

'Live Your Religion.'

Hearken, O ye Saints of God!
Hear with joy a Prophet's word:
The commandment of our Lord
Is 'Live your religion.'
Some of God's commands impart
Peace and comfort to our hearts,
But from others we depart
And spurn our religion.

Did not God his Spirit give,
Which should teach us how to live—
How the blessings to receive
Of our religion?
But we did not keep the light
Which would clear our clouded sight,
And forever lead us right,
To 'Live our religion.'

In the dark we wandered on,
Where no ray of true light shone,
And each one thought he alone
Lived his religion.
To our dark and clouded sight
All our ways appeared right,
And our darkness seemed like light,
Without our religion.

But the clouds at length have broke;
God again from heaven hath spoke:
'If ye will not me provoke,
Live your religion.'

With joy you've long professed to hear
My words, and all my laws revere;
If ye truly be sincere,
Live your religion.'

'Spurn no more my prophet's voice—
Make the way of life your choice;
Listen to my Spirit's voice—
Live your religion.'

'Now repent and be baptized,'
In the strength of God arise,
From this hour henceforth be wise—
Live your religion.'

'My Spirit shall not strive with man
Who slights my counsels and commands,
For you I have done all I can—
Live your religion.'

'The way of life you plainly see—
My spirit teacheth you to flee
The wrath to come and pure to be'—
Live your religion.'

CENTERVILLE, Oct. 22, 1856. HARRIET.

REMARKS

By President Brigham Young, Tabernacle, Nov. 16, 1856.

[REPORTED BY GEO. D. WATT.]

I rise to make a few remarks, to satisfy the feelings of the people and correct their minds and judgment.

You have heard concerning the sufferings of the people in the hand-cart trains; and, probably, you will hear the Elders, for some time to come, those who have lately returned from their missions and those now on the plains, speak about the scenes they have witnessed, and I would like to forestall the erroneous impressions that many may otherwise imbibe on this subject.

Count the living and the dead, and you will find that not half the number died in br. Willie's hand-cart company, in proportion to the number in that company, as have died, in past seasons by the cholera in single companies traveling with wagons and oxen, with carriages and horses, and that too in the fore part of the season. When you called to mind this fact, the relations of the sufferings of our companies this season will not be so harrowing to your feelings. With regard to those who have died and been laid away by the roadside on the plains, since the cold weather commenced, let me tell you that they have not suffered one hundredth part so much as did our brethren and sisters who have died with the cholera.

Some of those who have died in the hand-cart companies this season, I am told, would be singing and, before the tune was done, would drop over and breathe their last; and others would die while eating, and with a piece of bread in their hands. I should be pleased, when the time comes, if we could all depart from this life as easily as did those our brethren and sisters. I repeat, it will be a happy circumstance, when death overtakes me, if I am privileged to die without a groan or struggle, while yet retaining a good appetite for food. I speak of these things, to forestall indulgence in a misplaced sympathy.

You have heard the brethren relate their trials through Iowa; it is a wicked place. Those regions of the country are the locality of the afflictions that have come upon this people. Take Missouri, Illinois and Iowa, and they are the places where we have been afflicted and driven. What can we expect from those people, anything but hell out of doors?

Not long since I was talking with one of the brethren, who has crossed the plains this season, in regard to the propriety of companies' starting so late. He argued that it was far better for the Saints to be striving with all their might, doing all they could to serve the Lord and keep his commandments; and traveling the road to Zion with intent to build it up and establish the kingdom of God on earth, even though they should lay down their lives by the way, than to stop among the gentiles and apostates. I told him it was a good argument, though it was not exactly according to the will of the people and the will of the Lord, for he wishes to throw temptation and trial before his people, to prove them preparatory to their eternal exaltation; consequently if the people have not an opportunity of proving themselves before they die, by the ruler of their

faith and religion, they cannot expect to attain to so high a glory and exaltation as they could if they had been tried in all things. Yet I believe it is better for the people to lay down their bones by the way side, than it is for them to stay in the States and apostatize.

I told the Elder that his argument seemed reasonable, but it made me think of the story about a Roman Catholic priest and a Jew. The priest was crossing on the ice and on his way found a Jew, who had fallen through an air hole, clinging to the edge of the ice and unable to get out. He begged of the priest to help him out, but he would not, unless he first professed a belief in Jesus Christ. "I cannot," said the Jew. "Then I will let you down," replied the priest, and let go of him. Still clinging to the ice, as the priest was about to leave, he again begged him to pull him out. "I cannot, unless you believe in Christ." "I cannot believe," said the Jew, and the priest let him go again. At length the Jew said, "take me out, I do believe in the Lord Jesus Christ with all my might." "Do you?" said the priest, "then I think it is best to save you, while you are a Christian and strong in the faith," and he shoved him under the ice.

If we could have it so, I would a little rather the Saints could be privileged to come here and serve the Lord, or apostatize, as they might choose, for we surely expect to gather both the good and the bad. You recollect what I told you, last Sabbath, that we can beat the world at any anything. If br. Willie has brought in some of the sharks, the garfish, the sheepheads, and so on and so forth, it is all right, for we need them to make up the assortment; as yet I do not know how we could get along without them; all these kinds seem to be necessary.

I have seriously reflected upon the gathering of the people. They have all the time urgently plead and importuned to be gathered, especially from the old countries where they are so severely oppressed; and they are willing to come on foot and pull hand carts, or to do anything, so they can be gathered with the Saints. Well, we do gather them and where do many of them go? To the devil.

In Nauvoo we had obligations, to an amount exceeding \$30,000, against Saints that we had brought from England with our private means; and there is not to exceed two, of all the persons thus brought out, who have honorably come forward to pay one cent of that outlay in their behalf; and some of them were in the mob when it killed Joseph.

I knew all the time that it was better for many of those persons to stop in England and starve to death, for then they might have received a salvation; but they plead with the Lord and with his servants for an opportunity to prove themselves, and made use of it to seal their damnation and become angels to the devil. They had the opportunity, do you not see that they had?

If Saints do right and have performed all required of them in this probation, they are under no more obligation, and then it is no matter whether they live or die, for their work here is finished. This is a doctrine I believe.

If br. Willie's company had not been assisted by the people in these valleys, and he and his company had lived to the best light they had in their possession, had done every thing they could have done to cross the plains and done just as they did, asking no questions and having no doubting; or in other words, if, after their President or Presidents told them to go on the plains, they had gone in full faith, had pursued their journey according to their ability and done all they could, and we could not have rendered them any assistance, it would have been just as easy for the Lord to send herds of fat buffaloes to lay down within twenty yards of their camp, as it was to send flocks of quails or to rain down manna from heaven to Israel of old.

My faith is, when we have done all we can then the Lord is under obligation and will not disappoint the faithful; he will perform the rest. If no other assistance could have been had by the companies this season, I think they would have had hundreds and hundreds of fat buffaloes crowding around their camp, so that they could not help but kill them. But, under the circumstances, it was our duty to assist them, and we were none too early in the operation.

It was not a rash statement for me to make at our last Conference, when I told you that I would dismiss the conference, if the people would not turn out, and that I, with my brethren, would go to the assistance of the companies. We knew that our brethren and sisters were on the plains and in need of assistance, and we had the power and ability to help them, therefore it became our duty to do so.

The Lord was not brought under obligation in the matter, so he had put the means in our possession to render them the assistance they needed. But if there had been no other way the Lord would have helped them, if he had had to have sent his angels to drive up buffaloes day after day, and week after week. I have full confidence that the Lord would have done his part; my only lack of confidence is that those who profess to be Saints will not do right and perform their duty.

Your hear the testimony of the brethren with regard to the feasibility of the hand-cart mode of traveling; that testimony and their experience have fully sustained the correctness of the views and feelings of myself and others upon that subject from the beginning. It is the very essence of my feelings that the people in this house, if we wanted to cross the plains next season to the States, could start from here with hand carts and beat any company in traveling that would cross the plains with teams, and be better off and healthier. These are my feelings, and they have been all the time.

I have argued the point before the people that they are not aware of their ability, that they do not know what they can do; that they are healthier when they live in the open air. What gives the people colds and makes them sick? You hear many say, "I had not had a cold this fall, until I came into our new house." Brethren and sisters that have come into the city from living in the canyons, and those who have arrived from the States this season, have not been troubled with colds until they came into warm houses; that gives them colds by depriving their lungs of the benefit they are organized to receive from the atmosphere.

It is a strange thought, but could you weigh the particles of life that you constantly receive from the water you drink and from the air you breathe, you would learn that you receive a greater proportion of nourishment from those sources than from the food you consume. Many are not aware of this, for they are not apt to reflect how much longer they can live when deprived of food than they can when deprived of air. When people are obliged to breathe confined air they do not have that free, full flow of the purification and nourishment that is in the fresh air, and they begin to decay and go into what we call consumption.

People need not be afraid of living out of doors, nor of sleeping out of doors; this country is much healthier than the lowlands in the States, or than many places in the old world. I recollect that in 1834 myself, br. Kimball and others traveled two thousand miles inside of three months, and that too in the heat of summer. We cooked our own food, carried our guns, got our provisions by the way and performed the journey within ninety days. We laid on the ground every night, and there was scarcely a night that we could sleep, for the air rose from the ground hot enough to suffocate us and they supplied musketos in that country, as they did eggs, by the bushel; they never thought of supplying less than a bushel or so at once to an individual. That journey was many times more taxing upon the health and life of a person, than this season's hand-cart journey over the plains.

You may take the rich and the poor, every person, and they can gather from the Missouri river, or from parts of the States where there are no railroads or steamboats, easier than they can with teams. And I am ashamed of our Elders that go out on missions, it is a disgrace to the Elders of Israel, that they do not start from here with hand carts, or with nap-sacks on their backs, and go to the States and from there preach their way to their respective fields of labor. Br. Kimball moves that we do not send any Elders from this place again, unless they take hand carts and cross the plains on foot. When the time comes I expect that this motion will be put to vote.

It is a shame for the Elders to take with them from this place everything they can rake and scrape. I can go on foot across the plains. As old as I am, I can take a hand cart and draw it across those plains quicker than you can go with animals and loaded wagons, and be healthier when I get to the Missouri river. Our Elders must have a good span of horses, or mules, and must ride, ride, ride; kill many of their animals and get little or nothing for those left when they arrive at the Missouri river, besides taking four or five hundred dollars worth of property from their families. And some ride so much that they do not know how to preach, whereas, if they would walk they would be in far better condition to labor in the gospel.

As to the expediency of the hand-cart mode of traveling, brs. Ellsworth, McArthur, and Barker, who piloted the three first hand-cart companies over the plains, can testify that they easily beat the wagon companies. Br. Ellsworth performed the journey in 63 days and br. McArthur in 61½, notwithstanding the hindrance by the baggage wagons. If br. Willie's company could have had their provisions deposited at Laramie and at Green river, and had been free from wagons, they would have been in this valley by the time they were in the storms.

We are not in the least discouraged about the hand-cart method of traveling. As to its preaching a sermon to the nations, as has been remarked, they are preached pretty nigh to destruction already. We do not care whether the hand-cart scheme preaches to them, or whether it be by the teachings of the Elders of Israel. They are so bound up with their friends and so priest-ridden that they cannot burst through those chains; and they will have to remain so until Jesus devises some other means to save them, for the great majority will not hear and obey.

There are a few who are sufficiently independent to obey the truth when they hear it. We will gather them up, and let the devils howl and let all hell be moved in striving to overthrow this people. We will gather the faithful, God being our helper, and we do not care whether the rest hear and believe or not. The sound of the gospel has gone to the uttermost parts of the earth, as I have told you already; and I know not a people, and hardly a nation, but what it makes them quake from centre to circumference. If they do not believe the sound that has gone forth, let them disbelieve; we ask no odds of them.

We do not expect that all the people will believe, and wickedness will increase while the Saints are gathering together. If those who profess to know what right is will do right and live to the gospel of Christ which they understand, there is no danger but what the elect will be saved and that the devil cannot get them. All that Jesus designs to save he will save; all that are disposed to believe and obey he is disposed to save and will do it. And those that will falter and hearken to the teachings and seductions of the world, the

flesh and the devil, He can save upon the principles he has established.

Men act upon their own agency; we do not expect that those who will not hearken and obey will be saved by the gospel; and many that obey the first principles of the gospel will not live their religion.

Let this people live their religion here. We cry to you all the time to live your religion. Let every man and woman forsake their evil ways and turn unto the Lord with all their hearts, that he may have mercy on us, that the light may shine and the nations feel its influence, and the honest in heart rejoice therein and be gathered to Zion.

As I told the brethren the other evening, if the candle of the Almighty does not shine from this place, you need not seek for light any where else. If this people have not the light and power of God with them, the elders that go forth cannot have the light and enjoy the power that we do not have here; they must be lower than we are; they cannot attain to the light that we can here.

Shall we forsake our wickedness? I say, thank God, that I see a spirit of repentance in a degree; but I want to see so thorough a reform that sin and wickedness will be done away. Live your religion; that tells the whole story. If you live your religion you have the Holy Ghost in you, it abides with you; you shun evil and put forth your energies to do all the good you can; you will refrain from everything that is evil and do everything you can to promote the cause of God on earth.

It is all embraced in the three words, live your religion; that is what I wish to say to all good people. That the Lord may help us so to do that we may be accounted worthy to be saved in his kingdom, is my constant prayer, brethren and sisters, in the name of Jesus Christ: Amen.

REMARKS

By Pres. Heber C. Kimball, Tabernacle, Nov. 16, 1856.

[REPORTED BY LEO HAWKINS.]

I move that Henry J. Jarvis, Thomas S. Williams, Lorin W. Babbitt and those who went with said Babbitt to California be cut off from the Church of Jesus Christ of Latter Day Saints for their wickedness, their slandering and their meanness. I wish every one present to vote one way or the other. All those in favor that the persons above named and alluded to be cut off from the Church of Jesus Christ of Latter Day Saints will signify it by raising their right hands. [Apparently, every right hand was raised.] All those opposed to those persons being cut off, will signify it by the same sign. [Not a hand was seen raised.]

In regard to Lorin W. Babbitt, he desired the privilege of going to Beaver Valley to make a settlement and be the Presiding Elder there. He led a few people there and was made President of that Branch, and was elected Probate Judge of Beaver county. He came back here and sold his property, and has now gone, hook and line, to California. You may consider every one of them cut off from the Church henceforth and forever, until they heartily repent.

There are many others, if they do not repent of their sins and abominations and make restitution, that will also be severed from the tree. If the High Priests, Seventies, Elders, Priests, Teachers and Deacons will not prune their quorums, we will do it. Iniquity must be put down, and we shall take a course to accomplish that object, until we prune the vineyard, or until we cleanse the platter inside and out.

Br. Milten Atwood has given us a most excellent discourse, and quite musical:—God bless him forever, Amen, and those with him that have been faithful and been engaged in getting the sheep and the lambs into these valleys and into the sheep-fold.

Let us be faithful; let every person repent of and forsake their sins and turn unto our God, so that we can take a course through which we can have the emblems of the Son of God on our right and on our left. God have mercy on you all.—Amen.

REMARKS

By Elder Wilford Woodruff, Tabernacle, Monday Evening, Oct. 6, 1856.

[REPORTED BY J. V. LONG.]

Brethren and Sisters: I feel to take the liberty of occupying a few moments in expressing some few of my feelings. I have heard all the brethren that have spoken for several days past. I have heard them say that it was with great difficulty that they expressed their feelings, and I did not wonder at this for any one who will reflect upon the state of the world and the kingdom of God upon the earth and the dealings of God with us will be filled with feelings and reflections which they cannot express. No man could listen to what we have heard to-day and yesterday, and I may say for the past month, without having many feelings in reference to the condition of the people, church and kingdom of God. There is no man that has been acquainted in this church and kingdom that has felt any responsibility resting upon him that has any desire in relation to the gathering of Israel, that has beheld with his eyes for the last week or two, and that has listened to our brethren but must have felt that the Spirit of God has been with them.

I have a desire to bear my testimony with my brethren, for I feel thankful to God for his blessings unto us and unto our brethren who have journeyed on foot to the valleys. My heart was filled with joy on listening to our returned missionaries who have told of the dealings of God with them. I have been much edified and interested in listening to the testimony of our returned missionaries.