

God and before all men—before all the world, and if this people would live so as to occupy this position, they would be free from condemnation and would be living their religion.

The revelations of eternity have been committed unto us, we have not been left in the dark, but have been living in the light of revelation, and we are where the knowledge of God and where the truths of eternity are proclaimed, for the servants of God have proclaimed the truths of the gospel unto us—the words of eternal life, and this they are doing day by day.—And now inasmuch as light and truth are presented before us, and we walk therein, then are we answering a good conscience before God; but if their voice is lifted up and we are called to do the works of righteousness, and to pursue a new life, and if we have made plain to us our duties and we do not do them, we then come under condemnation, and then it is that we are not satisfied in our feelings. If we know that we have not abode in that counsel, then we have not a conscience void of offence, and while we have the sting of sin upon us we are under condemnation. If our hearts condemn us we may feel that we want no greater condemnation, but God is greater than our hearts. We have not the power to approach unto the Lord our God and ask for those blessings we really need unless we are living up to our privileges and walking in the light that has been given, but if we are doing our duty we can ask in faith and we shall freely receive that which we need. It has been the condition of the people called Latter Day Saints in these valleys of the mountains, that they have failed to receive and cherish the word of God; it has not had sufficient place in their hearts; they have felt indifferent to sacred things—to the communications made unto them by inspiration of the Holy Ghost.

This people above all other people should feel that the words of life and the dictates of the Holy Ghost—that Spirit received by them through baptism—are worth more to them than all the riches or wealth of the earth, and never trespass upon the will or conscience that is dictated by that Spirit. It would be a faithful guide to us if we would suffer it to be. How often, when we have been inclined to do wrong, to trespass upon a brother's rights, or disregard good and wholesome counsel, that spirit has intimated to us a better way, and by not doing as we ought have grieved it from us, violated the purity of our consciences, and caused the good Spirit that was all the time pleading with us to do right to take its departure from us. Many peradventure have pursued this course until they have been given up to hardness of heart, and blindness of mind, and their consciences have become seared as it were with a hot iron, and an evil spirit taken possession of them.

Now, when the people are stirred up to a sense of their condition, they see many things wherein they have done wrong, and wherein they have sinned against each other and against the Lord, and it becomes necessary for many to make restoration and restitution, which certainly is a reproach to any one who has ever received the spirit of the Gospel, and in future should be avoided.

It is time that every man and every woman should see, and endeavor to realize the results and effects of transgression and of not living up to those things enjoined upon them.

I feel that there is a determination on the part of the people to live their religion as they have never done before. I need not say that this is satisfactory to me, because it is so to every good and honest person who has faith before God, and desires the welfare of Zion. They rejoice to see the Saints live their religion in all respects, according to that knowledge which is communicated unto them. Then this people would be a good people from the fact that there is no good principle that has been revealed in former ages, but what has been given unto us as a people.

Let me ask where is there a key, a power, an institution that pertains to eternal life that has not been revealed unto us? Have we not had the privilege to handle them with our hands and to feel them with our hearts, and to bestow blessings and powers and privileges upon others? If then we, as a people, have received greater light and greater blessings than others have in former times and in former dispensations, it is an evidence to me that God has set His hand to do this work of the last dispensation; He has revealed those truths to fit and prepare us for the importance of this great and mighty work, and if we do not use those blessings to the end that God has bestowed them upon us how can we expect them to be multiplied unto us? We cannot upon any just principle.

During the course of this reformation which has been going on, the people have been asked a great many questions, or in other words they have been catechised, and have been questioned in a manner that was calculated to show them whether they had lived their holy religion or not. In connection with this I feel to make an observation or two. There is one question, if I remember correctly, which is much in the following language: "Do you speak against your brethren, or against any principle taught us in the Bible, Book of Mormon, Book of Doctrine and Covenants, Revelations given through Joseph Smith the Prophet and the Presidency of the Church as now organized?" This is a question which comprehends a great deal, and I presume that the major part of this people have answered it in the affirmative, and are endeavoring to take a course which will justify them in so doing.

But what is the nature of the question? The language is "do you speak against your brethren, &c.?" But is this all that is intended to be implied by this question? I conceive that it is not, because if a man does not particularly indulge in speaking against his brethren who are over him in the Lord, or against doctrines, principles, institutions and ordinances, which they practice and defend, and yet persist in living day by day in open violation of those principles, let me ask what can he do that will declare more plainly his

opposition to them, or render him more odious to his brethren and to his God? Certainly nothing.

It is an old saying that actions speak louder than words, and if this be so we are bound to judge men and women by their actions as well as by their words. The actions of many give unmistakable evidence that they are against, and not for, some of the most prominent doctrines and principles revealed to us from heaven. If men will speak or act against the authority and doctrines of heaven they must make an atonement equal to the nature of the offence. And when their course, their actions and general deportment are directly against these things, let me ask if they are not using their influence and power against this people and the doctrines of this church? Such a course exhibits a spirit of rebellion against God.

If you do not feel to comply with the requirements and to conform to the principles taught in the Bible, Doctrine and Covenants, the Book of Mormon, and all the laws given through Joseph the Prophet, and that are now proclaimed by the servants of God that stand at the head of the Church, then you have not lived up to the light, neither have practised it, consequently you have not fully answered a good conscience before God and your brethren.

If then, up to this day you have failed to comply with them; if you have failed to pay your tithing, to keep your covenants, to consecrate your property to the Lord; if you have failed to receive the plurality of wives, doctrines which are most important to this people, or any other principle essential to our salvation, you have failed to sustain the principles and authorities of this Church.

If you have directly spoken against them as well as pursued an opposite course in your lives, then you are under a still greater condemnation. Now let me ask is there one in this room that has spoken against the doctrines that have been preached, and that have been revealed from the heavens? If there are none, then this people are far advanced on the road to perfection, and it is to be hoped that they will so continue.

Just as soon as we have said this, we may then say if there is a man or a woman in this congregation that has not yielded obedience to them they have failed to comply with the law of God, for which, and in speaking of which the Lord has said that if the people do not comply with some of the most important and prominent doctrines of the Church when revealed to them, they shall be damned, providing they have no excuse for not complying with them. Here then we see that by examining those questions we may bring things home to ourselves, and see whether we have answered them as we ought.

If we have it in our hearts to do these things nothing should detain us, or prevent us from complying. We have nothing to hinder us if we will live the lives we ought to live, all that is wanted is determination on our part. But says one there are many objections that arise before me. I have a large and an increasing family, and if I should consecrate my property, give it away, give up my legal claim if you please, and my wives and children be deprived some day hence of those rights that should be preserved to them and they come to want, I could never forgive myself for taking such a step.

Now if every such person could be made to understand that they must sooner or later surrender up their wives and children, it might possibly be an easy matter to deliver up their stewardship concerning property. But how could you be constrained to give up your wives and children, to give up all and be separated from them?

Such questions are asked, such objections arise in the minds of some, and the consequence is, men put off conforming to what they ought to have complied with long since. I will tell you how I look at this matter, and how I reason upon this question. If I expect to inherit the blessings that were promised by Jesus Christ, who is my elder brother, my Lord and master; if I am anxious to get to the same place and position, that he is to occupy, I have to observe the same principles and keep the same laws.

When he came into the world he came to do his father's will and not his own, consequently all he did was for the Father and not for himself, and when the work is finished he delivers it up to the Father, even all that he has had power to save from among the children of men. He delivers it up that God may be all in all, and in this way manifests his loyalty to the Father, and so must we. Jesus makes no reserve when he delivers up his stewardship—but says, Father here is the work thou gavest me to do, here I give all back to thee for all are thine.

Do you—who are fathers and husbands expect to give away your earthly possessions? Supposing you accumulate wives and children, do you expect to give up your wives and every child that has been born unto you? Have you ever thought that you would be called to give up all to your superiors? Did you ever think that your stewardship would be required of you, and that we have to give up all that we possess? that we ourselves are not our own but bought with a price? This is something that all should think of, because all are concerned. Then why should you and I be so anxious about our wives and children, and not be willing to seek first the kingdom of God and his righteousness, when we know that if we are ever saved in that kingdom ourselves, we shall have to deliver all up to the authorities over us, those to whom we are amenable.

Jesus does not deliver up all to the Father to be eternally dispossessed, but that from the Father he may receive the reward of his labors, and that will be an eternal reward. I have to prove that I am a faithful servant of God, and when all this is given unto me, and I restore it back to Him who gave it, then if He sees fit to return it to me with many fold added on account of my faithfulness, all right; for if I am faithful over one talent He may peradventure give me five or ten talents.

Let me tell you the time has not come for us to receive our inheritance and places upon the earth, nor when we can receive all that is promised. If we are worthy of sons and daughters, of wives and children, they will be given us, and the time will come when we shall receive all that we are worthy of, or that we can officiate for. If we prove faithful servants, just stewards, then peradventure we shall receive something for an eternal inheritance.

Let me view the subject, and look at these things which ever way I will, I find there is no way that is so liberal and good as that which God has provided for us. If we want to secure something that will be an everlasting blessing to us we can do so by following the course that God has pointed out, then if we lose our life we shall save it; but if we seek to save it we may lose it. It is so with our property, and all that we seem to have.

I know that many are now accumulating large families around them, and it becomes them to know whether they are doing it from a selfish principle, to build up themselves or the kingdom of God, and whether they are doing what they do from pure motives, upon the principles of salvation or from selfishness. All we do should be upon those liberal principles and views that we have been taught. If it is not we will find that it will be a curse to us instead of a blessing, for nothing that we obtain will do us good unless we act upon those principles that pertain to eternal increase and to eternal lives.

The present I consider to be a day of vast importance to this people, it is a time when the minds of both the old and young are drawn out to establish themselves in the midst of Israel and their generations after them, by rearing up those that will bear their names with honor among their fellow men, and thus we adopt this high and holy principle of increase that we have been taught.

We ought every day of our lives to go to and improve ourselves and our families, that peace and salvation may reign in the habitations of Zion. Men and women often justify themselves in doing wrong from the conduct of others. The husband because of the wife, and the wife because of the husband or neighbor, and because one is troubled with a failing, perhaps another will turn round and retaliate in the same thing.

Now if every individual in this Territory will learn this lesson that when one has an evil and contentious spirit it is no license whatever for another to become evil and contentious, or to do wrong and get a similar spirit, they would be much better than they are. It does not injure me to return good for evil but it does me good. If I know what is right it is for me to do that right, but never to do evil.

Now I would say to fathers, mothers, to husbands and wives, and also to those in the same family one with another, and to all these people, live every day of your lives so that you will know you are free from condemnation, and that you have lived so as not to incur the least compunction of conscience, and then you will be a good people and our enemies shall never prevail against us.

These are some of my feelings in reference to the position we ought to occupy. By pursuing this course we shall increase and multiply day by day in every good word and work, and in the knowledge of God, and there will be no end to that increase.

I feel that this people are increasing and multiplying in faith and in the knowledge of God, and that they are increasing in my own breast. I feel desirous to live in that way that when called upon to deliver up my stewardship the master may be pleased to give me many fold in return, and account me worthy to receive an inheritance, even that which pertains to eternal lives.

We are all children of the same great parents, and His hand is stretched out to do us good; He will bestow upon us those great and glorious blessings which are prepared for the faithful. He does not bestow those blessings at random upon the human family, but upon such as are worthy of becoming enlarged. This seems to be the principle in connection with the plan of salvation. There is a great deal to enjoy more than we have yet attained to.

Mormonism is like everything else in the world that has the principles of life within itself. The beasts of the field, the fowls of the air, the fish in the sea all have the power of increase within them, and they will multiply, and always have a place to do so. Upon the same principle if the words of life have place in our hearts they will produce and increase, and this is important and necessary to bring us into the favor and celestial family of the Lord.

I do not feel that I am called upon to occupy a great portion of time, as there are many others here present who wish to speak. I feel that it is a blessing to every one, and that every man ought to esteem it a privilege to speak before the saints. I realize that we have the privilege of increasing in every good word and work, and may we continue so to do until we attain to the fullness of the statue of a perfect man in Christ, is my prayer: Amen.

#### REMARKS

By President Daniel H. Wells, Tabernacle, February 22nd, 1857.

[REPORTED BY GEO. D. WATT.]

Brethren and sisters, while br. Samuel Richards was addressing you, a great many reflections passed through my mind, a few of which I will try to lay before you in regard to the parable of the sower and the seed. The Scripture reads—"Behold a sower went forth to sow, and when he sowed, some seeds fell by the way side and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root

they withered away. And some fell among thorns, and the thorns sprang up and choked them; but other fell into good ground and brought forth fruit, some an hundred-fold, some sixty-fold and some thirty-fold." I have thought of this parable considerably this winter. You will find that when the seed is cast into stony ground it will spring up quickly and grow rapidly, but when the sunbeams come upon it with strength and power it will wither up and die. Have any received the good word during what we have called the reformation, and will they now wither up and die?—or will they be like the seed that is cast into good ground which takes root downward and springs upward, and bring forth the works of righteousness unto salvation? And now, as the season advances, we will have to be more specially engaged in our various business avocations and shall not have so much time to spend in hearing the word of the Lord as we have had during the past winter, therefore let us see to it that the plants now growing in our bosoms do not wither up and die.

I have told you, and others have, that we have no expectations in this life of a worldly nature but what will go into the grave with us when we go. "Mormonism" and the priesthood which we have resting upon us reach behind the veil, and what we have to do here is to prepare ourselves in this channel for the blessings we expect to receive hereafter.

It is a true remark, "He that seeks to save his life shall lose it." What is there worth having outside of our faith and religion? If we want to live either here or in eternity, this is the only channel wherein we can obtain that which is really worth having. If we want to be prospered, let us put on the yoke of Christ and keep it on, seeking first the kingdom of heaven and its righteousness and all other things will be added thereto. This is the only principle upon which we can obtain aught that is of lasting worth, no matter what it is that we want.

In order to redeem Zion we had to come from Nauvoo to the mountains, and we must abide here until the Lord shall say to the contrary. If we want wives and children in eternity, we must be faithful stewards over those committed to our trust in time, that we may receive an inheritance in eternity. If we want inheritances in this world—if we want worldly possessions—we must be faithful stewards in the things of this world and hold them as from the Lord, always keeping them upon the altar. No matter whether in spiritual or temporal affairs, the principle is the same, faithfulness is required. And if we do not feel willing to devote ourselves with heart, mind and talent, as well as our worldly possessions, to the cause of God, we are not worthy to receive the inheritance to which we are looking forward.

How is it with those who turn away and wither up and die, after having partaken of the good word of life and partaken of the powers of the world to come? In view of these things the Savior said unto the generation in which he lived, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for you." This will strictly apply to us, if we turn away. Or might it not be said, with equal force, it shall be more tolerable for Carthage and Warsaw than for us in that great day, if we turn away from the principles of life and salvation that are poured upon us? There is no damnation so complete as that which will come on those persons, who, after having tasted the good word of God, after having received the principles of life and salvation and been made acquainted with the powers of the world to come, again turn unto the beggarly elements of the world. Then it becomes us to hang on to these principles and to this power—to this principle of life and salvation which has been revealed to us—and not let them slip from us and we finally go down to perdition.

Do we see and appreciate the blessing of this gospel which has been made known to us? Sometimes I think we do, and at other times I think we become careless and indifferent. This should never be, but we should progress and increase in the knowledge of God and in faith, for it is a treasure indeed and is like all other things pertaining to the kingdom of God. We must be faithful to increase in it, as well as in light and knowledge. Let us get the truth and stick to it, and not let it slip through our fingers.

We go to the ends of the earth and proclaim this gospel to those who sit in darkness, and we feel desirous for the salvation of Israel—we desire to impart to the world the good and saving feelings we possess. This is good, and there is nothing in the world that begins to compare with the things accomplished by the Latter Day Saints. They go upon the principle of faith for their support, and they prosper. There is no people equal to this people, they are the pure in heart, which constitutes Zion. If they will only apply to their every day lives the principles which have brought them together and faithfully live their religion, they are the happiest people in the world and a people the Lord delights to bless, when he can do it without sending them to hell; and there is nothing but what they will be able to accomplish, inasmuch as they are faithful.

They love the authorities of this church; they love br. Brigham, and he has great influence over them. What fault has the world to find with br. Brigham? None, except that the people are united in sustaining him and that his word and counsel are as the law unto them. What right have they to find fault with or complain of this? He has a just right to his popularity; Joseph Smith had a right to his; the Lord gave it to them. And there is no governor, president, emperor, or king, but what would be glad to get just such a popularity and is seeking for it all the time. They seek to gain an affection in the breasts of the people over whom they preside, but they have not that wisdom and hence cannot obtain it—it is not for them. But br. Brigham has obtained it, and all the rulers and all the world are seeking the same thing and finding fault with him and would take his life, because he has that which they are seeking for and cannot find. That fact of itself shows up their inconsistency.