

hitherto been manifested; many have given more than was required of them, many have given their all, but they have done it cheerfully; they have done it voluntarily; and they shall have a great reward; for the blessings of heaven and earth shall be multiplied unto such; even the blessings of that priesthood which hath neither beginning of days nor end of life.

While there are those who, of their abundance, have built unto themselves fine houses, and who ride in carriages and on horseback, and regale themselves with the good things of the land, and at the same time they have left the Lord's House untouched, or, if touched at all, have touched it so lightly as scarce to leave the print of their little finger: their reward will be according to their deeds, and unless they speedily repent, and come up with their abundance to the help of the Lord, they will find in the end that they have no part nor lot in this matter; their gold and silver will become cankered, their garments moth-eaten, and they will perish in their own slothfulness and idleness, leaving none to mourn their absence.

But, brethren, the Temple will be built. There are hundreds and thousands who stand ready to sacrifice the last farthing they possess on the earth, rather than have the building of the Lord's House delayed, and while this Spirit prevails no power beneath the heavens can hinder its progress: but we desire you all to help with the ability which God has given you; that you may all share the blessings which will distil from heaven to earth through this consecrated channel.

This is not all. It will be in vain for us to build a place where the Son of Man may lay his head, and leave the cries of the widow and the fatherless, unheard by us, ascending up to the orphan's God and widow's friend. It is in vain we cry Lord, Lord, and do not the things our Lord hath commanded; to visit the widow, the fatherless, the sick, the lame, the blind, the destitute, and minister to their necessities; and it is but reasonable that such cases should be found among a people who have but recently escaped the fury of a relentless mob on the one hand, and gathered from the half-starved population of the scattered nations on the other.

Neither is this all. It is not sufficient that the poor be fed and clothed, the sick ministered unto, the temple built:—no! when all this is accomplished, there must be a year of Jubilee; there must be a day of rejoicing; there must be a time of release to Zion's sons; or our offerings, our exertions, our hopes and our prayers will be in vain, and God will not accept of the doings of his people.

On those days of darkness which overspread our horizon; when the wolf was howling for his prey around the streets of Kirtland; when the burglar was committing his midnight and midday depredations in Jackson County; when the heartless politician was thrusting his envious darts in Clay—and when the savage war whoop, echoed and re-echoed through Far West, and Zion's noblest sons were chained in dungeons, and her daughters driven by a horde of savages, naked and defenceless, from their once peaceful homes, to seek a shelter in a far distant land. Many of the brethren stepped forward to their rescue, and not only expended all they possessed for the relief of suffering innocence, but gave their notes and bonds to "obtain more means, with which to help those who could not escape the overwhelming surge of banishment from all that they possessed on earth.

Deaths, wounds, and sickness, from the mob, and the cold and shelterless situation of the brethren, followed in quick succession; and all the means which could possibly be obtained from each other, in addition to the noble charities of the citizens of Illinois, were brought in requisition to sustain a remnant of the Saints, who now mostly inhabit this place.

To accomplish this, the president and bishops loaned money and such things as could be obtained, and gave their obligations in good faith for the payment of the same; and many of the brethren signed with them at different times and in different places, to strengthen their hands and help them carry out their designs; fully expecting, that, at some future day, they would be enabled to liquidate all such claims, to the satisfaction of all parties.

Many of these claims have already been settled; many have been given up as cancelled by those who held them, and many yet remain unsettled. The Saints have had many difficulties to encounter since they arrived at this place. In a new country, destitute of houses, food, clothing, and nearly all the necessities of life, which were rent from them by an unfeeling mob—having to encounter disease, and difficulties unnumbered, it is not surprising that the church has not been able to liquidate all such claims, or that many individuals should yet remain involved, from the foregoing circumstances; and while things remain as they are, and men remain subject to the temptations of evil as they now are, the day of release, and year of jubilee can not be; and we write you especially at this time, brethren, for the purpose of making a final settlement of all such claims, of brother against brother; of the brethren against the Presidency and bishops, &c.; claims which have originated out of the difficulties and calamities the church has had to encounter, and which are of long standing, so that when the Temple is completed, there will be nothing from this source to produce jars, and discords, strifes and animosities, so as to prevent the blessings of heaven descending upon us as a people.

To accomplish this most desirable object, we call on all the brethren who hold such claims, to bring them forward for a final settlement; and also those brethren who have individual claims against each other, of long standing, and the property of the debtor has been wrested from him by violence, or he has been unfortunate, and languished on a bed of sickness till his means are expended; and all claims whatsoever between brother and brother, where there is no reasonable prospect of a just and equitable settlement pos-

sible, that they also by some means, either by giving up their obligations, or destroying them, see that all such old affairs be adjusted, so that it shall not give occasion for difficulties to arise hereafter. Yes, brethren, bring all such old accounts, notes, bonds, &c., and make a consecration of them to the building of the Temple, and if any thing can be obtained on them, it will be obtained; and if nothing can be obtained, when the Temple is completed, we will make a burnt offering of them, even a peace offering, which shall bind the brethren together in the bonds of eternal peace, and love, and union; and joy and salvation shall flow forth into your souls, and you shall rejoice and say it is good that we have hearkened unto counsel, and set our brethren free, for God hath blessed us.

How can we prosper while the church, while the presidency, while the bishops, while those who have sacrificed everything but life, in this thing, for our salvation, are thus encumbered? it cannot be—arise then, brethren, set them free, and set each other free, and we will all be free together, we will be free indeed.

Let nothing in this Epistle be so construed as to destroy the validity of contracts, or give any one license not to pay his debts. The commandment is to pay every man his dues, and no man can get to heaven while he justly owes his brother or his neighbor, who has or can get the means and will not pay it; it is dishonest, and no dishonest man can enter where God is.

We remain,

Your brethren in the gospel of peace,

B. YOUNG, President,  
HEBER C. KIMBALL,  
ORSON PRATT,  
WILLIAM SMITH,  
JOHN E. PAGE,  
LYMAN WIGHT,  
WILFORD WOODRUFF,  
JOHN TAYLOR,  
GEO. A. SMITH,  
W. RICHARDS, Clerk."

MILITARY APPOINTMENT.—James Arlington Bennet, of Arlington House, Long Island, is hereby appointed inspector general of the Nauvoo Legion, with the rank and title of major-general; his place to be supplied when absent, by the major general of the Legion.

JOSEPH SMITH, Lieutenant General.  
City of Nauvoo, Ill., April 12, A.D., 1842.

#### REMARKS

On the Kingdom of God, by Elder Orson Pratt, in the Bowery, G. S. L. City, Sunday morning, July 8, 1855.

[REPORTED BY J. V. LONG.]

I have been highly pleased with the remarks that have fallen from the lips of Br. Grant, who first addressed us this morning. The subject of the coming of the kingdom of God, and its organization upon the earth, is one of vast importance to the present generation, as well as to all past generations, who are equally concerned with the present. Ever since the day that men were organized upon the earth they have been equally concerned in regard to that period,—that eventful period when God's kingdom should be established upon the earth. That day or period has been looked forward to as the day of the perfection of their glory and exaltation.

And when that time comes, all governments, and systems of government, that have been organized upon this little creation of the Almighty, contrary to the order of heaven, or in other words—all governments that have not been theocratical in their nature, but that have been organized in a greater or less degree by man's wisdom, will be done away.

The Almighty in some degree controls among mankind, as far as they will let him. He controls the destinies of the nations, so far as they will permit him; yet he does not control them so far as to destroy the agency of the human family, consequently they, thro' their own corrupt notions, have departed from the great principles of government given by the Lord to man in the beginning. Mankind have felt a disposition to seek after some kind of government of their own; they have all seemed to manifest a feeling to have a different government from the one established by the Almighty; and hence, they have all rebelled against his government, and they have introduced creeds and systems of their own manufacturing.

If there had been a government upon the face of the earth, from the creation of man to the present time, according to the mind and will of God; you would not have seen in the present age, and in generations that are past, different nations, different classes of people, having different governments, as we now behold them, but there would have been a oneness of nationality—a unity existing over all the earth. But mankind have existed for ages past in a divided state—in a broken condition, because of their rebellion against the laws and government of heaven.

If God made this earth, and all things that pertain unto it, and if all were created for his honor and glory, he has the right to govern and control them by his own laws; and he has a right to enforce that government, and show himself able to control the works of his hands, and it is the duty of all men to render obedience to his requirements. The government of heaven would not have been separated from the government of men, or in other words, there would not have been two kinds, one called ecclesiastical and the other a civil government; but inasmuch as they have rebelled, and become corrupt and wicked, governments have been introduced of a different character; and the Lord has, in some measure, sanctioned those governments, so far as there were good principles existing among them.

All good principles and laws have emanated from the Almighty, and have come to man by inspiration from him. For instance, the government of the United States, or the constitution came from him; it was given, we believe, by inspiration, and there are many things connected with the various institutions of men that are very good. There are many good laws and good institutions in the government of the United States, as well as among many other governments, but the government of the United States is one of the best that has been organized among men upon the face of the earth for many generations.

Did the Lord have a hand in the organization of the United States government, asks the enquirer? Yes; the Lord had a hand in framing its constitution. Why did not the Lord, at that time, introduce a perfect government—a theocracy? It was simply because the people were not prepared for it—they were too corrupt; and although they had more integrity, more virtue, more honesty, and more sympathy and feeling for that which is just, and upright, and good, than any other portion of the inhabitants of the earth, and probably more than a great many now have, yet they were far from being prepared for the government of God, which is a government of union.

They were far from that, consequently, the Lord inspired them to introduce a government that he knew would be just suited to their capacity, and hence, it was that he inspired Jefferson, Washington, Franklin, and others, to introduce those measures which they did, and to carry them out, and they were such as were just suited to the conditions and circumstances of the people; hence, the government of the United States, we, as a people, venerate and defend! Why do we do this? We do it, because God had his hand in the organization of it; he controlled it so far as he could do so without interfering with the agency of man.

We have seen plainly and clearly that had it not been for the organization of this government, as has wisely and justly been said, where would have been the liberty of the Latter Day Saints?

This government, then, was organized to suit the people and the circumstances in which they were placed, until they were prepared to receive a more perfect one.

But will the government of the United States continue for ever? No, it is not sufficiently perfect; and notwithstanding, it has been sanctioned by the Lord at a time when it was suited to the circumstances of the people, yet the day will come, (I will say it on my own responsibility and not that of this people) the day will come when the United States government, and all others will be uprooted, and the kingdoms of this world will be united in one, and the kingdom of our God will govern the whole earth, and bear universal sway; and no power beneath the heavens can prevent this taking place, if the Bible be true, and we know it to be true.

The Lord will govern all things that he has made and created, for it is entered upon the records of heaven, that all nations shall bow to his authority; and consequently, we respect the government of the United States, because it has good principles in it, and not that we think it will endure for ever.

Many great and glorious principles are contained within the constitution of our country, not to say that it is perfect, but it is perfect so far as it pertains to the rights and privileges of the children of men. But there is a nucleus of a government, formed since that of the United States, which is perfect in its nature. It is perfect, having emanated from a Being who is perfect.

But some may enquire, is it right—is it lawful for another government to be organized within the United States, of a theocratical nature? Yes, perfectly so! Does not the constitution of our country guarantee to all religious societies the right of forming any ecclesiastical government they like? Certainly it does, and every intelligent man knows this to be the fact.

The nucleus of such a government is formed, and its laws have emanated from the throne of God, and it is perfect, having come from a pure fountain, but does this make us independent of the laws of the United States?

No, this new government does not come in contact with the government of the United States. In keeping our covenants and observing our religious laws and ceremonies, or the laws that God has given to the children of men, we are not required to violate the principles of right that are contained in the constitution and laws of the United States.

Had not the government of the United States been framed, where would have been safety for this people? I answer, no where. If this Republican government had not been organized upon this continent, the kingdom of our God could not have been protected; but the hand of the Lord has been in it, and superintended its organization, and no one can hinder its progress.

If this government had been formed in any other kingdom or nation upon the earth, except the United States, where would have been the privileges and liberties of this people?

Without the interference of the Almighty, and the manifestation of His miraculous power for our protection, we should have been rooted out of the earth.

God foresaw this—He knew what would take place, long before hand, and He saw that it was not only necessary to have a day set for the preparation, and also for the beginning of the Latter Day work; but it was likewise important for the different kingdoms and nations which were in existence, and that had been organized by

man to go to work and start up some religious reform, and for the people to struggle against their mother church, and to fight against her tyranny and oppressions, that religious liberty and freedom, and the right of a free exercise of their religious opinions might be guaranteed to the human family, not all at once, but gradually. We find that at the reformation, when the great struggle for freedom and religious liberty took place, some of them were wrought upon to come to this new continent for the purpose of securing to themselves religious freedom and religious right; and inspired by the Almighty, as was Columbus who discovered this land, they planted their feet upon the American soil.

They were an humble people and God began to work in their minds, and they continued to increase, for a while, in union and love, having obtained privileges which before they were deprived of; and no doubt they imagined to themselves that universal freedom was about to be ushered in, but it was not exactly so, neither was that degree of liberty and freedom to suffice which they had then secured, but it was like John the Baptist's mission, merely to prepare the way. It was said of John, that among all that were born of women there were none greater than he, and yet the least in the kingdom of heaven was greater than he; and of all governments that had arisen among men, there were none so great and good, as the government of the United States, and yet the government of God in its very infancy was greater than it.

And why was this? Because its laws emanated from a more perfect Being.

It was for this purpose, then, that a republic was organized upon this continent to prepare the way for a kingdom which shall have dominion over all the earth to the ends thereof.

Hence, the prophet Daniel has told us, that the kingdom of God should be cut out of the mountains without hands; in other words, when the kingdom of God should be taken from the mountains, it should be taken by the power of the Almighty, and not by human hands; it should be organized by the Lord and governed by his laws.—God who interests himself in the affairs of men, was to speak from the heavens, and inspire his servants to give laws and revelations to his people, informing them that his kingdom was to be taken from the mountains in his own due time, and that it should increase until it should become a great mountain and fill the whole earth.

Do the people suppose that they can frustrate the designs of the Almighty, and put to death the prophets who are sent unto them, and fight and war against them, and belch out their rage, and threats, and persecute them as they have done, without being brought into judgment?

The wicked suppose they can do this with impunity, but there is a God who holds the helm of the ship of Zion, and who will carry out his purposes with regard to the Saints of Latter Days, in which the kingdom, and the greatness of the kingdom, and the dominion under the whole heavens, shall be given to the saints of the Most High, and they shall possess it for ever and for ever.

I was highly delighted with the remarks that were laid before us by our beloved brother this morning. And in speaking concerning the corruptions that men have brought into our midst, I perfectly agree with him, for all such corruptions and wickedness must be done away; they will not be suffered to exist in the kingdom of God; I mean by this that when there are crimes committed, they will be visited with their just reward and that immediately.

In that kingdom, when its laws go forth, there will be officers of peace and they will lay judgment to the line, and the ax will be laid to the root of every tree that will not yield fruit, and it will be hewn down and cast into the fire, and be utterly burnt up.

I have not said much the past winter in regard to the corruptions that have been practised in our midst, and why? Simply because there are men here, higher in authority, and whose place it is to rebuke sin; and they have borne testimony of the wickedness and corruptions that have been sent into our midst. I do not mean to say that all are corrupt, there are honorable exceptions, but all know that there have been men sent here who were as corrupt as hell itself.

Such characters, if they had met with their just deserts, would not now have been living to disgrace humanity.

These are my feelings, and I will here say, that I have felt to be of one heart and one mind with the Presidency in relation to these things. Brethren, in saying these things, do we feel like excluding all the outsiders, so called? No, God does not design it; He never intended that this people should live exclusively by themselves.

God will so order it, that we shall have a hundred of them, where we have had one; and we shall find that the time will come when all nations shall come, but they will have to walk straight.

David has said, in speaking of that time, that when the wicked rulers, and corrupt kings of the earth, should come up to Zion, they should, while yet afar off, be seized with fear and trembling, and hasten away; for it will be no place for wicked and corrupt characters; but there will be millions of others who will come up to Zion, besides the saints of God; they will come to behold the glory of God which will rest upon Zion. They will come in such numerous hosts that the gates of Zion will have to be open day and night to receive them; they will come as a multitude of nations, swarming in day and night.