

lent in the world, otherwise we are not gathered out from the world. The apostle said—"Come out of her, O my people, that ye be not partakers of her sins, that ye receive not of her plagues." If we, after being gathered to Zion, still practice the vices and follies of the world, we might as well have stayed there, for these sins bring with them their punishment. The judgments of the Almighty follow sin as naturally as cause and effect in anything else, and the wicked nations of the world will feel retribution for the sins they commit, just as certain as they have an existence on the earth. There is no escape, except by forsaking their sins and obeying the commands of the Lord. We can not escape the plagues threatened to the sinner, even here in Zion, unless we refrain from sin and walk in the paths that the Lord marks out for us to walk in.

The Lord foreknew that many of the spirits which were reserved to come forth in our day and generation would receive his gospel, and stand faithful. All have the privilege of doing so. The Lord has extended the invitation to all his children here on the earth. Says he—"Turn ye, turn ye, from your evil ways, for why will ye die?" "Take upon you my yoke, for it is easy, and my burden, for it is light." "Come, drink of the waters of life freely, without money and without price." This is the invitation which is given to all nations, by the servants of the Lord, who do not go forth proclaiming it for hire, but because they have received the testimony of Jesus and can foretell that the evils which are so prevalent among men are bound to bring destruction upon them. The earth is defiled by the sins of its inhabitants, and destruction will certainly overtake them unless they forsake their evil ways, for the Lord will not suffer this thing to continue forever. This is not in the economy of heaven, none would be saved if it were permitted to be so. Satan would gain the ascendancy and would dethrone the Almighty if it could be suffered to go on. There must be a turning point—that has arrived, and the way of escape is made plain to the children of men. The God of heaven has revealed it in our day. We are the recipients of his mercy and of the principles of truth, and by complying strictly with the principles of the everlasting gospel, which is the power of God unto salvation, we shall be preserved in the day of God's power; but we must observe the law of high heaven. If a man will persistently walk in the path of danger, or into the fire, he will be burned and he knows it. Then why not take a different path? When the Lord points out the path of safety, his Saints must walk therein, or they will suffer the consequences. Some of us are captives to our own passions. We think we know best, and we oftentimes imagine that the Lord is far away and that we are left to govern ourselves, and we yield to this and to that for the sake of a little transient pleasure, and we think that all will be well hereafter. We do not care particularly about the future, if we can only take care of ourselves to-day. We perhaps give way to some alluring spirit, in some quiet nook or corner, thinking we will be shielded if we do give way to some evil once in a while. There is a way to be shielded, but it is not by persisting in evil doing. We must turn from every evil way, then we have the assurance that God will forgive us. Men and women may do evil, but if they repent they can be forgiven and receive the administration of the ordinances of the house of God, for the authority has been restored to administer all the ordinances of salvation. Men may have their sins remitted by having the ordinance of baptism administered. Is there any other way by which that blessing can be obtained? Not that we know of; if there is, the Lord has not revealed it, and that is sufficient. All we have to do to secure the remission of sins is to repent and to comply with the ordinance of baptism.

We have been called from Babylon by the command of high heaven, and our duty now is to stand shoulder to shoulder for God and his kingdom, and for every holy and righteous principle, no matter what opposition we may meet with. What could a man do, isolated, in the midst of a wicked nation? He could live for God if he had a mind to; but what influence could he wield under such circumstances for the kingdom of God? None that would be acknowledged.

He might bear his testimony, and tell those around him of their evils, and that would condemn those who heard him, if they did not heed his sayings. But when there is a concentration of such faith and power by the uniting together of people in communities, as we see here in the valleys of the mountains, a more formidable barrier is presented to the progress and advance of evil, and such unity and concentration will bring down to the earth an increase of power from the Lord in favor of virtue and truth.

What does the so-called Christianity of the day do to check the torrent of corruption that is now sweeping over the face of the whole earth? Comparatively nothing. I say this in all charity, because there are a great many who are doing their utmost to check the progress of evil; but it still grows and so-called Christianity is powerless to check it. It is greater to-day than it was yesterday, greater yesterday than last week, and greater last week than a month ago, and it is incalculably greater now than it was a hundred years ago.

It is time the Lord set his hand to gather his people, that he may secure a foothold on the earth, where righteousness may predominate and where the majority of the people will be for him and his kingdom. The Lord has set his hand and commenced his work to bring about his great purposes.

Let me bear my testimony to my brethren and sisters and all good friends. The Lord has spoken from the heavens, and has commenced this work in which we are now engaged in the tops of the mountains. The prophet, in looking forward, saw that the work of God would be in the tops of the mountains in the latter days. We testify that this is what he saw, here in the vales of Utah, Idaho, Arizona and all the surrounding territories. The kingdom of God is with us to-day, not in its fullness, but it is growing. It is here to test the children of men, to see what they will do with it. Brother Heber used to say this was the threshing floor. We go out to the nations of the earth and preach the gospel, a good many receive it and gather to Zion. But their trials begin when they get here, for this is the threshing floor. Here a people will be prepared for the coming of Jesus, that when he does come he may find a place whereon to lay his head, and some, at least, who sustain heavenly principles. If we are not the people, some others will be gathered for that purpose. We bear testimony that we are that people. True, we are in a very imperfect state, but we hope we are progressing, that we are a little better than we have been. Many Latter-day Saints can look back on their past lives and conscientiously bear testimony before heaven that they are better men and women to-day than they were one, two or ten years ago. This is a guarantee that the work is onward and upward. It must have its commencement in the souls and hearts of men and women, or its fruits will not appear. But this work is bringing forth its fruits, they can be seen by all. None are so blind but what they can see them if they will divest themselves of prejudice. The work now commenced here will extend, and just as fast as the people prepare themselves to receive it, they may participate therein, for it will increase and spread until in its greatness, power and glory, it absorbs all kindreds, nations and tongues, and all will bow to King Immanuel's sway, and he will rule king of nations as he does king of saints. Prophets have foretold this, and we believe it, and we bear testimony that we are that people, and that the Lord did reveal himself to Joseph Smith, and called him to commence this work. In calling him the Lord made no mistake. He knew that Joseph would rather swap his life away than quail under persecution or deny the faith. Joseph did this, he proved that sooner than swerve from his integrity to God he would die. Who can gainsay this? No man, in time or eternity. Joseph's martyrdom is a monument that will endure forever, that he preferred death to forsaking the principles of the holy gospel and the institutions of heaven. They killed him for that, and nothing else. His death is a testimony against this wicked and adulterous generation, that they will have to meet. We, as a community, are his witnesses, and a monument that all people may look upon and, if they have a mind to, they can comprehend that

God has commenced his latter-day work.

These are the last days, and God will surely bring his purposes to pass. His work is established, and all are invited to help to build it up. We have received the principles of eternal life and we offer them to all. We are none of your hirelings. Freely we have received, freely we give, and ask nothing for it. We bear the glad tidings of salvation across the plains, rivers and oceans, and proclaim them on all suitable occasions at home and in distant climes. No day or hour passes without this testimony being borne by the servants of the Lord, and this has been so now for more than forty years, and during that time the work of the Lord has been continually increasing and gaining strength, taking root downward and bearing fruit upward. It is greater to-day than it was yesterday, and will be greater to-morrow than to-day, and it will continue so, no matter what may be brought to bear against it. We may be driven again as we have been in the past, but that would only increase our significance, our power, numbers and influence. It is vain to undertake to stop this work. Latter-day Saints may apostatize, their leading men may go overboard, but it will make no difference—the Lord is at the helm, and his work is upward and onward continually. Some may stop by the way side, but the cars will roll over and crush them. It is our interest to keep aboard the ship Zion, and to continue our efforts to bring ourselves into subjection to the law of the Lord, that we may be the honored instruments in his hands of aiding to build up his kingdom on the earth. We can only do this by being faithful to the counsels of the servants of the Lord who are inspired to teach and lead us. He has placed them in his church and kingdom to guide and direct us. We have not chosen these men, he has chosen them. They may be our selection too, it is very true, but the Lord has chosen them, and he is responsible. But we need not pin our faith to any man's sleeve. No, we can go to the Bible, to the revelations of Jesus given in our day, and listen to the whisperings of the Spirit in our own hearts for the testimony of this being the work of God. The Lord will reveal to any faithful individual all that is necessary to convince him that this work is true. None need depend for that testimony upon others; all can have it for themselves, and that will be like a well of water within them, springing up to everlasting life, revealing to them the things of God, and all that is needful to make them wise unto salvation. They need not depend upon my testimony, or upon that of President Young or President Smith, nor upon anybody but God. He will direct the course of all who try to serve him with full purpose of heart. He will show them whether we are placed here properly, or whether any mistake was made concerning the calling of Joseph Smith. The testimony of the Lord will tell whether we teach things of ourselves or of the Lord; that testimony will tell its possessors whether the servants of God who stand here tell the truth about this work or not. They need be dependent upon none but themselves and the Lord for this knowledge, for the Lord is willing to give liberally to all, and he upbraids not. All the world may learn to know the Lord our Father, who is in heaven, and Jesus Christ, whom he has sent, if they will but take the course the Lord has marked out.

Latter-day Saints, as I said before, we cannot afford to do wickedly. That young man, or that old man, who goes into the canyon, can not afford to take the name of the Lord in vain, neither in the streets nor saloons of the city, and for that matter Latter-day Saints can not afford to go to saloons at all, because the associations are evil. We would to God we could entirely abolish every such place, for there vice is seen in its most alluring colors. Drinking saloons and gaming tables should be banished from the face of the earth, because they engender vice. They lead the young, middle-aged and old into the practice of those things that are evil. The Latter-day Saints cannot afford to patronize them. They had better keep away from them. They had better not take the name of the Lord in vain, they can not afford to offend the Lord. They had better keep his commandments and not do anything

that is offensive in his sight. The Lord will not make a man an offender for a word, by any manner of means. He looks with compassion on all his children, and overlooks a great many of their weaknesses and follies if he finds that they have a desire to serve him. But still, the Latter-day Saint who has had the whisperings of the Spirit, and yet becomes so negligent as to indulge in these things, proves to the Lord that he has not learned his lesson well, that he has not learned to honor the Lord as he should do, and in consequence thereof he is not so much the recipient of his grace as he might be, and if he persists in evil the time will come when the issues will be barred so that the Spirit will not flow to him, and he will be darkened in the counsel of his mind, and there will be ten chances to one that he makes shipwreck of his most holy faith.

No man can afford to set an example of this kind before his children, and no young man can afford to lose the good influence that he otherwise might retain from his youth to manhood and old age, it is too expensive. Blessed is the boy or girl who has the privilege, as all have in Zion, of growing up without sin unto salvation. They can do it if they have a mind to, if they will be governed by the principles of the everlasting gospel, and will make them their text-book and guide by day and by night, and always be afraid of sin and fear to walk in the paths of degradation. All have this privilege in the valleys of the mountains. We are here that we may be saved from the sins of the world, and the children of Zion may come up without sin unto salvation. Oh, that they would consider and feel a greater responsibility, and never lose the purity of their childhood! If they could do this what an influence they could exercise before the heavens! What power might they not bring down for the salvation of Israel in the day of trial, tribulation and difficulty! The faith of an army of young men of this kind would be enough to withstand every foe, and I expect the time will come when it will do so.

May God help us to continue faithful, and to be more diligent and heedful to the teachings that we receive. We are taught in his ways that we may walk in his paths. Then why not be diligent and faithful in walking therein? They are the paths of peace and joy, and lead to eternal life hereafter. That we may all attain to that I pray in the name of Jesus, Amen.

## Correspondence.

TUESDAY, Aug. 26, 1873.

Editor Deseret News:

President Young and company left Logan at about 10 o'clock yesterday morning, en route to Bear Lake Valley. We passed through Providence and Millville and then proceeded to the canyon of Blacksmith's Fork. Horsemen preceded the company to point out the road, which in many places was almost undistinguishable, it having been newly built. It is probably the best new road through a canyon to be found in the mountains, and great credit is due to the people of Cache Valley, but particularly to Bishop Liljenquist, of Hyrum, for the thorough manner in which the road has been constructed. The bishop has not spared personal means or exertion to complete the road in time for the company to pass through. There is very fine scenery in the canyon; but the stream itself, with its numerous cascades, attracts the traveler's attention more than the mountain views. The stream is without exception the most beautiful known in these mountains. It is as transparent as glass, and the fine spotted trout of various sizes were easily seen in its crystalline depths from the road as we passed.

Hon's John Taylor and Wilford Woodruff were each thrown out of the carriages in which they were riding, the first by the breaking of the tongue and the sudden wheeling around of the horses; the second by the sudden striking of the wheel against a rock at a turn in the road. Fortunately they both escaped without the least injury, more than a slight shock, which neither of them feels any bad effect from this morning.

Camp was formed in a beautiful open bottom, a short distance from the junction of this new road with the road from Huntsville to Bear

Lake Valley. Just as the camp was being formed, Apostle Charles C. Rich and Bishop Budge, accompanied by two other brethren, drove up, having come over from Bear Lake Valley to meet the company.

The journey, with the keen bracing mountain air made the supper in camp a very welcome meal. Even the invalids ate heartily. President Young had some fat sheep brought from his farm, which furnished the camp with most delicious meat, and with fine trout caught in the stream, and the good things supplied by the people of Logan left nothing to be desired for food. Bishop Preston of Logan had provided tents and bedding, and the night was spent very pleasantly.

The camp was named by some of the party Camp Liljenquist, in honor of the bishop of Hyrum, and its elevation was found by barometrical observation to be 5,400 feet above sea level. The night has been cool, there being a slight frost on the ground this morning. There were thirty-four carriages and wagons and eight horsemen in camp here last night, and the people were estimated at 150 souls. The scene around the camp fires was a lively one, good feeling and joyfulness prevailed, and when the camp was called together at President Young's carriage for evening prayer, the sweet singing of the company, among whom were some very excellent singers, and the peaceful and reverent countenances seen on all sides, presented an impressive appearance, and one long to be remembered.

Eight o'clock a.m.—We are on the point of starting. Many of the Cache Valley people will part from the company here and return to their homes. We shall be met in a few miles by the people of Bear Lake valley.

In my former communication I omitted to state that the time occupied by the special train which brought the company from Salt Lake city to Logan was only four hours and twenty minutes.

J. Q. C.

ST. GEORGE, Utah,  
Aug. 20, 1873.

Editor Deseret News:

We are smudged in a cloud of Indians, who have collected here from all around, as far as the Muddy, awaiting the arrival of Indian agents, Messrs. Ingalls and Powell, who are expected here from Kanab in a few days, on their way to St. Thomas, on the Muddy, to locate permanently a reservation there upon the lands opened and worked by our brethren who made the roads, grubbed the land, built houses, and dug miles of ditch. I learn from good authority that agent Ingalls ignores any claim of our people for all this labor and toil, but is prepared to make a "job" with those who came in afterwards and jumped the claims. This job will doubtless be put up in the usual style.

I understand that the appointment of this Mr. or Maj. Ingalls was based upon the platform of a greater Christian honesty than his predecessors', but from the style he and his employees do up the business, I fear there will be great dissatisfaction, with the Indians especially, as I noticed among the goods brought for them a bale of the lowest class of cotton, and shoddy blankets that the Indians were hooting at. This parsimoniousness and stinginess on the part of an agent who promises so much will not have a tendency to give the Red Man a very exalted opinion of the nation's honesty. In the case of the reservation, I learn that a determined stand is made by the real owners of the improvements or litigation, law and botheration will follow. Yours, CACTI.

Vermont must be the "Banner State" as regards the condition of its finances. The debt of the State is only \$195,649, while the treasury contains almost a quarter of a million of dollars, and is credited with a large amount of uncollected taxes. The current liabilities of the State are only about \$30,000, the government is economical, and it has no Tweeds in prospect. Last year \$32,500 of the debt was paid. It seems to be possible for Vermont to rid herself of all debt in a year or two, and if things go on in this way it will soon have a surplus fund, the interest on which will pay the cost of government, and taxes may be abolished.