

Joseph had been commissioned by the United States to visit the Indians and negotiate with them for a tract of land," such being the report in circulation. Mr. Powers answered that he "was not authorized to assert that the report was true, but he thought it was not only possible but probable;" but in this Mr. Powers was mistaken.

REMARKS

BY PRESIDENT HEBER C. KIMBALL, DIRECTLY AFTER THE SERMON BY PRESIDENT B. YOUNG, PRINTED IN NO. 34: BOWERY, OCT. 6, 1855.

[REPORTED BY GEO. D. WATT.]

I do not wish to detain the congregation long, still, I do not think that those who have the spirit of a saint are tired and wish the meeting to come to a close. Every word I have heard to-day is salvation and the very quintessence of righteousness, and I assure you that I have enjoyed myself more under what I have heard to-day than I ever did in the best party that I ever attended. True, I have enjoyed myself extremely well when I have been with my brethren in the dance, but, gentlemen and ladies, what we have heard to-day is salvation and eternal lives to us, if we will listen to and obey it.

I am thankful that the time has come when br. Brigham is disposed to lift the veil and expose the iniquities of men, if they are not willing to expose them themselves. I know they were exposed in the days of Joseph, and br. Brigham, myself and many others were with him and stood by him to the day of his death, and do still. When their iniquities were exposed—men whom we thought much of and those whom we thought nothing of turned away from the faith. They were poor, miserable, rotten-hearted creatures; we knew that, and knew it when we were in England, and when we came home, and because we would not pander and flatter those poor, miserable devils, they became our enemies and the enemies of Joseph.

Joseph would many times ostensibly hold men up to see whether this people would worship them, to see whether they had discernment enough to know the difference between a righteous man and a wicked one, and if we preferred the society of a black-leg, or of a whoremaster, or of any other abominable character, he was perfectly willing that we should have the opportunity to prove ourselves.

Now we are here in the mountains, and am I not glad? Yes, I am glad, and I rejoice exceedingly, and if I am concealing wickedness or iniquity, I say, let it be exposed, that others by seeing it may repent and forsake their sins. Men will often tell what they will do—that they are willing to lay down their lives for the sake of this gospel and for their brethren, but the thing is to come and do it, while at the same time they are not willing to pay their tithing, nor do anything else that is required of them. He is no saint who will not fulfill the requirements of heaven.

Br. Brigham is a servant to this people, and he serves you and waits upon you by night and by day, and his associates are willing to do whatever they are called upon. He is your servant, and I am your servant, but if you do not treat your servants well while in this time, I am afraid that when they come to what is called eternity, you will not have the privilege of troubling them much. Therefore, listen with hearing ears and understanding hearts; walk up like men to do what God requires at your hands, and be willing to come to the light that your sins may be revealed; and if your sins are revealed and you repent of them, there are men who can tell you what road to take and what atonement to make, that you may be set in the road which leads to life, and if you will not be corrected you will be damned as sure as the sun will again set.

What is called 'Mormonism' is the delight of my heart; this people are the pride of my heart, and I wish that every one would do right, keep the commandments of the Lord and listen to those correct principles that are taught them from time to time. Some will come with great zeal and anxiety, saying, "I want my endowments; I want my washings and anointings; I want my blessings; I wish to be sealed up to eternal lives; I wish to have my wife sealed and my children sealed to me," in short, "I desire this and I wish that." What good would all this do you, if you do not live up to your profession and practice your religion? Not as much good as for me to take a bag of sand and baptize it, lay hands upon it for the gift of the Holy Ghost, wash it and anoint, and then seal it up to eternal lives, for the sand will be saved, having filled the measure of its creation, but you will not, except through faith and obedience. Those little pebbles and particles of sand gather themselves together and are engaged, as with one heart and mind, to accomplish a purpose in nature. Do they not keep the mighty ocean in its place by one united exertion? And if we were fully united we could resist and overcome every evil principle there is on earth or in hell.

Let us all listen, with care and attention, to the counsels that are given and that have been given unto us to-day, for they are more precious and delicious to me than the sweetest thing I ever tasted in this life. Shall we sit down and not rebuke sin?

If you oppose any of the works of God you will cultivate a spirit of apostasy. If you oppose what is called the 'spiritual wife doctrine,' the patriarchal order, which is of God, that course will corrode you with a spirit of apostasy, and you will go overboard; still a great many do so, and strive to justify themselves in it, but they are not justified of God. When you take that course you put a knife to br. Brigham's breast and to the breasts of his associates; and more or less so when you oppose anything which God has instituted for his glory and the exaltation of man. I do not like such conduct myself, and I am opposed to such characters; I do not ask any favors of them, and I have often said that I never want one of them to darken my door. I am against

them and God is against them, and I am for sustaining his cause, the cause of my Father who dwells in the heavens; the cause of his Son, and the cause that br. Joseph has been the means of bringing forth by the revelations of Jesus Christ. We sustained Joseph in this cause in his day, and we sustain the same cause now, and we will sustain it for ever, and that is our desire and prayer from this time henceforth, God helping of us.

The principle of plurality of wives never will be done away, although some sisters have had revelations that, when this time passes away and they go through the veil, every woman will have a husband to herself. I wish more of our young men would take to themselves wives of the daughters of Zion, and not wait for us old men to take them all; go-ahead upon the right principle, young gentlemen, and God bless you for ever and ever and make you fruitful, that we may fill the mountains and then the earth with righteous inhabitants. That is my prayer, and that is my blessing upon all the saints and upon your posterity after you, for ever: Amen.

REMARKS

BY PREST. J. M. GRANT, BOWERY, OCT. 6, 1855.

[REPORTED BY G. D. WATT.]

I am pleased with the general spirit manifested through the servants of the Lord who have spoken to us to-day. I was pleased during the forenoon with the freedom that seemed to pervade the mind of our President, and the mind of Elder Kimball. I am pleased with the freedom of our Patriarch, Elder John Young, this afternoon, and I believe the doctrine which he has advanced to be correct; it is substantially this, all persons shall be judged according to their works. I am aware the old maxim was that men would be judged according to the death they might die, but the Latter Day Saints believe that men will be judged by the life they live, and not by the death they die. We believe that a man will be rewarded according to his works, for it is not written that he shall be rewarded according to his ordination, or the special situation or place in which he may be called to act in the church of God, but it is written, and that law, I believe, has never been revoked by high heaven, or by any of its legates, to earth, hence it stands immutable, that all men shall be rewarded according to their works.

This is the doctrine that our Patriarch has been laboring to impress upon your minds this afternoon. I think it is very wholesome; I am satisfied with it; it is sweet to my taste; it is good that all men in the different dispensations of the Almighty, each in his situation, calling, capacity and sphere of action, are to be and of right should be rewarded according to his works. We do not wish to reverse this law in relation to our enemies, we only wish them to be rewarded according to their works; we do not desire to warp the law in the least.

I am aware that many suppose that we entertain some unchristian feelings to those out of the church, but this is a mistake; we only wish that persons who have shed the blood of our apostles, may be rewarded just according to their works. And we expect that sooner or later, they will have meted out to them that reward which the Almighty actually knows that they deserve.—When speaking of governors, rulers, kings, emperors, judges and officers of nations and states, would we wish to reverse the general law that every person shall be rewarded according to his works? No. It would not do to have some men die as soon as many might desire, for they would not meet their proportionate reward on the earth.

I like to meditate upon this doctrine, I like to see its practical workings, rewarding every man according to his works; and I expect that the day will come when all Latter Day Saints will be perfectly satisfied with it.

I am fully aware that many people have been bred and raised in poor-pussism all their days, both in America and in Europe, and when they hear doctrines and principles taught by men who speak as freedom permits them, and as freemen have a right to speak, those who are clothed with the garment of poor-pussism get the grunts; well, grunt on until you grunt it all out. The Latter Day Saints who enjoy the light of the Lord, that power which loves the intelligence of heaven and imparts it to the faithful, thank the Lord that we expect that our elder Brother, Jesus Christ, will give unto us according to our works. We expect that he will be rewarded according to his works, and that his associates will be rewarded according to theirs, and if our works are not good we ask for no good reward.

It is not according to the nation a man sprung from, nor according to the parentage or line of descent he came through, that he is to be rewarded; it is not so written. But it is written in the book of God emanating from high heaven, from the courts above, that kings, emperors, rulers and all men on the earth, high and low, shall be rewarded according to their works. Do the people of God understand this? Do all the saints, in their individual capacities understand this? The doctrine is applicable to the nations and states. Is it not applicable to all people? It is.

"Why," says one, "bless my soul, you do not say that it is applicable to females, do you?"—Yes I do. "Oh, dear, what will the first wife do in that case?" Why, bless your poor soul, she will be rewarded according to her works. That is the doctrine, and thank God there is no other way. You cannot alter it; you cannot revoke this eternal law. If a man has fifty wives and the fiftieth is the best, does the most good, she will get the greatest reward, in spite of all the grunting on the part of the first one.

In the church of God if a teacher, a priest, or deacon, has the best works, if his labors are the most, if his acts are the most righteous in magnifying his calling to the utmost, he is better off than any man in the church who does not magnify his calling. Is this doctrine applicable to ordained

men in the church? Yes, to every man of God, whether he be a priest, teacher, member, elder, or apostle; each person will be rewarded according to his works. Is it applicable in families? Yes. "O," says one, "that makes me feel bad; my poor wife, my dear loving wife, the wife of my youth and the companion of my toils, what will she think of this? bless me I tremble for her."—If her works are better, if her righteousness exceeds that of the rest of your wives, if she has more philanthropy, greater charity, and deserves more than they, she will get more. But if her works are not equal to those of some of the balance, she will still be rewarded according to her works.

I like the doctrine; I can swallow it without greasing my mouth. It is a first rate doctrine, and is a goodly part of the real faith, virtue, root and marrow of 'Mormonism.' Yes it is applicable in families thank God, and in the church of God, in quorums, in councils, and in every other organized body, it applies to the world which we inhabit, and to every thing that is in heaven.

I know that there are hundreds of thousands of men out of this church, and do we like them?—Yes. When we talk against men out of the church do we mean to be understood as speaking against good men, men who wish to do right? No; but we mean the poor devils and the devil's poor, that's the idea.

To righteous and honorable men who have true integrity in them we say, 'God bless you,' for that is the way we feel towards all such the wide world over. God bless the righteous, whether they are in the church or out of it. And God bless the righteous saints in the church, and in all the families of God's people. I am backing up what br. John has been speaking. I want the saints to do right and be blessed, which may God grant, in the name of Jesus Christ: Amen.

PROVO CONFERENCE.

SATURDAY FORENOON, }
July 14, 1855. }

Singing by the choir. Prayer by Elder W. Woodruff. Singing.

DISCOURSE

BY ELDER SAMUEL W. RICHARDS, IN THE BOWERY, AT PROVO, SATURDAY MORNING, JULY 14, 1855.

[REPORTED BY J. V. LONG.]

It was with a great degree of pleasure that I received the invitation of President Young to attend this meeting, and I certainly feel that I ought to consider it a great privilege, notwithstanding any embarrassment that I feel in addressing this assembly. It is the first time that I have been so far south since I returned from my late mission to Europe, and it is not only pleasing to me to see and realize the progress that has been made, but it is a greater privilege to enjoy a place among this people who are the chosen of the Lord.

We have now set out to gain celestial glory, to live by the commandments and revelations of God, and to accomplish the object we have in view we must be united in all our movements, be of one heart and one mind. When I look before and around me, I behold the faces of many who have been with me in foreign lands, those who have listened to my counsels and instructions, and from the time that they first beheld my face they have passed through many circumstances, and those circumstances have had a tendency, if they have done right, to strengthen their faith; I hope, at least, it has not had an opposite effect upon their minds, as I regret to say it has had with many who once were warmed and cheered by the Spirit of Truth.

This morning, as I am called upon to address you, my brethren and sisters, I desire that my communications may be such as will strengthen the saints of God, such as will be calculated to do them good, and to this end I invoke the dictation of the Holy Spirit from on high; and I desire that this may be your feeling and faith.

So far as I am concerned, I will speak the feelings of my heart in relation to the things of God, and this I will endeavor to do as freely as in my own family. It is not expected that I will speak upon many points that others will, yet, so far as I may speak upon doctrine and principle, I will endeavor to express my views so as to be understood.

In the first place, I look upon you as agents, being endowed with rational faculties and capable of continual improvement; as beings who have not desisted but have partaken of that great good which our Heavenly Father bestows upon those who are faithful to his laws. It appears that you and I have to surrender a portion of our supposed rights and privileges to the dictates of a Being of greater power and wisdom, or ourselves altogether, or we cannot attain to that exaltation which is now far beyond our reach; for we embraced the gospel when it was presented, and we covenanted, in virtue of that gospel, in acknowledgment of that priesthood, that we would submit to it in all its requirements, in order that we might be exalted by it; and we may, probably with propriety, ask the question, have we complied with that covenant?

I feel to ask a few questions, in order to stir in you a spirit of inquiry respecting your covenants, and the duties you are required to perform. I will say, for my own part, that I have endeavored to observe that covenant, and to live by it. In the first place, did we receive the gospel of Jesus Christ as a little child?—without which no one can enter the kingdom of heaven—without which no one can be sanctified and fitted for celestial glory. Did we feel willing to lay aside everything which we had become acquainted with before we heard the fulness of the gospel? Did we lay aside all the traditions of our fathers which could possibly come in contact with the great principles of eternal life? When a little child comes into the world it does not profess to have received any knowledge before it came into the care of its parents, but it is perfectly passive and

willing to be instructed in all things by its father and mother, who are its natural guardians. It does not attempt to dictate those parents, nor to bring up arguments to show what it has previously received in the spiritual world, but it is entirely under the control and power of those who have a right to rule it.

Now, I would ask the Latter Day Saints, have we acknowledged this gospel and the holy priesthood in our lives and in all our actions, as the lawful parentage by which we were born into the kingdom of God? Have we acknowledged that priesthood which is after the order of an endless life from the day that we received the principles of life until the present time?

We received a feeling rebuke yesterday, in relation to the duties of saints and the backwardness that is manifested by many. That priesthood which we have received we have not honored as we might have done, and hence the reason why we receive such frequent admonitions in reference to the high obligations we are under to our Father and our God. Let me ask if there are in this congregation any individuals who, from the beginning, have felt in the least degree to disregard any counsel or instruction given by those who are appointed to teach the saints of God? If I were to judge from what I heard yesterday, I should conclude that there have been many deviations from the path of duty. These are my feelings upon the subject from the teachings we have had so far, and inasmuch as we neglect our duties, we dishonor the parentage of our spiritual birth, not only in the eyes of men but of angels and the heavens.

I hold that, when we have made a covenant to live by every word that proceedeth from the mouth of God, and deviate from it, and listen to the counsels of others not ordained of God, we are in a dangerous position. If we treat lightly any of the counsels of God, or of his servants, it does not alter the spirit of the thing at all; a person's rejecting the counsels of God does not make those counsels less valuable; they still remain in full force, and we shall be called to give an account of how we received them. When I see men, the saints of God, deviating in the least degree from those duties which pertain to our every day life and conduct, it causes me to think that they have no very great share of faith in the things of God; for we must be obedient to the servants of God in all things. Yes, we must give up to them, be governed and led by them. And I will here say, and speak so as to be understood, that there is not a man or woman in this church who has a right to use agency in any case when that agency is exercised contrary to the principles of this kingdom or in opposition to the Presidency of this church. Why so? Because such a course is directly opposed to the covenant they have made.

[Continued on page 276.]

THE MINIE RIFLE.

REMARKS MADE BY R. L. PELL, PRESIDENT OF THE AMERICAN INSTITUTE, BEFORE THE MECHANICS' CLUB.

[Reported for the New York Weekly Leader.]

SUBJECT: Is the principle of the Minie, or expanding bullet, capable of affording either greater range or greater accuracy, than is obtained by breach loading guns?

Wherein consists the difference in the practice of the new rifle and the old? It is not in the gun, but in the ball, or that part of the charge which generates the projectile force. The improvement consists entirely in the form of the ball, which is made conical, with a hollow recess at the base, into which a metallic plug is thrust by the discharge. The plug is so constructed that when driven into the ball, it compresses its outer edges against the sides of the barrel, and at the same time, forces a portion of the lead, from its ductility, to enter the groove, and to give the ball when discharged that revolving motion, which carries it with such unerring certainty to the mark.

By experiments tried in England at a distance of seven hundred yards with a Minie rifle, only one bullet missed the target out of twelve, the eleven were scattered from six inches to four feet from the bull's eye. At eight hundred yards three shots missed the target, and the remaining nine passed through boards two inches thick, and lodged at a distance of twenty yards behind; the same results were obtained at nine hundred yards and at one thousand yards there were but very few bullets that did not enter the target.

In these experiments the rifle was supported and the sight graduated to a scale, in the ratio of the distance, varying from one hundred to one thousand yards; which latter may be considered the range of this destructive instrument. We have telescopic rifles that will throw shots two hundred and twenty yards distance into a circle of one and a-half inches diameter, and at four hundred and forty yards, into a circle eight inches in diameter.

Captain Minie's ball is not considered the best for the reason that after nine or ten discharges the barrel of the gun becomes clogged with lead and cannot be loaded without thorough cleaning. The principal object is to prevent windage, as this has been obtained in a simple and more advantageous manner by different forms of elongated balls. The hollow ball without an iron cap was thought to answer the purpose equally as well without leading the barrel.

The elongated ball is better than all when fired at a long range; the elongated form causes the ball to fly end foremost like an arrow, and to adapt itself to the parabolic curve described by its flight; whereas the round ball does not follow the line of curvature, and at the latter part of its course the spiral motion imparted to it is at right angles to its descent. A new bullet has been patented in England which promises to supersede the Minie ball; it is externally of the form of the Minie, and is cast upon a cup of stout metal plate, tinned, the cap being formed upon the principle of a copper cap. The tin and lead unite together. The powder forces out the sides, and