

Lots of times, and expect to go through it again, and then through the bolt and the screen, etc.

Joseph never trusted in one of them but what they betrayed him, and I wish to God I had taken some of their lives when I had a chance, they were black legs, whomongers, murderers, liars, sorcerers and rascals, and you may take many of the leading men of the United States government and they are not one whit better.

These merchants here have collected their millions of dollars from us. Are they your friends, ladies? There are not many of them, if they dared do it, but what would seduce you in a minute, if you would yield to them.

In Kirtland, when we were broken up, which was a serious time, and in Far West, in Missouri and Illinois, the priests of the day, the bigger portion of them, and those they call the best men, were combined against us.

But let me tell you that the best men in the United States are not among the rulers; they do not scamble and gamble for office. They have got the meanest curses for politicians, and the poorest curses for priests.

What did they say in Missouri, in Kirtland, in Illinois, the Methodist priest, the Baptist priest, the lawyer, the judge and the governor with all their religion? They positively considered it no crime to seduce a 'Mormon' sister, nor do they now; and that is what they are after.

Sisters, let us take a course that you may not be brought into these straits, that you may not have to take your children and your budgets under your arms and flee to the mountains, but if you do not listen to counsel and begin to-day, you will have to do that, but if you obey counsel, you never will have to go into these mountains, no, never, while the earth stands.

We will stand on our own dung hill and crow, and the hens will crow, and the chickens will crow, and they will all crow long and loud, and you will not be able to tell the difference between a hen and a rooster, not between a rooster and a hen, for they will all crow the same tune.

We will stand on our own dunghill and crow, and say what we please from this day and they never will prevail against us, no, never, and I will prophecy it in the name of Israel's God. [Voices, 'Amen.']

Do as you are told, and Brigham Young never will leave the Governorship of this Territory from this time henceforth and for ever, no, never, and there shall no wicked judge with his whore ever sit in our courts again, for all who are against Israel are an abomination to me and to our God.

When you look upon it you shall know that Heber told the truth, as wild as he is, but there is no wildness in this boy.

Will we go into these mountains? Will these troops come here? No, no, no, not yet. We do not want them to come till we are brought to the test and have not anything to help ourselves with, then we want them to come and bring the honey and the good things; then we will show them how it is done. We do not want armies of men to go out of here; we have got hays here, ten thousand of them, enough to take everything they have got.

The Lord said there should be no time in the last days; the time is only measured to the ungodly, but to the Saints there shall be no more time; it is all time.

Go ahead, and we do not care if you let your beard grow sixteen feet long.

You need not never trouble yourselves, gentlemen and ladies, about the army coming here to this land, whether you have your endowments or not; them that have not got their endowments are just as safe as those who have and they will live just as long, do not trouble yourselves at all; let these things sleep and you be awake and watch and pray, and be humble and serve your God and go and glean wheat.

Bless your soul!—if the daughters of Israel go and glean wheat they may be like the woman anciently, increase all around; she had been a barren woman formerly, but gleaned wheat put her in the notion of getting—I can't say it.

The Spirit that is on me this morning is the Spirit of the Lord, it is the Holy Ghost, although some of you may not think that the Holy Ghost is ever cheerful. Well, let me tell you, the Holy Ghost is a man, he is one of the sons of our Father and our God and he is that man that stood next to Jesus Christ, just as I stand by br. Brigham. If br. Brigham goes ahead and I stand by him and Daniel stands by me and the Twelve by us, we never shall be separated, never, no, never.

Men that are engaged in this work and kingdom, if they are one, they will be tied together that they never will be separated, no more than two drops of water.

There is a great curiosity here. Some say they are of Judah, some say they are of Jacob, some of John and some of Peter. When we are restored back to our Father we shall find that every one of us is in the tree of life, and what is the difference, as long as we are all in one tree.

You say there are twelve limbs in the tree of life, and we have all got to be connected to those twelve limbs or branches. Go and read the Bible and see what is said about the tree of life and those that partake of the fruit of it. It is all on natural principles, we are all one family; God the Father is the tree of life, he is the root of it and we spring out of it or else we spring into it by grafting, by inoculating and by doing the things of the kingdom of heaven.

Now there have several left since we proclaimed last Sunday, they have put right out; some went that very day. Am I not glad? If they had been here and waited till to-day and heard what I have said they would not have gone. We want them to go so they could not hear what has been said to-day. They think troops are coming here and that we are going to fight. What the devil can we fight when there is nothing to fight?

I want you to go and get your butcher knives, your bowie knives and jackknives and sharpen them. There is nothing to fight and there will not be this year; we shall have a year of peace.

They may try to come here and then they will not come here, if they do not undertake to come here then there will not be any trouble, but they never will force a Governor on us again, no, never, nor their poor, rotten hearted judges and marshals, &c., if you will do right.

If these words fail, it is on your backs. I am pretty careful there, and not careful either; I am going to let it out and let God speak and tell you words of consolation if you will receive them.

Let me tell you, gentlemen and ladies, Brigham's words, and Heber's words, and Jedediah's words, and Daniel's words have been to many of you like the sound of a bell, it is a pretty sound in your ears; but as soon as the sound is gone, it has lost its charms.

You have come here and heard the sound and you know no more about the sound when you have gone away than though you had never heard it, as good as the people are.

If you would have listened, there would have been this day millions and millions of bushels of wheat in store; instead of that, we have not any, with a very few exceptions, except that which has come in this year.

We are more choice of it than we would be of gold or of silver. I would part with money quickly for it. I mean to part with every rag of clothes that I have to spare for wheat, and if you have got it, I will sell everything I have got, except a change, and you shall have it forthwith. I will set you an example.

Will the United States send troops here? Yes. And when they have done, the other inhabitants of the earth will send them, but remember the prophets have said that the riches of the gentle world shall be consecrated to God and to his people. I think we will have a little of it along occasionally.

Do not be sad, our God rules in the heavens and in the earth beneath and he has almighty power.

Will you go to work now and lay up your grain? There are a great many boxes making at the Public Works that will hold from fifteen to twenty bushels each, but the boxes cost more than the wheat. That I do not like, still we are willing to make them for you. Some of our Bishops have been to me and wanted to know if the design is to cache the wheat now. No, sir, not till we get it; I am not going to cache anything I have not got.

Go and build your store houses and get your wheat together and when the time to cache the wheat comes we will cache it.

Bless your souls, Uncle Sam is not coming here yet awhile, we shall not let them, and when they do come we shall take their cabbage, stock and all.

I have told you the truth, every word I have spoken. You think our Father and our God is not a lively, sociable and cheerful man; he is one of the most lively men that ever lived, and when we have that sociability and cheerfulness, it is the Spirit of the Lord.

God delights in a glad heart and cheerful countenance. Some people carry faces as long as my leg, and that is about three feet long, and they are just the biggest hypocrites we have got in this city.

Confidence in them? Yes, I have confidence to believe they are the meanest hypocrites that ever walked. You may go to their houses or wherever they are, and speak about Brigham, Heber and Daniel, and they are ready to give them a dab and hoe them down. How do you suppose I feel about them? Such persons feel about me as they do about my brethren, all the time. I will not speak a blessing for them, for they are damned.

What!—speak against the man who holds the keys of life and salvation for you and the priesthood of God that has been handed down directly from him? You poor, miserable creatures—you are not fit to live. There are not many such characters, but they are those poor, miserable sanctimonious ones you find around.

'O Brigham, don't; don't, Heber, don't for God's sake; all the world will be on us.' Damn the world. Now that is just as they feel. I wish there was a magazine in you and we could touch you off. You are not fit to live in hell nor anywhere else and you ought to be touched off before you get anywhere.

Now I do not mean any of you good folks.

Brethren, be honest and when you are to work for the Public Works, work; and when you are to work for me, work; when you are to work for br. Hyde, work and earn your wages and not carry it all off when you go home at night, in your bags, as some do at the Public Works. You have quit it now yourselves, but some of you have set your children at it. Stop it! You have no business to touch a nail nor a pin nor a block two inches long, for they are not your property. What is it but stealing?

When people come to visit the works, you sit down and spend your time with an acquaintance; that time is not yours. If I was br. Mabin, I would not let a man go about those works without he had permission, and then not to hinder the men from their labors.

I have no fault to find with good men.

You men that come from England, were you idle there? You never were permitted to be idle in your own land. They have to go to work at such a time and work until the time to stop and go to dinner, and so on. This is the way the people work in the old country, except those who belong to the aristocracy. There are not many of them here.

I belong to the humble and meek, and they will inherit the earth. I am an heir to it with them. God help me to be faithful, good, kind and benevolent; that is my prayer.

Let us remember that we will not be rewarded for that we do not do, but you will be rewarded for that you do, and nothing more.

There are a great many things I might talk about. God bless you, brethren and sisters. I bless the pure and good, and I bless that man and woman that will go to and do as they are told, and you shall be blessed, with your children after

you, for ever; and those that do not do it shall go the other way: Amen.

REMARKS

By President Brigham Young, introducing br. Thomas B. Marsh, Bowers, Sunday, Sept. 6, 1857.

[REPORTED BY J. V. LONG.]

Br. Thomas B. Marsh, formerly the President of the Quorum of the Twelve Apostles, has now come to us, after an absence of nearly 19 years. He is on the stand to-day, and wishes to make a few remarks to the congregation.

You will comprehend the purport of the remarks he wishes to make, by my relating a part of his conversation with me yesterday. He came into my office and wished to know whether I could be reconciled to him, and whether there could be a reconciliation between himself and the Church of the living God. He reflected for a moment and said, 'I am reconciled to the Church, but I want to know whether the Church can be reconciled to me.'

He is here and I want him to say what he may wish to. [Br. Marsh then arose, and the President continued.] Brethren and sisters, I now introduce to you br. Thomas B. Marsh. When the Quorum of the Twelve was first organized, he was appointed to be their President.

REMARKS

By Thomas B. Marsh, Bowers, Sunday Morning, Sep. 6, 1857.

[REPORTED BY J. V. LONG.]

I do not know that I can make all this vast congregation hear and understand me. My voice never was very strong, but it has been very much weakened of late years by the afflicting rod of Jehovah; he loved me too much to let me go without whipping. I have seen the hand of the Lord in the chastisement which I have received; I have seen and known that it has proved he loved me, for if he had not cared anything about me he would not have taken me by the arm and given me such a shaking.

If there are any among this people who should ever apostatize and do as I have done, prepare your backs for a good whipping, if you are such as the Lord loves; but if you will take my advice you will stand by the authorities, but if you go away and the Lord loves you as much as he did me, he will whip you back again.

Many have said to me, 'how is it that a man like you, who understood so much of the revelations of God as recorded in the Book of Doctrine and Covenants, should fall away?' I told them not to feel too secure, but to take heed lest they also should fall, for I had no scruples in my mind as to the possibility of men falling away.

I can say in reference to the Quorum of the Twelve to which I belonged that I did not consider myself a whit behind any of them, and I suppose that others had the same opinion, but let no one feel too secure, for before you think of your steps will slide. You will not then think nor feel, for a moment, as you did before you lost the Spirit of Christ, for when men apostatize they are left to grovel in the dark.

I have sought diligently to know the Spirit of Christ since I turned my face Zionward, and I believe I have obtained it.

I have frequently wanted to know how my apostasy begun, and I have come to the conclusion that I must have lost the Spirit of the Lord out of my heart.

The next question is, 'how and when did you lose the Spirit?' I became jealous of the Prophet, and then I saw double and overlooked everything that was right, and spent all my time in looking for the evil, and then when the devil began to lead me it was easy for the carnal mind to rise up, which is anger, jealousy and wrath. I could feel it within me; I felt angry and wrathful, and the Spirit of the Lord being gone, as the Scriptures say, I was blinded and I thought I saw a beam in br. Joseph's eye, but it was nothing but a mote, and my own eye was filled with the beam; but I thought I saw a beam in his, and I wanted to get it out, and, as br. Heber says, I got mad and I wanted everybody else to be mad. I talked with br. Brigham and br. Heber, and I wanted them to be mad like myself, and I saw they were not mad and I got madder still because they were not.

Br. Brigham, with a cautious look, said, 'Are you the leader of the church, br. Thomas?' I answered, No. 'Well then,' said he, 'why do you not let that alone?' Well, this is about the amount of my hypocrisy; I meddled with that which was not my business. But let me tell you, my brethren and friends, if you do not want to suffer in body and mind as I have done, if there are any of you that have the seeds of apostasy in you, do not let them make their appearance, but nip that spirit in the bud, for it is misery and affliction in this world and destruction in the world to come.

I know that I was a very stiff-necked man, and I felt, for the first four or five years especially, that I would never return to the church, but towards the latter part of the time I began to wake up and to be sensible that I was being chastised by the Almighty, and I felt to realize the language of Jeremiah concerning Ephraim in the last days where he says:

'Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy on him, saith the Lord.'

Thinks I, this language suits my condition. I then thought I will go back and see if the Lord will heal me, for I am of the seed of Ephraim, and I felt troubled from that day, and my soul was vexed with the filthy conversation of those Sodomites. After forming this resolution I tried to get an

outfit, and I kept trying for two or three years, for I did not want to come here sick, lame, decrepid and dependent and therefore I kept on trying, but instead of gaining, I was like the man that undertook to climb the tree, I slipped down further than I got up. I then thought to myself, I am getting old, and every year makes me older and weaker, and if I do not start I shall soon die, and then whose fault will it be? I concluded it would be my own fault if I stayed, I therefore said, I will go now. That was last January. I looked round a few days to see what I could raise, and I raised five dollars and ten cents, and I said, 'Lord if you will help me I will go.' I felt that he would, therefore I started with but five dollars and ten cents, from Harrison county, Missouri, to come all the way to this Valley. I knew that I could not come here with that small sum, and I did not see how I was to get any more, but before I got out of the State the Lord had changed my fortune and I had \$55.05. I then concluded within myself that the Lord was with me, but still I had some hardships for I travelled on foot in some severely cold weather, and I found that my chastisement was not over, notwithstanding the favor of the Lord in helping me to some means.

I remarked that I had fifty-five dollars when I left the States, and that too obtained honestly, without any speculation, trading or swapping, or stealing, but I earned what I got and left a good name behind me.

I have given you some items of my apostasy, I will now relate some of my recent experience.

When I got to Florence or Winter Quarters, where I had to stay waiting for an opportunity to cross the plains, I read many of the publications and works of the church and became strengthened and informed in regard to the priesthood of the Son of God. Although I knew something about the priesthood before, so far as the theory was concerned, yet I discovered that I had never properly understood it, and hence I feel that my faith is greatly strengthened.

I wanted to get posted up and see what the 'Mormons' had learned since I left them, and I learned very much by reading the discourses that had been preached here.

The doctrine of plurality was a great bugbear to me, till I got to Florence and read the works of br. Orson Pratt, and now I see that it is Heaven's own doctrine, and the Church of Jesus Christ can never be perfect without it. Had I known as much of the Church of Jesus Christ and its doctrines before I apostatized as I now know, I think I could not have backslidden.

I have come here to get good society, to get your fellowship. I want your fellowship; I want your God to be my God, and I want to live with you for ever, in time and eternity. I never want to forsake the people of God any more. I want to have your confidence and I want to be one in the house of God.

I have learned to understand what David said when he exclaimed, 'I would rather be a door-keeper in the house of God than to dwell in the tents of wickedness.' I have not come here to seek for any office, except it be to be a door-keeper or a deacon; no, I am neither worthy nor fit, but I want a place among you as a humble servant of the Lord.

I did say once, when coming along, inadvertently, they may think that I am coming to get office, but if they offer it to me I will not have it, and that will show them I do not want any, but I took a second thought and said, I will say, the will of the Lord be done.

I have now got a better understanding of the Presidency of the Church than I formerly had. I used to ask myself, what is the difference between the President of our church and a pope? True, he is not called a pope, but names do not alter realities, and therefore he is a pope.

God is at the head of this kingdom and he has sustained it. I was along in the start of it, and then Joseph was the little one, but as the Scriptures say, 'the little one shall become a thousand and the small one a strong nation,' and Joseph lived to become a thousand, and this people are fast becoming a strong nation.

I am just as confident as I can be in the truth of those things that br. Heber has spoken of, for I see in my meditations how the priesthood has been restored, when the Lord had taken it from the earth by the death of the Apostles, and how the authority to administer in the name of Jesus Christ was also taken, and that when the authority went, miracles were taken away and the power of God ceased to be manifested through men during the long period of the rule of anti-christ and anarchy.

I see the propriety of God's vesting the authority in one man and in having a head, or something tangible to see, hear and understand the mind and will of God.

When I saw this I said, it is consistent, Christ is the great head of the Church. Christ is the head of his Church in the same relationship as every head is to the body to which it belongs, for every head must have eyes to see, a mouth to speak and ears to hear.

Well, Jesus Christ is the head of the Church and he has got a man to represent him on the earth, viz: President Brigham Young. Jesus Christ is still the head of the Church and his will to man on the earth is known by means of the mouth-piece of God, the Prophet and Seer.

When I came to these conclusions, I said now I will go there among them, for I have found out how I may learn wisdom from God; I want to learn wisdom, and not to be ruled by my own imaginations.

God has given me reasoning powers and I will use them, so far as I am capable, in the acquirement of knowledge. But how will I get wisdom from God? The answer is plain; he speaks through his mouth-piece, therefore I will go and place my ears close to his mouth, for I am not good of hearing, and I will pray to God in secret, and to such he has said he will answer them openly. I will pray for the thing that I want,