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not teach another principles which were diametrically opposed. Believing the word of God I had confidence in the declaration of James, 'If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.' I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed, the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me: I was also told where there was deposited some plates, on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America, in ancient times, has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth and be united with the Bible, for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our travelling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind

in every direction, the house was frequently beset by mobs, and evil designing persons; several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter Day Saints" was first organized in the town of Manchester, Ontario county, State of New York. Some few were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands.

From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named State a considerable settlement was formed in Jackson county; numbers joined the church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors who were many of them the basest of men and had fled from the face of civilized society to the frontier country to escape the hand of justice in their midnight revels, their Sabbath breaking, horseracing and gambling, they commenced at first to ridicule, then to persecute; and finally an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren and finally drove them from their habitations; who houseless and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie; this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year. This proceeding was winked at by the government, and altho' we had warrantable deeds for our land and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatnings of violence. But in the summer of 1836, these threatnings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened; and affairs again assumed a fearful attitude, Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property we were again driven from our homes.

We next settled in Caldwell and Daviess counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs, an exterminating order was issued by Gov. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children were driven from their own fire sides, and from lands that they had warrantable deeds of, houseless, friendless and homeless (in the depth of winter), to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman and lawless proceedings of the State of Missouri.

From this awful, bloody, and inhuman expulsion by the Government, and people, from Missouri, we found an asylum and friends in the State of Illinois. Here, in the fall of 1839, we commenced a city called Nauvoo, in Hancock county, which, in December, 1840, received an act of incorporation from the legislature of Illinois, and is endowed with as liberal powers as any city in the United States.

Nauvoo, upon every point connected with increase and prosperity, has exceeded the most sanguine expectations of thousands. It now contains near 1500 houses, and more than 15,000 inhabitants. The charter contains, among its important powers, privileges or immunities, a grant for 'The University of Nau-

voo,' with the same liberal powers of the city, where all the arts and sciences will grow with the growth, and strengthen the strength of this beloved city of the Saints of the last days.

Another very commendatory provision of the charter is, that that portion of the citizens subject to military duty, are organized into a body of independent military men, styled the 'Nauvoo Legion,' whose highest officer holds the rank, and is commissioned Lieutenant General. This Legion, like other independent bodies of troops in this Republican Government, is at the disposal of the Governor of the State, and President of the United States. There is also an act of incorporation for an Agricultural and Manufacturing Association, as well as the Nauvoo House Association.

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DISCOURSE

By President Brigham Young, Tabernacle, Feb. 8, 1857.

[REPORTED BY GEO. D. WATT.]

I feel myself somewhat under obligations to come here and talk to the people, inasmuch as I have absented myself for some time and others have occupied this stand.

Perhaps I will not talk to you long, but I desire to pursue some of the ideas that br. Cummings has just laid before you. I can testify that every word he has spoken is true, even to the advancement of the Saints at a "snail gallop." Though that is rather a novel expression, still it is true, as well as all the rest which he advanced.

The items that have been advanced are principles of real doctrine, whether you so consider them, or not. It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The scriptures teach that this is eternal life, to "know thee the only true God, and Jesus Christ whom thou hast sent;" this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people repeat of their sins they will get together and pray and exhort each other, and try to get the Spirit of revelation, try to have God their Father revealed to them, that they may know him and become acquainted with him.

There are some plain, simple facts that I wish to tell you, and I have but one desire in this, which is that you should have understanding to receive them, to treasure them up in your hearts, to contemplate upon these facts; for they are simple facts based upon natural principles; there is no mystery about them, when once understood.

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with him, for there is not a soul of you but what has lived in his house and dwelt with him year after year; and yet you are seeking to become acquainted with him, when the fact is you have merely forgotten what you did know.—I told you a little, last Sabbath, about forgetting things.

There is not a person here to-day but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps, is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call him Father; and when you pray, pray to some other character.

It would be inconsistent in you to disbelieve what I think you know, and then go home and ask the Father to do so and so for you. The scriptures which we believe have taught us from the beginning to call him our Father, and we have been taught to pray to him as our Father, in the name of our eldest brother whom we call Jesus Christ, the Savior of the world; and that Savior, while here on earth, was so explicit on this point, that he taught his disciples to call no man on earth father, for we have one which is in heaven. He is the Savior, because it is his right to redeem the remainder of the family pertaining to the flesh on this earth. If any of you do not believe this, tell us how and what we should believe. If I am not telling you the truth, please to tell me the truth on this subject and let me know more than I do know. If it is hard for you to believe, if you wish to be Latter Day Saints, admit the fact as I state it and do not contend against it. Try to believe it, because you will never become acquainted with our Father, never enjoy the blessings of his Spirit, never be prepared to enter into his presence, until you most assuredly believe it; therefore you had better try to believe this great mystery about God.

I do not marvel that the world is clad in mystery; to them he is an unknown God; they cannot tell where he dwells nor how he lives, nor what kind of a being he is in appearance or character. They want to become acquainted with his character and attributes, but they know nothing of them. This is in consequence of the apostasy that is now in the world. They have departed from the knowledge of God, transgressed his laws, changed his ordinances, and broken the everlasting covenant, so that the whole earth is defiled under the inhabitants thereof. Consequently it is no mystery to us that the world knoweth not God, but it would be a mystery to me, with what I now know, to say that we cannot know anything of him. We are his children.

To bring the truth of this matter close before you, I will instance your fathers who made the first permanent settlement in New England.—There are a good many in this congregation whose fathers landed upon Plymouth Rock in the year 1620. Those fathers began to spread abroad;

they had children, those children had children, and their children had children, and here are we their children. I am one of them, and many of this congregation belong to that class. Now ask yourselves this simple question upon natural principles, has the species altered? Were not the people who landed at Plymouth Rock the same species with us? Were they not organized as we are? Were not their countenances similar to ours? Did they not converse, have knowledge, read books? Were there not mechanics among them, and did they not understand agriculture, etc., as we do? Yes, every person admits this.

Now follow our fathers further back and take those who first came to the island of Great Britain, were they the same species of beings as those who came to America? Yes, all acknowledge this; this is upon natural principles. Thus you may continue and trace the human family back to Adam and Eve and ask, "are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a veil is dropt and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; he lives as we do, except the difference that we are earthly, and he is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider him our God, or whether his Father, or his Grandfather, for in either case we are of one species—of one family—and Jesus Christ is also of our species.

You may hear the divines of the day extol the character of the Savior, undertake to exhibit his true character before the people and give an account of his origin, and were it not ridiculous I would tell what I have thought about their views. Br. Kimball wants me to tell it, therefore you will excuse me, if I do. I have frequently thought of mules, which you know are half horse and half ass, when reflecting upon the representations made by those divines. I have heard sectarian priests undertake to tell the character of the Son of God, and they make him half of one species and half of another, and I could not avoid thinking at once of the mule, which is the most hateful creature that ever was made, I believe. You will excuse me, but I have thus thought many a time.

Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after he had once been in the flesh and lived as we live, obtained his exaltation, attained to thrones, gained the ascendancy over principalities and powers and had the knowledge and power to create—to bring forth and organize the elements upon natural principles. This he did after his ascension, or his glory, or his eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh and again obtained their bodies. Then he was prepared to commence the work of creation, as the scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with him. Then he commenced the work of creating earthly tabernacles, precisely as he had been created in the flesh himself; by partaking of the coarse material that was organized and composed this earth, until his system was charged with it, consequently the tabernacles of his children were organized from the coarse materials of this earth.

When the time came that his first born, the Savior, should come into this world and take a tabernacle, the Father came himself and favored that spirit with a tabernacle instead of letting any other man do it. The Savior was begotten by the Father of his spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that he has gained his exaltation, and has obtained eternal lives.—The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are his kingdoms, endless his thrones and his dominions, and endless are his posterity; they never will cease to multiply, from this time henceforth and forever.

To you who are prepared to enter into the presence of the Father and the Son, what I am now telling will eventually be no more strange than are the feelings of a person who returns to his father's house, brethren, and sisters, and enjoys the society of his old associates, after an absence of several years upon some distant island. Upon returning he would be happy to see his father, his relatives and friends. So also if we keep the celestial law, when our spirits go to God who gave them, we shall find that we are acquainted there and distinctly realize that we know all about that world.

Tell me that you do not know anything about God! I will tell you one thing, it would better become you to lay your hands upon your mouths and then in the dust and cry, "unclean, unclean."

Whether you receive these things, or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple.—If you see and understand these things, it will be by the Spirit of God; you will receive them by no other Spirit. No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord it will tell you whether they are right, or not.

I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly