

feelings, which was manifested, not only by all the Saints, but by the whole congregation of citizens that attended. Good order prevailed through the whole conference; attention, kindness, and civility was manifested by all.

GEO. A. SMITH, President.

Asa Manchester, Clerk.

At the close of the Conference, Elders C. C. Rich, David Fullmer, Henry Jacobs, and Moses Smith, arrived direct from Nauvoo on their way to Michigan.

20th.

We have appointed a political meeting in Newark, this evening, and one at Juliet tomorrow evening; where we expect to present to the citizens, General Smith's views of the powers and policy of the government, and discuss the subject of politics.

W. WOODRUFF,  
GEO. A. SMITH."

## DISCOURSE

By Elder John Taylor, Bowery, Aug. 23, 1857.

REPORTED BY G. D. WATT.

In listening to the remarks made by President Kimball this morning I felt myself very much edified, very much instructed and very much blessed. In fact, where the Spirit of the Lord is and the oracles of God dwell, there must of necessity be truth, intelligence and certainty. Many of those things, as he justly remarked, that seem light and trivial and of little importance to many, are pregnant with meaning; are full of interest, and are of the utmost importance to the Saints that dwell in these valleys, and to the world of mankind, if they would only pay attention to and be governed by them.

Mankind are, more or less, fond of parather-nalia, show, pomp and parade; but the kingdom of God does not always 'come with observation,' as the scripture says. The great and precious principles of eternal truth, like pearls and precious gems, are often hid from the view of the human family.

What is the reason that the world of mankind do not appreciate the principles that are so plain and so manifest to us? How is it that all of our friends, relatives and associations, and the neighborhoods where we have resided have not fallen in with the gospel of Jesus Christ? Why is it that all these things have not been received and appreciated by the millions of the human family who have had precisely the same opportunities that we have had? It is because they do not appreciate them, because they can not see and understand. 'The light shone in darkness and it comprehended it not,' but to those who received it, it was life and salvation.

Why is it that a swine cannot discern the value of pearls and tramples them under its feet? Because it does not understand, it has not the intelligence and does not comprehend the difference between the filth that surrounds it and precious gems. You might cast a precious jewel at a hog 'and it would turn and rend you,' but throw that to a man of understanding and intelligence and he would ask for more.

That is the difference. God has so ordained that 'straight shall be the gate and narrow the way that leads to life, and but few there be that find it.'

If the men of the world, if the princes and potentates of the earth, if the statesmen and great men among the nations could comprehend things as we comprehend them, could understand the gospel as it has been revealed to us, if they could know anything of our high calling's glorious hope and of the principles that animate our bosoms, they would, many of them, lay down their honors and their thrones, and come down and ask for admission into this kingdom.

But they have got to receive the kingdom of God 'like a little child,' just the same as you and I or they cannot enter it; they have got to enter by the door into the sheep fold, and hence there is a test for every man to try him by, and hence the difference between us and them, and therefore a difference in regard to our views and position, which necessarily produce a difference in our feelings.

They think differently, they speak differently, they look upon things in a different point of view than we do. They look upon us as being enthusiastic, foolish, wild and visionary, and among the rest as being polluted, and they would, forsooth, sympathize with us, some of them, and think we are in the most dreadful position of any people under the face of the heavens, that we are degraded and fallen.

But they know not the spirit that animates our bosoms, they know not the hope that God has inspired in our hearts, they know not the things pertaining to the kingdom of God, they are as ignorant of them and of their own destiny as the 'brute beast which is made to be taken and destroyed.'

It was a very correct figure that the apostle made use of formerly, when he spoke of men being as ignorant as brute beasts, which were made to be taken and destroyed. Man, holding a relationship with things that have been, with things that are and with things that are to come, being an eternal being, having existed before, existing now and destined to exist while endless ages shall endure, when he understands his relationship to God, how he is associated with his progenitors, the position in which he stands to the Church and kingdom of God on the earth, the blessing he is able to seal on his posterity, worlds without end, and the great things he is destined to enjoy if faithful; there is as much difference between his views and the world of mankind in general as there is between midnight darkness and the light of the sun in its meridian glory.

Men that are in darkness do not understand why it is that we think as we do, that we act as we do, that we endure as we do, that men can be united as we are, that people will leave their homes and traverse seas, oceans, deserts, moun-

tains, plains and sterile wastes, in order to meet with a people so much despised by a great majority of mankind.

They do not know why it is, because they do not understand the counsels of God. How is it in relation to them? They have no revelation, no knowledge of God, and hence they are like the brute beasts and know nothing but what they know naturally, as beasts obtain their knowledge, &c.

They know nothing of their own position or of their relationship to God; they know nothing about their progenitors, of their own destiny in the future, of what is within their reach while here on the earth, nor how to secure blessings on their posterity; in fact, they are ignorant of all the great and vital principles which have a tendency to animate, enliven and give vitality and power to all the acts of the sons of God, and hence they are like the brute beasts.

You can take an ox or a hog and put it into a stable and feed it and it will get fat there. What for? For the knife. If you could only give it a little revelation, if you could only make that ox or hog understand that it was being prepared to be killed and eaten, I wonder how fat you could make it?

It is just so with the world, they are ignorant of their position and they glory in their own shame, just as much as a hog does in wallowing in the mire, and they are just as ignorant of their destiny.

This is the position of the world, and that is the reason why you see things as they are, why there is so much darkness, and I only wonder there is so much light among them as there is.

You wonder why men act so much like fools, I wonder they have as much intelligence as they have; and the only reason why they have so much is that the Spirit of God is not entirely withdrawn from them.

In regard to principles of science, mechanism, etc., they possess a great deal of information, but they do not know that 'every good and perfect gift proceeds from God,' and they won't acknowledge it nor him, and hence the little light they enjoy relative to religious matters, in relation to eternity, to their present real position and destiny and to the things which God has communicated to us.

Is it to be wondered at, then, that men acting in that way should feel strange and act strangely? You cannot expect the conduct of a gentleman to proceed from a brute beast, you cannot expect anything but a grunt from a hog, it is their nature, and it is the nature of the wicked to act as they have done and as they are doing; and if you see animosity, hatred, evil, strife, vicious feelings, bad practices, lasciviousness, corruption of every grade and every kind of abomination prevailing, it is because of their nature. One of those little hymns composed by Watts for children describes it right:—

"Let dogs delight to bark and bite, for God has made them so,  
Let bears and lions growl and fight, it is their nature too."

Not desirous to retain God in their knowledge, they have given themselves up to every kind of evil and are led captive by the devil, and the scriptures say, 'his servants ye are whom ye list to obey.'

Now what is it that enlightens our minds? We were like them precisely. Is there any man here who knew anything about God until it was revealed to him? Is there a man or woman here who understood even the first principles of the gospel of Christ until they were revealed to them?

I have traveled a great deal and been in different nations, and I have never yet met with a man that did. To what are we indebted for that knowledge? To the administration of an angel, which made manifest the order of God to Joseph Smith, and he revealed it unto others; to that we are indebted for the first principles of the gospel.

Can you find anybody anywhere, in any part of the earth who professes to teach religion, that will tell the people to repent of their sins, be baptized in the name of Jesus Christ for the remission of them, and receive the imposition of hands for the gift of the Holy Ghost? And who dare promise them that they shall receive it in its power as the apostles did formerly? I cannot. I have not met with such a people, nor you have not.

I was well versed in the scriptures, myself, when this gospel came along, but I was as ignorant as a brute about these things, and so is every body else. I have not come in contact with a man who understood correct principles in relation to the principles of the gospel, or who knew the way to enter into the kingdom of God. Who could know it without God revealing it? And it is to that revelation that we are indebted for the intelligence we have received concerning these matters, and to the spirit of prophecy and revelation that has been communicated with it.

Br. Kimball said he did not profess to be a prophet of God. I bear testimony that he is a prophet of God, and why do I do that? Because I have known many things that I could relate here that I heard him prophecy years ago that have been fulfilled to the very letter. And I bear testimony of it on another ground; any man that has the testimony of Jesus has the spirit of prophecy, for 'the testimony of Jesus is the spirit of prophecy,' so says the old Bible, and consequently such a man is a prophet.

Concerning the first principles of the gospel, at first they came by revelation, they were communicated to a young man who did not possess what is termed worldly wisdom, education or intelligence, but he came and told it out just as God told it to him.

Was there anybody that could controvert it? No. It was not because it was in the Bible that he taught it, but because God had communicated it to him, and he went and told the things which he had received. Did you ever meet with a man anywhere that could controvert the principles Joseph Smith taught? Did you ever find a theologian or priest of any description that could contradict these things successfully? Did I? I never did. I have never met with a man under the

heavens that could successfully contradict one principle of it, never, no NEVER, and I do not expect ever to be able to.

Why is it that people cannot contradict it? Because it is the eternal truth of heaven and emanated from the great Eloheim, and is one of those eternal principles of truth which God has communicated to the human family, and truth like God is unchangeable, and cannot be controverted; darkness flees before it and error hides its head wherever it appears.

It was so in regard to the first principles of the gospel, and it has been so in regard to principles that have been revealed and communicated from time to time, both by Joseph Smith, by President Young, by Br. Kimball and by all the authorities of this church who have been inspired by the Holy Ghost.

In relation to the position we now occupy, the things that were spoken this morning are as correct, as true, and as uncontrovertible as any thing that could be adduced by any man, I do not care where he comes from nor what may be his intelligence, I do not care whether he is king, president, potentate or statesman of any description, or what his intellectual qualifications, it matters not.

The principles that were spoken here are in and of themselves correct and I want to speak a little in relation to some of these things, in order that men who have not examined them may understand them more minutely. You believe the principles because you heard them, of course, and so do I, so do we all; and every truth recommends itself to the minds of the human family, yet at the same time we are not all of us at all times prepared to judge of the correctness of all these matters.

The things we have heard this morning might sound to some croakers and ignoramuses who have never examined the subject and do not understand principle, like treason, as though we were in open rebellion against the United States and opposed to the government we are associated with, as though we were going to trample down all law, rule and order. No such thing.

We are the only people in these United States, at the present time, who are sustaining them; I can prove this, and that it is others who are trampling them under foot and not us; whilst they are committing acts, themselves, that are treasonable in their nature and pursuing a course opposed to the Constitution and the very genius of the institutions of the United States; they want to lay the sin at our doors that they themselves are guilty of.

Would I, as a citizen of the United States, come out in rebellion against the United States and act contrary to my conscience? Verily No. Would Br. Young? Verily No. Would Br. Kimball or Br. Wells? Verily No.

Are they not true patriots?—true Americans? Do they not feel the fire of '76 burning in their bosoms? Assuredly they do. Would they do a thing that is wrong? No; and they will also see that others do not do it. That is the feeling, the spirit and principle that actuate them.

There are thousands of you who are Americans, who have been born in this land, whose fathers fought for the liberties we used to enjoy, but have not enjoyed for some years past. There are thousands of such men here who feel the same spirit that used to burn in their fathers' bosoms, the spirit of liberty and equal rights—the spirit of according to every man that which belongs to him and of robbing no man of his rights.

Your fathers and grandfathers have met the tyrant when he sought to put a yoke on your necks; as men and true patriots they came forward and fought for their rights and in defence of that liberty which we, their children, ought to enjoy. You feel the same spirit that inspired them, the same blood that coursed in their veins flows in yours, you feel true patriotism and a strong attachment to the Constitution and institutions bought by the blood of your fathers and bequeathed to you by them as your richest patrimony.

There are others of you that have taken the oath of allegiance to the United States and some of you, not understanding correct principles, may, perhaps, feel qualms of conscience and think, probably, that if we undertake to resist the powers that are seeking to make aggression upon us we are doing wrong. No such thing; you let your conscience sleep at ease, let it be quiet, it is not us who are doing wrong, it is others who are committing a wrong upon us.

What was the case in Missouri? Let me draw your attention briefly to some of the circumstances that have transpired in our history as a people. Who did we interfere with in the state of Missouri? Did we rebel against the United States or against the State in which we lived? Verily No; and I am at the defiance of that State and congress with all the world at their backs to prove that we did rebel in one iota. Did they give unto us the protection of American citizens? They did not, and they perjured themselves in not doing it. They perjured themselves before God and all honest men.

Who did we rebel against in Illinois?

Let me mention one circumstance in the State of Missouri. How much land did we purchase there from the United States and pay for, which they promised to warrant and defend us in the possession of. Did they protect us in the right they guaranteed unto us? No; they allowed us to be robbed and plundered with impunity. And how many suffered death in consequence of their recklessness, carelessness and bare-faced iniquity? Thousands. I have seen their condition when many thousands were driven from their lands and homes, were persecuted, harassed and driven like felons without redress, robbed, plundered, imprisoned and put to death, and thousands of men, women and children wandered houseless and homeless exiles in their own land, and fugitives flying from the rage of a lawless rabble, infuriated banditti and bloodthirsty miscreants and murderers. I saw then a whole people

robbed and disfranchised, and this too in the middle of winter. Did the State authorities yield us any redress? No. They were foremost in the mob. Did the United States? No.

Many of my brethren around me also witnessed these things and know the misery, destitution and death, caused by those bloodhounds, when they first fled to Nauvoo, resting where the mud was knee deep, the only position they could get, with three or four little sticks put up and a counterpane thrown over them and there left to die.

Br. Wells was in Nauvoo at the time. After the excitement was over there was not enough of well folks to wait on the sick.

I was off on a mission to England at this time and all my family were sick, and my son George, who has been away and returned with me, being quite a little boy, not able to draw water, and nobody in the house able to get it, had to go and wait at the well with a little bucket for somebody to come and draw him a little water to carry home to the sick to quench the parching tongue and allay the raging fever occasioned by these Missouri demons.

Br. Brigham, Br. Kimball, Geo. A. Smith and the Twelve here and everybody, almost, was down sick, and in this condition, feeble, faint and half dead they started off on a mission, because we were commanded to go; we went to fulfil the word of the Lord. Did the United States step forward and yield us any redress? No, but they stood there and were willing to see us imposed upon and robbed of our property and rights, and we have obtained no redress for it to the present day.

Who are the transgressors? Are we? Martin Van Buren, the then President of the United States, acknowledged the injustice done to us when he said, 'Your cause is just, but we can do nothing for you.' And we endured it.

We staid in Illinois, lived there as peaceable citizens and had a city charter, and under its protection improved our city, and had in a short time by our energy, industry and enterprise built one of the best cities in the western country, and had one of the most peaceable societies that existed anywhere, without exception.

The first thing they did to aggravate us was to rob us of our city charter, and this very Judge Douglas, of whom we have heard so much as being our friend, was one of the first movers for its repeal. The first time I ever met with him was in a hotel in Springfield, Illinois, the time they were trying Joseph Smith before Judge Pope. He told me then that they had a right to do it, and that the judges had decided so. I said, I did not know anything about the judges.

I did not know who he was at the time, and it would not have made much difference if I had. I told him, it is no matter to me what the judges decided about charters; the Legislature had given us our charter for perpetual succession; and for them to take away a charter with these provisions proved them either to be knaves or fools.

They were knaves if they did it knowingly, to give what they knew they had not power to do; and if they did not know it, they were fools, for giving us a thing they had not power to give.

Did they do it? Yes. And that State robbed us of the rights of freemen; and the only chance we had then, when they sent their scamps and rogues among us, was to have a whittling society and whittle them out. We could not get them out according to law, and we had to do it according to justice and there was no law against whittling, so we whittled the scoundrels out.

I remember that one of the legislators who had annulled our charter, named Dr. Charles, went to President Young, and says he, 'Mr. Young, I am very much imposed upon by the people around here, there is a lot of boys following me with long knives and they are whittling after me wherever I go; my life is in danger.'

Br. Young replied, 'I am very sorry you are imposed upon by the people; we used to have laws here, but you have taken them away from us; we have no law to protect you; your cause is just, but we can do nothing for you.' Boys, don't frighten him, don't!

They deprived us of the rights of law to protect ourselves and in doing it they deprived us of the power of protecting them, and we could not help them when they wanted help.

[Voice: 'We still have whittling societies.'] Yes, we still have whittling societies, as Br. Kimball says.

Why did we leave Nauvoo? Had we killed anybody? Had we broken any law? Had we trampled upon the rights of any people? Had we done anything that the laws of the United States or of that State could interfere with us for? If we had, they would pretty soon have dragged us up.

The people wanted us to leave, and because the people were dissatisfied, because there was a lot of religious enthusiasts, political aspirants, black legs and scoundrels who wanted to possess our property, all bound together to rob us of our rights; we must go away, of course.

Judge Douglas, Gen. Hardin, Major Warren and some of the prominent men from Springfield met together in my house in Nauvoo, and these men could go to work and talk deliberately (and there was no less than two United States Senators among them at the time) about removing thousands of people and letting them be disfranchised and despoiled as coolly as they would cut up a leg of mutton.

[Voice: 'And you told them of it.'] Yes, I did.

Now, then, who did we injure? What law did we break? Whose rights did we trample

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