for quite a number. I calculate that only 50 would be able to go to the next house, and if the saints there used up the other fifty, the third house would be safe How many times I have been asked in the past week what I intend to do with Walker. I say, let him alone severeig. I have not made war on the Indians nor am I calculating to do it. My policy is to give them presents and be kind to them. Instead of being Walker's enemy I have sent him a great pile of tobacco to smoke when he is lonely in the mountains. He is now at war with the only friends he has upon this earth, and I want him to have some tobacco to smoke.

to have some tobacco to snoke.

A great many appear very bold and they want to go and bring in Walker's head, but they want all the people in Utah to go with them. I will relate one action of Walker's life to show his abstract. He with his band about one action of Walker's life to show his character. He with his band about Feb. 11 fell in with a small band of Piedes, and killed the whole of the men, took the squaws prisoners and sold the children to the Mexicans. This transaction was told by Arapeen, Walker's brother, although he was not in the reconsidion belonger. ction himself,

transaction himself.

Walker is continually killing and stealing children from the wandering bands that he has any power over. Walker is hemmed in. He dare not go to California again. Dare he go east to the Snakes? No. Dare he go north? No, for they would rejoice to kill him, Here he is penned in within a small cempass, surrounded by his enemies. His band are a set of fools. They dare not move over a certain boundar. dare not move over a certain boundary on any of the four points of the compass, for fear of being killed, and now they are making war on this people who could be a large way. now they are making war on the pendowho could use them up and they not be a brenkfast spell for them if they felt so disposed. From all appearance there will not be an Indian left in a later they be small a horse. After the short time to steal a horse. After the cattle were stolen in Sanpete, a messenger arrived here in about 30 hours to report the affair and obtain advice, 1 told Brother Wells to write to them and say, 'Inasmuch as you have no know what you must do hereafter I and say, "Inasmuch as you have no oxen or cows to trouble you can go to harvesting and take care of your-order. I have always been in the habit of sleeping with one eye open and if I then cannot sufficiently watch I that try to help yourselves. Take care



BOWERY, MINT AND PRESIDENT YOUNG'S HOME

From an Old Government Print, 1852,

He Preached on Every Pioneer Problem and Declared They All Had a Place in the General Unity of His Religion.

of your grain and take care of yourselves that no enemy come upon you
to slay you."

Uses of Recreation.

Keeping on Guard.

I have endeavored all my life to folow one portion of the instructions of the Savier to His disciples, that is to watch." I am a very watchful man. We can scarcely read of one colony ounded among the aborigines of this country wherein the tomahawk of the wild Indian did not drink the blood of whole families. Here there have been no such deeds committed because when we first ensered Utah we were prepared to meet all the Indians in these mountains and kill every soul of them if we had been obliged to do so. This preparation secured us peace. Every settlement that has been made in these meantains have received strict charges from me to build in the man place a fort, and live in it shall they were sufficiently strong to live in a town: to keep their guns and ammunition prepared for any emergency; and never wase to keep a night watch. I have never heard of the indians disturbing a family and I do not intend that they ever shall if watching and praying and being ready for them will prevent it. when we first entered Utah we were

A Word to New Comers.

give the brethren who have lately come into this city from the east. rave heretofore counseled newconn o go to the north or to the south for ve have cottlers 360 miles to the north nd to the south. Many of the people eve have their friends who have com o this season and some are still on the lains who will be here in a few days ty counsel now to newcomers is, to de ettle in any part of the territory that

settle in any part of the territory that you please, and furthermore you may go to California if you wish.

Now having told you what you cannot do. You cannot with my consent go to any place unless it is a city that is or will be walled in. If you go from this city go to a neighborhood where you can be defended from the ravages of indians or other evil designing persons. I have a word to say to the sisters that have recently come into our city. Do not allow your fathers, your husbands, or your brothers to go to a place until it is wulled in.

As a Spelling Reformer.

AS A SPELLING REFORMER.

We have few collegians among us Let education commence in the home you mothers, and then with Brother Spencer and the board of regents. The ecture you have heard from Chancello Spencer is so far in advance of us that it does not touch the case of the people language as any now in use but we find it fraught with imperfections and ridiculous vagaries. I have asked the board of regents to cast out from their system of education the present orthography, that when my children are taught the graphic sign for "A" it may always represent that individual sound only. And when "P" is introduced into a word let it not be slient as in phthiste or sound like "F" as in physic, and let not two be placed instead of one as in apple.

The English language is one of the most prominent now in use for absurdi-ty, in its printed and written forms, yet as a vehicle with which to convey our ideas verbally it is one of the best. Its variety is what I aislike.

Getting Out of Debt.

i ask the people to assist us to pay he Church debts. The offer of two or three yoke of cattle we do not want. Do you feel willing to pur your shoulder to the wheel and continue to roll it forward and still continue? The brethren have done well. They have paid their ithing, and our hishops have done more n the short space of seven months than they had accomplished for the space of years previously. I have no tithing, but all-oil I have is the Lord's. He has loaned it to me white I remain here is the mortal flesh. Will you help us out the mortal flesh, Will you help us out of our thraldom and have it credited to your future tithing? Let all the sheep stay in the valley, also the cows, for they will give milk and butter and replenish the stock. But when we speak of horses let every man look up his spare stock and with them help to liquidate these debts. Stocks will now you dolly. I will use my stock for this llquidate these debts. Stocks will now pay debts. I will use my stock for this purpose and my brthren will do the same until we have enough. Do you suppose we want to deprive you of your teams? It is not so, I would not cripple any man. I would rather give him five yoke of oven than cripple his team, but I will take every head of spare stock I have and wipe off these debts.

Pride of the Heart

Pecmit me to say I am proud of my religion. It is the only thing I pride myself in on the earth. I may beap up gold and silver like the mountains; I may gather round me property, goods and chattels, but I have no glory in that, compared with my religion; it is the foundation of light and intelligence; it swallows up the truth contained in all the philosophy of the world, both heathen and Christian; it circumscribes the wisdom of man; it circumscribes all the wisdom of man; it circumscribes all the wisdom and power of the world, hoth tas height, and depth are beyond the comprehension of morials for it has none. I am proud to say of my religion I have studied it fultifully for 22 years, day and hight, at home and abroad upon the rivers and upon the lakes, when travelling by see and land, and I can soy that I have only just got into the A. B. C. of it. Why should I had be proud of my religion, for God loves it, angels adore it, and all the heavenly hosts delight in 1; it is in the very midst of an eternity of intelligence and torms part of it. The Lord Almighty with His subjects loves it and the will yet rule triumphantly over this earth. and chattels, but I have no glory to

We often meet together and worship the Lord by singing, praying and preaching, fasting and communing with each other in the Sacrament of the Lord's Supper. Now we are met in the what? That our minds may rest and our bodies receive that recreation which is proper and necessary to keep up as equilibrium, to promote healthy action of the whole system. If I could not feet the Spirit of the Lord in this capacity with you this evening I should cease from all such indulgence. I want it distinctly understood that fiddling and demote the second state of the country distinctly understood that fiddling and dancing are not part of our worship. The question may be asked, What are they for, then? I answer that my body may keep pace with my mind. My mind inhors like a man logging, all the time; and this is the reason why I am fond of these partimes. They give me opportunity to throw everything off that my body may exercise and my mind rest. What for? To get strength and he collivened so that my mind have not wear out.

get is to diance a little while my council from its from my office to this room and from this room to my house again. You will see the time you will know what my labor is. There is not a man or woman, saint or sinner, who lays his or her complaints before method what if rests on my feelings. My feelings sympathize so with the injured that I am grieved and dispressed and drops of cold sweat sit upon my brow, but no man or woman knows about my sorrows and I do not want them to know for I calculate to kiek off from my heels all I cannot carry. I will carry all that I should, but there is no man in this community that can mention the time that ever I exhibited one particle of sorrow. I expect to carry my own sorrows just so long as I live upon this earth and when I go to my grave I expect them all to go there, and sleep with me in eternal silence. Our party was gotten up to endoy ourselves. I have enjoyed myself; my heart is cheerful and full of gladness.

Zion's Location.

Whenever we are disposed to give surselves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body and it is there righteousness dwells); when we are swallowed up in the will of Him who has called us; when we en-

of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion. That is Zion. If every heart were set upon doing right, we should have Zion here. I live and walk in Zion every day, and so do thousands of others in this Church. They carry Zion with them, and it is increasing, growing and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighto heart, from neighborhood to heigh-borhood, from city to city, from nation to nation, how long would it be before the earth would be revolutionized and the wheat gathered from among the

tares?
Brother Kimball has known me 30 years, 21 of which have been in the Church: others have known me 20 years and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church to the present time.

On Being a Neighbor.

How many there are who come to me to find fault with and enter complaints igainst their brothren for some trilling thing when I can see in a moment that they have received no intentional injury! They have no compassion with their brethren but having passed their judgment, insist that the criminal shall be panished. And why? Because he does not exactly come up to their standard of right and wrong! Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "may the Lord bless you." I feel happy as I always told you. Light cleaves to light, and truth to truth." thing when I can see in a moment that

THE HORSE VS. HEALTH.

America is full of twentieth century power, but even our most progressive cities linger back in the borse age. One of the fantastics mornalies of the day is the spectacle of a fank wagon filled with Kerosene or gasoline hauled

filled with Kerosene or a main wagon filled with Kerosene or caseline hauled about by horses.

The expense alone which the horse causes our cities to meet would warrant that animal's expulsion. The horse is the chief source of litter in our streets. The cost of cleaning New York City thoroughfares is as follows: For sweeping, \$2,134,196; for caviling, \$1,747,359,12; for final disposition, \$1,180-685,28; while the cost of administration brings the total expense lacurred in purging New York streets of the debris, to which the horses contributes a proportion great by any estimate, to more final \$6,000,000 per annum.

The unnecessary most of truckage by horses adds enormously to the administration inflience. It is shown by actual test that one commercial anto vehicle will do the work of from four to six horses.