

The question then arises what shall we do? We are under the painful necessity of protecting ourselves as best we may. How did they do in other times—how did they do in Rome? We are not so badly off as some people were in former ages. It is said that Christians had to dwell in caves, and that they were hunted and dragged from these places of concealment by government spies and put into the arena where thousands and tens of thousands of people would go to see them devoured by wild beasts, and I have no doubt but what many of our pious Christians would like to see a scene of that kind. What shall we do? God has given unto us a law. Shall we obey it? We are placed—not by acts of our own—in a position where we cannot help ourselves. We are between the hands of God and the hands of the Government of the United States. God has laid upon us a command for us to keep. He has commanded us to enter into these covenants with each other pertaining to time and eternity, and has revealed this law through the holy priesthood and the regularly constituted channels which He has appointed for conveying this information, and we, having been baptized into one baptism and partaken of the same spirit, we know for ourselves that these things are true. I know they are true if nobody else does. I know it myself. I cannot help knowing it, and all the edicts and laws of Congress and legislators and decisions of courts could not change my opinion. I know that it is from God, and therefore bear testimony of it. Now, can I help it? No. The question resolves itself into this: having received a command from God to do a certain thing, and a command from the state not to do it, the question is what shall we do? Daniel had a political trap set for him, as we have had for us. An edict was passed forbidding him to pray to his God under penalty of death; he went and opened his window and prayed in the sight of the community, hence he violated that decree with death staring him in the face. He knew this law was irrevocable, but he was determined to obey the commandment of God and he did. They cast him into a den of lions, and he played with them as a child would play with kittens. There was something to try Daniel's faith in this but God took care of him.

But there is another feature manifested in this. We notice that King Darius, the victim of a political plot, was very solicitous for the welfare of Daniel, for early in the morning he went to the lion's cave and cried, "O Daniel, is the God in whom thou trustest able to deliver thee?" When Daniel replied, "O King, live forever, the God in whom I trust has sent his angel and has delivered me from the jaws of the lions," etc. I do not think from the reading of the President's message, that if any of us were cast into the lion's den or into prison, that Mr. Hayes would manifest the interest about us that Darius did about Daniel; but then we must remember this difference, that the first of these is a Christian; the latter was a heathen. But outside of these things, I feel to proclaim against the vices of the age, whether in this nation or others; for we as a nation are fast descending as low as the most degenerate and corrupt nations of Europe, and are practising infamies which have been the overthrow and ruin of many mighty cities, nations and empires, and which are now the loathsome, unnatural, disgusting, damning sins of Christendom. The standing law of God is be fruitful and multiply; but these reformers are "swift to shed blood," even the blood of innocents; and with their pre-natal murders and other crimes, are slaying their thousands and tens of thousands with impunity, to say nothing of that other loathsome, disgusting, filthy institution of modern Christendom "the social evil," as well as other infamous practices. We must protest against foeticide, infanticide, and other abominable practices of Christendom being forced upon us, either in the shape of legislative enactment, judicial decision or any other adjunct of civilization. We are American citizens and are not yet deprived of the inalienable rights of life, liberty and the pursuit of happiness." Men express surprise sometimes at the action of the grand jury who sat upon, as I am informed, about 200 cases of polygamy and only found

bills against three. Why, human nature with all its infirmities is not sunk so low as at the bidding of an official satrap to find indictments to order, without evidence and testimony, and there are very few, in view of the above facts, who are sunk so low as to condemn men for marrying wives and supporting their children, while at the same time they know that their accusers and persecutors are violating every principle of chastity, and murdering their own offspring. Many men may be very corrupt, and indulge in the vices and crimes of the age; but all are not hypocrites. Despotism laws require a despot, and not even packed juries to carry them out.

Now, it becomes a question for us to decide whether we shall observe the laws of God or the commands of men. If I had to answer I would answer as I did before the court. When I made that answer this question had not then been decided by the Supreme Court of the United States. Since then they have sanctioned that law, hence we are placed in a position a good deal like the Christians were in the days of Rome, and the Christians now assume the position of the then heathen.

What shall we do? Shall we trust in God or in the arm of flesh? Shall we give up our religion and our God and be governed by the practices that exist in the nation which are contrary to the laws of God? All who are in favor of abiding by the laws of God held up their right hand (The congregation voted unanimously). We find the same feeling throughout the Territory.

We wish no disrespect to the government, for after all I do not suppose we could get any better treatment from any other Christian nation than we do from our own, but this is not saying much for them. It is a poor thing when so great and magnanimous a nation cannot afford to allow 200,000 people to worship God according to the dictates of their own conscience.

But have we resisted anything else? No. Have I? No. Have you? I presume not. I expect these kind of things—the opposition and corruption of men and the world, under the instigation of the devil, who is the enemy of the Saints. What then? Do I expect to give up my religion to the devil? I think not. What shall we do then? Shall we abuse the people of the United States? No. Shall we abuse the President of the United States? No. Yet I am sorry, that, he is not a little more magnanimous, I am sorry he does not possess a little more of those feelings that actuated the founders of this government; I am not sorry for the Saints, for it is quite necessary that we should have to pass through a variety of things in order that, like ancient Saints, we may be made perfect through suffering. "For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "He was in all points tempted like as we are, yet without sin." Shall we forsake the institutions of this country because of the acts of those men? No, we will cleave to them and sustain them. Shall we deprive other men of their political rights? No, we will not. Shall we deprive any man of his social rights? No, we will not. Shall we deprive any men of their religious rights? No, we will not. They may do as they please in Washington and other places; but we will do right towards all men. Our motto is, Freedom, Liberty and Rights of Conscience to all people; as Brother Parley P. Pratt has it in one of his poems:

"Indian, Moslem, Greek or Jew,  
Freedom's banner waves for you."

This is the kind of feeling we entertain in regard to this subject. We all have faults, and perhaps this government is one of the best governments we could have in the world; and we will sustain it. And then, we will contend for our rights legally, properly, orderly and constitutionally. And then, we will watch those miserable hounds that come sneaking into our midst, and tell them to leave; we do not want a lot of dogs among us. Have able and decent men, men that will do right, we will maintain all the time. But this nation is laying the axe at the root of the tree and they then will crumble to pieces by and by. If they can stand it we can. If they can afford to treat us in this way, they

will soon treat others in the same way. And they will tear away one plank of liberty after another until the whole fabric will totter and fall; and many other nations will be cast down and empires destroyed; and this nation will have to suffer as others will. And it will be as Joseph Smith once said, "When all others forsake the Constitution, the Elders of this Church will rally around the standard and save its tattered shreds." We will come to its rescue and proclaim liberty to all men.

What shall we do about many other things? Let them alone; "let the potsherds of the earth contend with the potsherds of the earth." The God who rules in the heavens is watching over their movements as well as ours, they are in his hands as we are—he will put a hook in their jaws and lead them in a way they dreamed not of. He will say to them as he did to the proud waves of the surging ocean—"hither shalt thou come, and no farther; and here shall thy proud waves be stayed." But it is for us to cleave to God and observe his laws and keep his commandments; and then we need fear no evil that may come upon us, "for God will make the wrath of man to praise him, and the remainder he will restrain." And God will bless and protect Israel; he will lead us forth in the paths of life—not all of us, for as we have heard, we are not all of us doing just right. But he will accomplish his purposes and roll forth his work and build up his kingdom and establish Zion, and bring to pass all the things spoken of by the holy prophets since the world began.

Now, then, having talked a little upon this principle, I will speak about some other things associated with our affairs here, in a Stake capacity, or as saints, say, for I generally talk more to the whole people than I do to the people of a Stake. There are a few things that I wish to draw your attention to. You have got a Stake organization, you have a president and his counsellors, who stand in the same position to you as the First Presidency to the Church. I think you heard something about that this morning. Pray for them. Have they weaknesses? Yes. Have you? Yes. Have I? Yes. We are in the possession of a rich and glorious treasure; but it is contained in earthen vessels. We all have our weaknesses and infirmities; but we will pray for those that are appointed to preside over us, that God may bless them. And when we bow with our family, with our wives and children around us, we will ask God to bless them and inspire them with wisdom, that they may manage well all things committed to their care. We will not find fault with them, but ask God, if we think a false step has been made, to lead them in the right path. And we will make things right if we do this, whether they want them or not, for God will control them by His Spirit for our good.

And then, we have bishops among us. We will treat them courteously. Have they weaknesses? Yes, they are men just like we are. "What," say you, "have you weaknesses?" Yes, lots of them. I wish I had not sometimes, and then again I don't wish so. "Do you ask the people to pray for you? Yes, and pray also for my brethren of the Twelve that they may be guided by the inspirations of the Most High, and be led, and that they may lead others in the paths of life; that we may magnify the calling God has given unto us and honor it and do good among men, and help to build up His Zion. This work devolves upon you in your sphere as much as upon President Smoot and his counsellors and the several bishops. Every one has his duties to perform; and if we all do them we will do pretty well. Listen, then, to their counsels. You have a High Council, sustain them in like manner, that in all their judgments and counsels they may do right. And I would say both to the Bishops in their capacity, as common judges in Israel, and to the High Council as a High Council, deal justly in the sight of God; do not bring into your deliberations any of your own private notions or feelings. Do not in the name of God seek to pervert judgment or justice. I would not give five straws for a man—he is not fit to be a high councillor—if he would not apply the same judgment to his own brother or son as he would to anybody else. We need to ask God to give us wisdom in the management and direction of these affairs, and then we ought

to have another principle more thoroughly enforced than it is among us. We have people going to law one with another sometimes, and that before the ungodly, and the Elders of Israel sanction it. God will hold you to an account, I tell you, and He will bring you up standing when you don't dream of it, and all they that like to go to law, in the name of God they shall have enough of it until they are sick and weary of it—for it will bring them down to poverty, ruin, misery and death, unless they turn around speedily and repent. Let us honor the institutions that God has given unto us, honor the Priesthood, honor our own courts of justice, and treat all men everywhere with proper respect, but we do not want to go to law with the ungodly.

There are other things I wish to speak about pertaining to the interests of this community. We should educate our children properly. I am very glad to find you have one very good institution in this place. You have got those at the head of it that know God, and who instil into the minds of their pupils correct principles and the fear of the Lord, and teach them the principles of life; that they, when they go forth to teach others, may teach them the same principles that these our brethren teach them—that correct principles may spread, grow and increase, and that while they are obtaining an education in regard to science and the various branches of secular education, that they may always have before their minds the fear of God. Well, would you seek for knowledge? Yes, as I would for a hidden treasure. Would you like the people to be acquainted with the arts and sciences, etc.? Yes. We want to educate our children, and if necessary make sacrifices ourselves for that purpose, in order that they may be men and women capable of coping intellectually with any persons that live upon the earth. We are seeking after these things, we are anxious to promote the welfare of all people in regard to these matters, especially those associated with us, that our children may grow up not only in the fear of God, but possess intelligence of every kind. Now, these are our feelings in relation to these matters, and by-and-by, if we do this and keep doing it, how will it be? It will not be long before we will be as far ahead of the world in regard to the arts, sciences, mechanism and every principle of intelligence that exists upon the face of the earth, as we are in religious matters to-day. Some of our little boys five and six, seven and eight years old know very well how to cope with men that profess generally to be wise men on religious subjects. Some few days ago I attended a Sabbath School exhibition in the 17th Ward of Salt Lake City, and witnessed there more intelligence displayed by the children, male and female, in regard to religious matters, than I have ever seen exhibited anywhere in the whole Gentile world wherever I have traveled. I was reminded of a saying of the Savior's that "out of the mouth of babes and sucklings thou hast perfected praise." Let us train up our children in the right way. That reminds me of another thing, that is our Sabbath Schools. You have them here, how extensively you are engaged in them I am not prepared to say, but it is a good institution worthy of our best efforts, and I would say let us encourage them, let our young and middle aged men that are talented engage in them, that our children may be brought up in the fear of God. The school that Brother Maeser and Brother Hardy are engaged in, in this place, I consider a model institution, and I say God bless them and let the blessing and Spirit of God be with them. Continue in your labors as you are doing, and your names will be known in Israel and be handed down to posterity as some of the great men of Zion. Let our brethren, too, be interested in these Sunday Schools, and let us get men that fear God—you young men and Elders of Israel who have the Spirit of the Lord—teach the children and instil the principles of life and salvation into their minds. And then there are other things that are very praiseworthy institutions, one of which is the Female Relief Societies. Our Sisters are engaged with us in trying to do a good work. Shall we despise them in their labors? No. Who are they? Part of ourselves. Do they hold the priesthood? Yes, in connection with their husbands

and they are one with their husbands, but the husband is the head. And women are so constituted that they are much better prepared to feel after the welfare of families than men are. They can sympathize with the sisters, for they are one with them. I remember a certain lady said to me in talking about some things, "You never was a grandmother." "No," said I, "I never was; I never had that experience." "Well, then, you cannot enter into the feelings of a grandmother." No, and I never was a wife, and therefore I could not enter into the feelings of a wife. But a wife can enter into a wife's feelings and into a mother's feelings, and they can sympathize with the sisters, and pour in the oil and wine and they can teach the sisters correct principles, teach them cleanliness, kindness and sisterly sympathetic feelings. They are doing this to a great extent, therefore, I say God bless the sisters. They are one with us in seeking to promote the welfare of Israel. They tell me I was chairman when the first Ladies' Relief Society was organized in Nauvoo; perhaps I was, I do not remember, however, but I am pleased to co-operate with the sisters. I desire to see them prosecute their labors and try to train up young women to be good mothers, good housekeepers, good wives, and to cultivate the fear of God and to teach their own children to walk in the paths of life.

Then we have our young Men and Young Women's Mutual Improvement Associations. These are very good institutions. How much better it is to see our youth engaged in the fear of God, meeting together and talking over the things of God, meditating upon them, teaching one another good, virtuous, holy and pure principles, than to see them associated with corruptions and treading in the paths that lead down to death. How much better to teach them purity, holiness, virtue, and intelligence, making them honorable men and women, than to see them take a different course. I have been asked sometimes if there was the priesthood associated with this. No; not particularly; but it is one of those helps spoken of in the Scriptures. A bishop will not object to being helped by the relief societies. Will he object to them visiting the poor? Will he object to any man or any woman seeking to promote peace, order, virtue, and righteousness? No. Who are they? Some are Elders, some are Seventies, some are High Priests, and all belong to the several quorums of the priesthood. These associations are a very creditable thing, in advance, say of our Sunday school operations. It is leading on to knowledge, or what we term theology and science, and every principle of intelligence. We have a great many good, high-minded, honorable young men and women, and I say God bless you in your labors.

You, bishops, I say to you, encourage all these things among you, sanction and protect them, and do all you can to foster them. With regard to our political organization, I would say, we must be united. Who, I ask, should dictate us? If I was here in Provo, and had to do with such matters, the first thing I would do would be to confer with President Smoot, to ascertain whom he would recommend for such and such office.

"But," say some, that would interfere with my freedom. I think Watts says:

"I would be walking with the wise,  
That I may wiser grow."

Well then,

I would not be walking with the fools,  
Lest I a fool should grow.

But I would seek from men of experience and judgment advice as to the best course to pursue. And as to your freedom have as much as you please, that is, freedom to do right, not wrong. It is very necessary that we be united; and anybody that seeks to divide the people is not the friend of God or man, neither is God his friend; and if he continue to interfere with the happiness and union of the people of God, He will remove him out of his place. There is a providence in many of these things. People wonder sometimes why we have sickness amongst us. The Apostle Paul in writing to the Corinthians, in referring to divisions that existed among them, together with their unworthiness, when partaking of the Lord's supper, says, "For this cause