

whole village have to be removed, and farms vacated, and tens of thousands of dollars worth of damage done all the time, because men will not live according to the instructions given to them by the prophet of God. If you ask men to build a fort, they will say, "It is a free country, and we can build where we please." I admit that a man is free to serve the devil if he chooses; but I am free to say, if it is the devil's will, he will not let him do so.

There was no more necessity of having the Indians, than there is of our going out to kill the cattle on the plains of Jordan, and leaving them to the wolves to devour. If we had taken the course that was marked out to us, and observed the advice given to us, all our past troubles would not have occurred. I know this language will hurt the feelings of a great many.

But I will talk about Iron County, as I am an Iron Major; I am advancing in the ranks. They used to say in Utah, I was a pretty good sort of a fellow until I got to be a Colonel, and then I became a Major. Be this as it may, I do know that if the people of Iron County had listened to the counsel given to them, they would have saved themselves from that little settlement, not over eight hundred strong, not less than twenty five thousand dollars, which they have actually lost, or I may more properly say wasted, in consequence of the disposition to do as they pleased. When we first went to Iron County, we went with the same instructions the people had in all the other settlements, and accordingly we laid out forts as well as we were capable. We will admit that those efforts were not planned as well as they might have been; but they were planned as well as we knew how to plan them at that time. A considerable number of men went to work at building them, and those who did so were subjected to very little loss. But, almost every time I have visited any settlement in Iron County, from the time it first commenced, up to the present, and I have been thro' a great proportion of them, I have had from one to fifty applicants saying, "Mr. Smith, may I not go further?" this way or that way, "to make me a farm?" or, to the other place, "to make me a ranch?"—and so it would be almost continually, asking for privileges to do things that they knew were contrary to counsel. My answer would be, "yes, of course, as soon as we know how to do them, I will let them go."

With all the influence I could use in those parts of the country, some of the brethren broke through and established several posts for cattle ranches, and commenced to open farms, but it was afterwards found necessary to gather these distant posts in, and those who were living on large farms, and erecting fine buildings that either had to be removed away or entirely abandoned.

All this trouble and loss of property could have been prevented, only for that reckless disposition, "I want a little more liberty to go a little further off." As I had the honor to preside over Provo, I took the liberty to talk about my own place, and tell its history; and I want all the new comers to profit by it. In the first place, there was a number of men wanted to go to Provo and make a settlement, and have a chance to fish in the waters, and trade with the Indians. They accordingly begged of the Pres't to let them go in accordance with their wishes. He finally gave them the privilege of going there, if they would build a fort for their protection. They were made a bargain; they built something, but I never knew what it was. I have passed there, but not being very well acquainted with the science of fortification, nor with the science of topography, I never could find, or frame a name for the thing which they built.

They then petitioned for the privilege of laying out a city with small lots, and live in the capacity of a town, as it is so much more convenient to live in town than in a fort. The President gave them the privilege, because he was afraid I presume, if he had not granted it to them, some of the old time boys, or the Indians, would get their hands on fire and burn up the whole concern. They went to work and laid out a city. The President of that company is one of the most righteous men I ever was acquainted with; there is not a man living, I presume, would say an evil of him, and I am the last man to do it on any account; but he wanted to set an example, you know; for it is generally expected that presidents and bishops have to set an example to the flock of Christ; so he goes off up the creek, and found a splendid piece of farming land. He took his cabin from the miserable huddle they made for a fort, and put it on the edge of land, and said, "now you poor brethren, if he did not say it, I always thought he put it stay in town, and I will remain here, and when I get rich, I will remove into town, and build me a fine house, for these log cabins will not look well in town." Every man wanted to get rich, went up the creek to what we technically call the bishop's, and pretty much all the property went into the bushes, and there it remained until Walker spoke, and it was not a week after, before this good president and all who followed his brave example came banding into town after he had put up a thing up the creek among the bushes, that I call one of the most righteous of the kingdom.

Now if that man had taken the good and wholesome advice that was given him, he would have now been well off, it would have been over two thousand dollars in his pocket, and so it is with all the balance who have acted as he has. They have had to sacrifice all this property by taking their own way.

The Indian war is the result of our thinking we know better than our President; the result of following our own counsel instead of the counsel of Brigham Young. It has been the cause of all the loss of life and property, almost entire, that has been sustained from the Indians; that is, in the southern departments. Understand me, I do not pretend to say anything about matters this side the Utah mountains; but I will tell you that I think that all the trouble I have seen in Great Salt Lake country,—it is not that I have not seen much of it, but the most of what I have seen, amounts to nothing more than a humbug; and if ever an Indian war comes upon you, you will be no better off than the distant settlements, unless you make timely calculations for it beforehand, and make them right; such a war will cost you nearly all you possess. I do not know that you will ever have one, but I should think, allowing me to judge, that you have one on your hands now. And if I had a family scattered out on any of these creeks, or living in any of these unfortified settlements, I should think it prudent for me to get out of there as fast as I could, and do it the first thing I did. After the Indians have come and peeled your heads clean, murdered your wives, killed off your children, burned your houses, and plundered your property, then you can move into forts, and it will be all right. That appears to me to be the kind of fort I can observe in the thinly settled parts of this country; in the cities the people are more wide awake.

I expect brethren, I shall preach here again if I live, and I shall probably preach about the Indian difficulties, about the Indian war, if they did say I am the biggest coward south of the Utah mountains, and that I don't want to go anywhere, not even for my cows, without any gun, and generally with some money with me; and consequently being nervous and afraid, I shall say to the new comers, especially if you want to be preserved and save your property, and labor to preserve the lives of your family, you have got to take the counsel of President Young; and that is, to SETTLE IN FORTS,—and have fortified cities; and not only to settle in forts and cities, but to go armed, and not be overtaken and murdered by the way, in the manner that some have been.

You might suppose, because I am so cowardly, that I am very anxious to kill the Indians; but no man ever heard me undertake to advocate the business of killing Indians, unless it was in self defence, and no orders that I have issued, (and I have issued a great many under different circumstances since the war commenced, being the Iron Colonel) have I ever given license of the kind, but to act in defence of our selves and property. For I do believe, if the people would make haste to President Young's counsel, we can close the war without bloodshed. I have believed it all the time, and I have acted upon it. With the exception of a few blood-thirsty individuals that may have to be punished for their crimes, the great body of the Indians that have been affected, can be brought to peace and duty, if the people themselves will observe their instructions.

I know not what my friends may think of my so talking as I have to-day; but I have expressed freely my candid sentiments, and I can express nothing else; at the same time I do not consider that the Indians have had any practical business in any war or manner, except to cause them to come to the aid of our friends. I believe it was commenced through the influence of some corrupt individuals who were fired

with a desire for plunder; and that it never would have been commenced at all, if the people had all been in forts, as they ought to have been,—notwithstanding this influence.

But when the Indians saw property scattered all over the plains, thousands of cattle and horses, and grain and everything spread before them in an unprotected condition, they were evil minded among themselves, covetous of our property, and they thought we could not defend it, and sure enough we could not; for we have more property than we can defend; we have more cattle than we can take care of; Indians can steal from us all the time, and we cannot take care of that which God has given us, because we have so much of it; and for want of its being brought under a proper organization, it is easily scattered and exposed; and until we make proper provisions to take care of our stock, evil minded persons will plunder us.

If we had built our forts, established our camps, and taken care of everything we have, according to the instructions of all the new settlements received, this Indian war never would have commenced; because the Indians would have desecrated there was no chance for plunder. They had no idea we would move into forts as we have done.

I advised one individual, before he built a house out on a farm, to build in the city. O no, he must have more room; and he built in one of the most dangerous positions in the mountains. By and by the Indians drove him in. I absolutely did know, if I let that man's house stand, his family would sooner or later be murdered, which might have occurred any day; so I secured an order for it to be removed. His durst not trust me to remove it, for fear I should break something; and don't you think the poor miserable fellow broke two joints in removing it himself, which did not appear so small a matter to him as it does to us. He lost considerably because he would not build in a safe place. His house was situated in a position to completely command the mouth of a canyon, and at the same time a more dangerous place did not exist in the district; the safety of this settlement actually required its removal.

There were several men wounded through leaving their houses and not throwing them down, for they became a barricade for the Indians; so I took upon me the responsibility of removing such dangerous places as would give shelter to our enemies, while they pierced us with their bullets.

Some men would tell me such a course was not strictly according to law. I told them I should save the lives of the people. And if they had not been gathered up, scores of men, women and children would have been butchered before now.

I presume I have talked to you long enough. It is a matter I feel considerable about. I know men are careless, women are careless; and if there is a great evil taken, and children will be murdered if they wander off carelessly and unprotected. I tell you, in a country like this, where women are scarce and hard to get, we have great need to take care of them, and not let the Indians have them.

Walker himself has teased me for a wife; and if any of the sisters will volunteer to marry him, I believe I can close the war forthwith. I am certain, unless men take better care of their women, Walker may supply himself on a liberal scale, and without closing the war either.

In conclusion I will say, if any lady wishes to be Mrs. Walker, if she will report herself to me, I will agree to negotiate the match.

Synopsis
Of President Brigham Young's address to the Brethren selected to go on a mission; delivered in the Tabernacle, Sunday evening, Oct. 9th, 1853, and reported by Bro. W. Woodruff, from memory.

I have a few remarks to make to the missionaries. I consider all the elders of this Church, missionaries, and I will here say that every man who is clothed with the Priesthood can magnify it while cultivating the earth, or following any other useful occupation, as well as preaching the gospel to the nations; for while an elder is diligent, and by his labor protects wheat, corn, and other articles for the sustenance of man, and best, he is administering life and salvation. An elder who magnifies his calling, has a right to lead his land, his fields, his crops, his flocks and herds, his wives and children; he has a right to heal the sick, and cast evil spirits out of man or beast. If any of his family or animals are sick, he has a right to lay hands upon them, and heal them, and to do all things which are right and lawful; but a man without the Priesthood has not the legal right to do these things.

Now how is it with you, ye elders of Israel? Do you magnify your calling in all these things, or do you take the name of God in vain, and curse, lie, and steal a little? And when the devil gets into you, and makes you partake of the same spirit, and go to fighting them, or do you cast the devil out of you? I leave you to judge.

When you first received the gospel, and the light of eternal truth beamed upon your understandings, would you then have cursed, sworn, stolen, lied, or done any evil? No, these acts would have caused you to shudder; but when your light begins to fade, and you walk a long time in the twilight, you begin to stumble a little, and after a time you can commit much evil, and sleep easily over it. It is time for such to cry unto God to have mercy upon them.

Were you going on a mission to the opposite portions of the globe, and about to leave all with no one to lean upon but God, you would seek unto Him all the time; and when your missions are given to you near home, if you cease to trust in God, and to call upon His name with the same diligence as you would in a foreign mission, you will do but little, if any good, and your missions will be in vain; and I warn you, that if you do not fulfill this mission with an eye single to the glory of God, and with a view to save Israel and the souls of men, that if your minds are upon your farms, houses, and families, and you are not diligent in fulfilling the will of God, you will not be able to get access to the remnants of Jacob, and the people greatly feared, lest we should preach the gospel to them. Could we have preached to the Lamanites, if we had staid in Navoo? No, we could not; but the people have driven us to a place where we can do much more good, than we could have accomplished by remaining in Navoo; they have driven us into the midst of the Lamanites, where we can preach the gospel unto them.

It has been remarked that I have said there would be a rail road built from the States to this Territory by the year 1861; now all the men are in favor of the rail road, and when it is built our brethren from abroad can come here without walking, as many are now compelled to do.

I wish the elders to be faithful upon this mission, and much good will be accomplished; and if any elder is not faithful in the mission assigned to him, let him be chastened, and if he does not repeat let him be cut off from this Church.

The elders have esteemed it a great privilege to be sent to foreign nations to preach the gospel, and have, in a measure, seemed to forget the poor, ignorant Lamanites who surround us, and are in our midst, and who are in need of the gospel. We are a remnant of the House of Israel, they are of the seed of Abraham, and the Book of Mormon, and all the prophecies concerning that people declare that the gospel shall be preached unto them, and we have it to do, and it is time for us to begin. This work is upon you; you are sent unto the Lamanites; and to accomplish this mission, you cannot live in your fine houses as you now do, but you must live with them, teach them, and counsel them in all things, and even hand to do them all the good that lies in your power. If you cannot bring your feelings to a willingness to do this, and cheerfully leave all for the purpose of saving this branch of the House of Israel, you had better say, "let me be excused, and stay at home."

Your first business will be to civilize them, teach them to work, and improve their condition by your utmost faith and diligence. Every elder, who is now called unto this work, should immediately commence to learn the Lamanite languages. Go to bro. D. B. Huntington and take lessons; and I hope soon to see a hundred good interpreters where we now have but one.

When you go among the Lamanites deal with them

honestly and righteously in all things. Any man who cheats a Lamanite should be dealt with more severely, than for cheating a white man. An Indian thinks it no sin to steal, or to kill his enemy, because he has been taught from his childhood that there is no harm in it, but on the contrary, that it is a brave act. No man with the white man, he has been taught from his infancy that it is wicked either to steal, or kill, except in self defence. Walker will not kill a white man, nor go on a scaling expedition to California until he offers sacrifices to his God, then he thinks he is doing right; and the reason he has not done more in his war on the southern settlements is because he could get no answer from his God. Had it not been for this, and the faith of this people, he would have destroyed those settlements before this time. I am sorry that some of our brethren have been killed by the Indians, but am far more sorry that some of the Indians have been slain by the brethren. I have said, and I say again if any person is to be killed for stealing that that one be a white man, and not an Indian, for white men know better, while Indians do not, and you must lay aside your angry feelings towards them, and cease wishing to kill them.

Now go to work, ye elders of Israel, fulfill your callings, magnify your office, get the Spirit of the Lord and of your mission, begin to save the Lamanites, and do not destroy them, for they are of the House of Israel, and the blessings of God will rest upon you; and I bless you in the name of Jesus Christ. Amen.

TABERNACLE.

Sunday Morning, Aug. 7, 1853.

Jedediah M. Grant addressed the Congregation.

The weather being warm, and the people generally of the laboring class, I presume is the cause of a rather late attendance at meeting this morning. There are peculiarities connected with our duties, that make them differ from the duties of almost every other community. Other communities have gold and silver to bid them, in building, in planting, in gathering, and in all the different occupations of life; but this people have to accomplish all they do accomplish, by the bone and sinew alone, which the Almighty has given them; and where it is constantly employed, it has an effect upon the bank more or less; notwithstanding, that the spirit is exhausted, or the bills depreciated in value; but it exhibits a feature in our history which has been frequently exhibited, and is, as it has been, peculiar to this society.

The world, and the inhabitants thereof are fluctuating; not only the inhabitants, but the elements that surround the earth are frequently in a fluctuating condition. I have often witnessed with a great deal of attention and interest to the explanation of life, gathered from the fluctuations, and changes of men, of nations, of kingdoms, and of countries.

Man is sometimes represented as if he were the only fluctuating and changeable being in existence; but when I contrast in my thoughts the revolution of nations, with the revolutions and changes that have taken place upon the face of our globe, I am sometimes led to the conclusion that the elements change as often as the inhabitants that dwell upon the earth. We see at one time, the earth shaken as it were, from centre to circumference, when the sound of a bell, or the blowing of a trumpet, or the shaking of the towers of the mountains, and the yawning crater belching forth its boiling lava; indeed every mountain, valley and dell, the rivers, and the ocean into which they empty their waters, and all the elements with which we are surrounded, exhibit one constant scene of change; one constant scene of variety, and one constant scene of commotion.

We cannot say, man, that art the only changeable creature, the only changeable substance we gaze upon, but the ocean, and all the waters communicating therewith; the earth with its ten thousand lofty mountains, verdant valleys, and verdant plains, and hills, and the elements of change that have been, that we may expect will continue to be, from this time forth.

Consequently, when we see man excited to follow any vocation in life, whether it be for gold, silver, or other precious ores, for which he leaves his all, acts unwise, and inconsistent, sacrificing his home, his family, and everything dear and near to him, we can exclaim, this wild career of man is not the only wildness exhibited in nature.

If you refer back to the earliest ages, and trace the history of the world, where can you find uniformity in nature's works, if you can find a uniformity any time in the earth, the sea, the air, or in the elements, pray tell me when it was.

Was it when our first parents were cast out of the garden of Eden, when it became desecrated by sin; or when old father Noah rode safely over the mighty deep, protected by the arm of Jehovah, while every other living thing sank in the depths of a watery grave? Was it when Abel rose up to offer in sacrifice the first fruits of his flock to the Most High God, and Cain his brother rose up and murdered, or sacrificed him for doing so? Was that a day of uniformity? Were the elements calm and composed? Did nature exhibit a serene and untroubled surface?

You pass further down the lapse of time from the days of our earliest progenitors, until the earth was deluged in water, and the lofty summits were submerged in the raging element. After the waters subsided, and the inhabitants of the earth began to increase and go forth upon the face, you soon discover a change in them and in the earth itself.

If you look for uniformity in man, was it when the descendants of Noah sought to build a great tower to their might as they thought, climb up to where their Father in Heaven lives, and thereby defy his power, should he send a deluge of waters to destroy the earth. Was that the age when people studied to know the purposes of a righteous God?

Pass on from that day, until you come to the illustrious Abraham, the father of the faithful, and ask yourselves if his career was very uniform, and if the course of the inhabitants of the earth around him was very uniform, and some thing to be admired. You see him rushing forth to war. Not only did he rally out to the field to fight with the weapons of death in his hands, but we might take a glance at his course in the domestic circle. Was it uniform in Sarah and Hagar quarrelled with each other? Was it uniform in Isaac and his wife Rebekah quarrelled with each other? Even in the domestic circle of the great Patriarch, we discover nature was not uniform. Was it uniform when the cry of the banished Hagar ascended to heaven, and brought an angel to give drink to the young archer who was dying of thirst under one of the shrubs?

If you pass through the line of his descendants we find the same lack of uniformity. How sublime the quarrel that took place between Joseph and his brethren! What remarkable contentions existed among them. Look at the old patriarch Jacob in his family circle, and you see him guided with thorns of his family curse, and his family divided. How did the sons of Jacob quarrel with each other? Was it uniform in the domestic circle of that family? Was it uniform, serene, angelic, and God like? How calm they were when one of his wives, in order to get her rights, had to purchase her husband with mandrakes?

You discover a scene of vexatious broils in the domestic circle; though they were not at war with surrounding nations, yet the elements were at war in the very core of that venerable house. Such then, were the scenes in early ages among those righteous, pure, holy, just and noble patriarchs, who conversed with God, wrestled with angels, obtained promises, and copied wisdom from heaven. If you pass on and seek to find uniformity, beauty and sublimity, will you find it when the Israelites were bound in Egypt, when they were compelled by hard task masters to gather straw and make bricks for a living?

If you should pass on to the time the illustrious meek man of God, Moses, was sent to them, how much uniformity do we discover when he led them to the Red sea, and a mighty host from Egypt around them threatening their destruction, but the sea opened and let them through dry shod; and the mountains skipped like rams, and the little hills like lambs. Was this a scene where we may look for uniformity? Or, after he led them forth to Sinai, where the voice of God, the thunder, and vivid lightning were uttered, and Moses stood in the presence of God, conversing with the Most High God, Aaron took the gold offered to him by the people, and made a calf for Israel to worship, and they said, "these be thy gods, O Israel, which brought thee out of the land of Egypt and out of the house of bondage." Was there any sublimity, glory, and loyalty to God in this? When Moses descended from the mountain, was everything calm and peaceable, and uniform? No! The Israelites had made a golden calf, and were dancing round the god they had made out of their ear rings and jewelry they had pilfered from the Egyptians, which they were laying in grand dances around this molten calf, while Moses in his anger broke the tables. Can you find

any uniformity, any beauty, any order reigning in the house of Israel? Pass on and look at affairs in the days of Solomon—how uniform that mighty king was in his course, with his 700 wives, and a legion of concubines. How uniform he was in his passions and feelings. He was not contented with his fair daughters of Israel, but the queen of Sheba, and the women of nations after her, captivated this wise king—by whom he was led astray, and desecrated the altars of God, the sanctuaries of Israel, and the Urin and Thummim, by introducing the idolatrous worship of the strange gods of his wives and concubines.

There was also David, the father of Solomon, and the man after God's own heart. Though his wives were many, and his family numerous, yet he could not cast his eyes out of a window, and see a beautiful woman in a bath without looking after her. His heart was so susceptible of love, that he conceived the murder of her husband to possess her, and caused his victim to be stationed in the front of the battle where he would be sure to be slain. This was the kind of sublimity the men of God exhibited anciently.

Look at the difficulties that existed between Israel and the prophets; look at the murders, devastation, destruction, altars smoking with blood, cities were set on fire, and thousands and thousands of thousands of blood to atone for the sins of the fathers; and the blood-stained robes by contending armies; and ask yourselves if that is the time to look for uniformity.

Was it to be found in the days of Alexander the Great, when he conquered the world, and spilled rivers of blood to attain his purpose? Was it to be found among the Romans, or among the Medes and Persians? Shall we look to any of the ancient nations for uniformity?

But we will pass by these dark ages, and come down to the interest long time when the Son of God unfolded the glorious theme of the gospel of peace, of meekness, glory, of meekness love. When the babe of Bethlehem was born—when the son of righteousness appeared with healing in his wings, and when beauty and glory, and sublimity were displayed in their grandeur, full bloom and glory.

You do not wish us to understand, that that was the time when Herod put forth his hand to put to death the young children under a certain age in hopes to kill the young child Jesus. Is this the beauty of that age—the sublimity to which you call our attention—when the reigning king put to death thousands of helpless children, drenching the earth with their innocent blood?

When the babe Jesus returns from Egypt, he exclaims of himself, "the fowls of the air have nests, and the foxes have holes, but I have nowhere to lay my head." Even in that age, look at where to lay the head, the turmoil, the strife, and the difficulties that existed.

Was sublimity, uniformity, and beauty seen at the time when the king of righteousness, the pointed of God, was carried up into an exceeding high mountain by Lucifer, who showed him the kingdoms of the world, and the glory of them, saying if thou wilt fall down and worship me, these will I give to thee. Was that uniformity?

Suppose a prophet should arise now, and proclaim to the world he is a prophet of God, and Lucifer should take him by the coat collar, or by the hair of the head, and escort him to the top of a high pinnacle and hold him there, would they believe he were a prophet? The uniformity of that age is thus exhibited however, by the writers of the New Testament.

Again we find it exhibited when a legion of devils was cast out of a man, and entered into a herd of swine, causing them to run down a steep place into the sea, where they were drowned. These are some of the characteristic features of the age in which Christ was born, and the time when Jesus Christ the Son of God was put to death, when they mocked him, spit upon him, and placed a crown of thorns upon his head, and placed him upon the cross, and put him to death, and place him in the tomb; do you there look for beauty and uniformity? What do you see? A host of soldiers guarding the mouth of the tomb to keep his disciples from stealing his dead body; they did not only think they would steal his dead body, but that they would lie about it afterwards, and say he had risen from the dead, and claim an imposition upon that age of the world.

These are some of the sublimities of the Christian religion in the days of its founder, and the confidence the multitude had in the advocates of that religion. But if you still wait until he who was once the babe in Bethlehem, burst the barriers of the tomb, and approached and spoke to his disciples, and commissioned them to preach his gospel, beginning at Jerusalem, what do you see? Watch the multitude of the disciples. The Son of God told them to wait until the appointed time at Jerusalem. And when the Holy Ghost came upon them, and they began to speak by the inspiration and power thereof, the multitude cried out, "these fellows are drunk"—they are filled with new wine." This was the uniform testimony of the multitude. But if you will notice the assembly presided to on that occasion, there were some few who gave a contrary testimony. But what were a few thousands compared to the vast number then assembled? In some small hamlet a few thousands of people might be a decided majority, and perhaps take in all to baptize so many. But a few thousands in comparison with the great multitude that dwell in Jerusalem, is only like one grain of sand in comparison to a handful. The grand majority of the mass governs; the uniform testimony of the million was, that they were drunk, and of course you are to believe according to the greatest amount of testimony, are you not? Then if you arraign those disciples before the grand tribunals of the nations, the great majority of the multitude would say they were drunk; but if only a few thousands say they were not, what are you to believe? Where then is the uniformity in this testimony? Look at the discrepancy, and the array of testimony against the disciples. It is certainly overwhelming in its nature.

But if you look still further, and seek to find uniformity in that age of the world, follow the disciples when they left Jerusalem to go forth with the proclamation of the gospel, and we find wherever they went, they were considered insane, mad, and possessed of devils. It was said of Jesus their master, "thou art langued with Beelzebub, the prince of the devils." And said the Saviour, "if they have called the master of the house Beelzebub, what will they say of his household?" Wherever they went then they were called Nazarenes, and Christians was an odious name in that age. They were hooted at by the Jews, pointed at by the Gentiles, and scoffed at by the world. If you seek for testimony in that age of the world, was it for or against them?

Pass on still further in their history, and look at their course and conduct, if you will believe the writers that lived in that age. What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. His works on theology were so armed with such Catholicisms, they were so shodded at what they called their impiety. Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his apostles, and their belief? He says, "the grand reason why the gentiles and philosophers of his school presented Jesus Christ, because he had so many wives; there was Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action, the Apostles followed the example of their master. For instance, John the beloved disciple, writes in his second Epistle, "To the elect lady and her children, whom I love in the Lord." Again he says, having many things to write unto you, (or communicate) I could not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full." Again—"The children of thy elect sister greet thee." This ancient philosopher says they were both John's wives. Paul says, "mine answer to them that do examine me is this: Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?" He, according to Celsus, had a numerous train of wives.

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecutions of Jesus, and

his followers. We might almost think they were Mormons. But if you pass on in their history to seek for uniformity and beauty, you will find some grand flare-ups among them. Look for instance, at Paul and Peter, disputing and quarrelling with each other; and Paul and Barnabas contending, and parting asunder with angry feelings. "When Peter came to Antioch," says Paul, "I withstood him to the face, because he was to be blamed," etc. Paul does not gain much credit with the Mormons for taking this course. We know he had no right to rebuke Peter; but some men said he was like Almon Babbitt, he wanted to boast of rebuking Peter. He thought it was a feather in his cap because he copied with Peter and rebuked him. Had that affair come before a Mormon tribunal, they would have decided in favor of Peter, and against Paul. We believe when Paul rebuked Peter, he had in him a spirit of rebellion, and was decidedly wrong in rebelling against the man who held the keys of the kingdom of God on earth.

But I will proceed, and I wish you to understand that I am only just giving you a ray here and there; you know spiritual rappings are quite common in this day.

If you will pass along in the days of the Apostles, after a while we see them thrust into cauldrons of oil, crucified with their heads downward, and persecuted in various ways until they became extinct. After a while, you have the beauty, the sublimity of Catholicism. Look at the old mother, seated upon a scarlet colored beast, boxing the ears of her daughters; and the church of England in turn boxing the ears of the old mother, assisted by her numerous offspring, and then mark the bitter contentions and bloody feuds among the children.—O, have they not had a sublime time?—a beautiful dish of sweetest. What a uniform course they have taken!

But are the inhabitants of the earth the only portion of nature that is not uniform? No. Look at the following earthquake, uprooting the mountains and precipitating them from their beds, and the rocks breaking with violence, leaving the remaining earth in a state of horrible devastation, and then for man to teach me about the uniformity of nature's course, and that man is the only being in nature that is uniform, is fully. Talk not to me about the uniformity of nature; where is it to be found upon this earth, among men, in the mountains, among the valleys; in the ocean, or among the streams that water the land.

Before you censure my views upon this subject, look at mother earth, at the ocean, at the rocks, at the planets that bespangle the blue vault of heaven; in short, at nature in all her works, which you will find stamped with the insignia of continual change. But pass on.

You look and you see the church, as it were, driven from the earth; you see it left without a prophet, without a seer, without apostles, and without the voice of inspiration. You hear the professed ministers of Christ teaching the brightest multitude, that the day when angels administer to men has ceased; that the sacred Urin and Thummim is lost; that the holy priesthood is no longer needed, and the sacred place where they offered sacrifices for Israel is being built up again.

In this way, century after century passed away; nations rose against nations, and kingdom against kingdom; nations and kingdoms rose, and in their turn fell in succession, to give place to others,—while nature in her convulsive throes, shook the earth from centre to circumference. Pass on still, and do you look for uniformity?

But says one, "ye men Mormons tell us, that in the age in which we live there is a work commenced on the earth that will entirely eclipse every other dispensation, and usher in a day of righteousness, never come Lucifer the arch deceiver; a day wherein he is to be bound, and thrust into the pit, and lose his power; when the earth will be redeemed and appear in her primeval bloom and beauty; and man shall cease to war against his fellow man; when the convulsions of the earth shall cease; the earthquake cease to bellow, the thunder cease to roar, and the lightning cease to become destructive; and to morrow shall become calm and tranquil, and the glory of God shall be among men."

"Why bless me, with the exception of a few points," says statesman, "your society has decidedly changed from what it was in the days of Mr. Smith. Because of the peculiar traits of his character, he could not have possibly existed under his government; we are glad to see the decided improvement that has been made since his death, and under the administration of Mr. Young." This is their language. They suppose that the Mormons have turned a somersault, have apostatized, and altered their character and creed as a people. I always take great pleasure in telling such honorable men, such wise men, that that which they call Mormonism change not. It is the same now as in the days of Joseph.

"And do you Mormons in the valley believe and advocate the same doctrines that Joseph Smith did?" Yes sir, precisely, not one practical point of the religion has changed, but we as a people may be fluctuating; but our religion is unchangeable. You see some of our men want to go to California for gold—they want to do this, and to do that; but the people generally are right at home.

But you must look in the last days for a kingdom that in its commencement will be the least of all, and is compared to the mustard seed. If then it is the smallest of all kingdoms, we need not look for a large church like the church of Rome, or the English church, but like a mustard seed; look for that, and it will grow and become the largest of all herbs, so that the birds of the air will shelter in it.

Says one, "I like it very well, if you did not gather together, and suffer Brigham Young to lead you like one man." In that consists the beauty of our religion; and he can wield us as a people, like God does the armies of heaven. He can wield us to preach, to pray, or to fight. We have everything spiritual, temporal, and natural, as it should be. We believe it is just as much our religion to talk about wheat, plowing, sowing, and gathering in at harvest time; it is just as much our religion as anything connected with the spiritual.

"Pertaining to the Mormons away off in the valley, they never will be much any," says one. They used to tell Joseph Smith he could never accomplish anything, for he had neither money nor friends. They tell us we cannot accomplish much "for everybody says you are crazy followers of Joe Smith, and believers in the Book of Mormon; therefore what can you do?" We will do just as Jesus Christ said the mustard seed would do. If you will read and learn what it did, you will then know something about the future history of Mormonism; you will ascertain just what we will do.

But do you really believe your church is the kingdom Daniel spoke of—the stone that should be hewn out of the mountain without hands? I suppose he might have said with hands just as well, for it is no matter whether it was hewn out with or without; suffice it to say, the result of it is what we see; no matter how it came out of the mountain. What does the historian represent by that stone? Something that would begin to roll, and smite the great iron on the feet, and roll with it until it should fill the whole earth. If you want to know what Mormonism is, it is that which will roll forth until it fills the whole earth.

Do we expect to find uniformity at this time? No; but we look for mobs, and the very ruin of hell to boil over. Do we look for a privilege to fold our hands and sing lullaby baby, etc.? No; we expect the rage of all hell to be aimed at us to overthrow us; we expect mobs, and troubles with the Indians. The earth will be rent with earthquakes, and a thousand thunders will utter their voices, and make the ears of mortals tingle, and their hearts to fall within them; and the voice of God will be heard that will pierce the wicked to the very core.

Do the Latter Day Saints expect to settle down in peace? Mark you, your peace has not yet come, for Lucifer is not yet bound; and while the earth is fearfully convulsed because of the wickedness on its face, the nations will gather themselves and make an effort to wrest the kingdom from the Saints, and destroy them root and branch.

We are not coping with a few people here and there, but with the world, with all the enemies of

God, with all hell, and with the devil and his minions. That is Mormonism. You need not wonder that we raise aloft the mountains, for we want children of the build; we do not want a scrubby breed here. Of Mormon blood are not afraid to die. That tremble, and whose hearts go pitty patty they have got to die, are not worth a picayune man that refuses to