

connection of this people with each other, and when the connection is unobstructed you will find excellent fruit even on the farthest. If that be true, no matter how far he be from the head, he may be as a member of this Church, bright and useful in his sphere as are any of the members who are nearer.

Again, most of the members of those Seventies have wives and children, and from five to ten branches from each of them, and still the last child is as goodly as the first, because it receives the same nourishment, the same care and attention, for it sprang out of the vine and abides in its fatness.

There has got to be that connection, and it must go to the farthest person in this kingdom, and if there is no obstruction, what can hinder its proceeding to the minutest branch and tendril? But should an obstruction occur, what will be done in such a case? Destroy the branch or limb causing the obstruction, and the other part of the tree will thrive.

I have been over many parts of this earth, and the power that is in me extends to the uttermost parts of God's creation. But do you not see that I must be connected to the vine or tree? We also have to see that the fruit is gathered so as to be saved and preserved, because there is a storm coming, and if the fruit is gathered up and properly stored, it can be preserved on natural principles.

If there should be disorder in the root, vine and branches, what would be the result? If there should be confusion and men should be opposed in their faith and feelings, there would not be much good done. But if every man was acting in his authority and the power of the calling placed upon him, there would be no obstruction. Suppose that City creek extended into ten thousand branches through this city, and that no obstruction or filth is thrown into them, then the ten thousandth stream would be just as good, as pure and as wholesome as the rest. It is just the same with men and women in this church and kingdom.

How long is it going to take you to become men and women of God, and to honor your callings? When you fight against your leaders, or against the head of a branch, do you not see that you are fighting against your head? It is the same as a child's fighting against its mother, for when it does so, it is fighting against its own existence.

I want to show you the propriety of cleaving to the vine or the branch to which you are connected, for if you do not you will be cut off, as many have been. Are they cleaved off? Yes, with all the roots and branches that are in them, that is, supposing that they should afterwards have ten thousand children, they will not be acknowledged in this kingdom, except they are taken and grafted back into the Priesthood. I want to present these ideas to you, brethren and sisters, that you may lead new lives.

I have not a wife but what was taken from another man's family and grafted into a space that I had got in my family. Now if I have a woman who says that she has no love for plurality, I do not think that there could be much affection towards her. And when there is affection, such a woman would soon banish it all. Suppose she has no love, no attachment, can she expect the affection of her husband? Can a graft grow to a tree, unless its nature is congenial to that of the tree in which it is grafted? Say that one man gives me a graft from his tree and that I get hundreds of grafts from other trees, and that they are all grafted into my tree, then if they partake of the nourishment and fatness that are in the tree they will certainly grow, but if they alienate themselves they will wither and drop off.

Perhaps some of you do not believe that the Spirit of the Lord goes and comes throughout every portion of the vine, even to the smallest and farthest extremity thereof, but it does. How could the members of my body exist, if the blood did not pass to the extremities? Then it has to turn and go back to the vitals. Now say that I am a branch, how am I to partake of br. Brigham's spirit and know his mind, unless I also partake of the fatness of the true vine, and permit its sap, or essence, or spirit to flow through me without obstruction?—that my mind and will may become amalgamated and run together with the mind and will of br. Brigham, that our spirits may freely and fully unite through the same genial influences of the Spirit of truth. And if my wife wants to be one with me, she must let her will and affections center in me, just as if I were a vine and my wife a branch; then where is there room or occasion for confusion? Were such universally the case, do you not think that we could raise up a still better posterity?

When wives become one with their husbands, when there is no evil interruption, children will be begotten, born and reared under greatly improved influences. The Holy Ghost will rest upon and dwell with the parents, and their offspring will be mighty and godlike. I would not give much for a man nor a woman that does not enjoy the fellowship of the Father, of the Son and of the Holy Ghost. If I do not have the Holy Ghost, I shall not produce the fruit that is designed by the holy order of matrimony. Mary, the mother of Jesus, was a pure woman, and was ordained and designed to bear the Son of God, because no woman in her sins was worthy of performing that work. How long will it be before we will have children filled with the Holy Ghost from their birth, who will grow up steadfast in the truth, even sons and daughters of God? No woman entering into this holy order should do so without she has the Holy Ghost, and she should ever after keep it, that her nourishment, example and teachings may always partake of the life giving principles of that Spirit.

Stop all wickedness, all your quarreling, and all unholy divorces. Some women will marry a man one day, and call for a divorce the next. They are playing with the things of God, and are sealing their own damnation. Some women get married and then run after other men; and some men get married and run after other women. What are such persons doing? They are sealing their

own damnation. On the other hand, every man and woman that will not yield to passion, nor to any evil practice or principle, will become filled with the Spirit of God, and it will pass from one to another. This is why, as I have often said, I love br. Brigham better than I do any woman upon this earth, because my will has run into his and his into mine, and there is a free interchange of feelings. There are but few men that will do that, for they generally want their own way and their own will, therefore their wills do not run into ours and the Father's. This free interchange of pure feelings should run through all the organizations in this church, and through every member in every family throughout all our borders.

I have been trying to tell you how you may raise children to hold the priesthood and be holy unto the Lord; and if all would take a right and proper course in regard to rearing children, from the commencement until they are grown up, and not take a course to weary the tree while it is maturing fruit, many would do far better than they now do. Many who have but one wife, and several of those who have more than one, take a course to excite a spirit of adultery; and what is much worse, they often take that course at the most improper and unwise times, and thereby seriously injure their offspring. If husbands and wives will pursue a righteous course in this matter, their children will be much less subject to lustful desires, and will enter into the holy bonds of matrimony with a view to keep the commandment and raise up a pure posterity. For this purpose God has instituted the plurality of wives.

How I would like to talk to you in the plainest way that the Spirit dictates to me, but the delicacies and wickedness of the corrupt and ungodly cannot bear it. I want you to have a reformation, for God is working upon me. I wanted to stay at home this morning, but I could not; I had to come here to talk to you. The world judge br. Brigham and me as they do themselves, and some of you judge us in the same way. I wish to just touch upon this, for the world do not believe in our religion, still they take the liberty of judging us, and they judge us, as some of you do, according to the glasses, or microscopes, which they have. This is not the right way, for there are but few men who hold their ages as br. Brigham and I. Whereas if we took the course that those do who thus unjustly judge us, we should have been old long ago.

Some of you are living in adultery, or in the spirit of adultery. And some have wives that do not bear children. Why don't you let them alone? Why don't you take a course to regenerate, and not to degenerate?

How do you suppose I feel? As I live, and as the Lord lives, I will defend the oil and the wine; and they will be blest with the blessings of Abraham, Isaac and Jacob, and with all the blessings of the fathers clear back through all generations, and dispensations; all these blessings will rest upon them. I care not whether it be men or women who live the religion of the everlasting gospel, nor whether they be Americans, English, Scotch, Dutch, Danes, or inhabitants of any other nation, for all such persons have my blessing and my good feelings. I am not national nor sectional, and God forbid that I should be, for I have that Spirit that delighteth in the welfare and salvation of the human family. And when I have that Spirit about me, can I be national? You never knew that feeling to be in me, for I abhor it. I will not bow my head to that national spirit, nor to any spirit that is not of God.

Cultivate the principles I have tried to lay before you, for I have done this for your good, for your happiness and salvation. I have endeavored to let you know that we must become one, or we never shall be connected to that vine or tree that I have spoken of. Everything will be saved that cleaves to the vine; but if you are not connected to the vine, you cannot be saved.—That vine is like a cable which reaches within the veil, and the Father has hold of it.

The Twelve Apostles sprang from Jesus in his day, and Joseph sprang from them, and br. Brigham, myself and others sprang from br. Joseph, and if we cleave together how can any of us be lost? We never shall be. But do not jump onto the car and ride, instead of trying to do something to help keep the car in motion. Do not jump on, as did some women who crossed the plains last season. They jumped on to the hand cart and made the men draw them, until the men died.

The true seed of the house of Israel are coming out of the world, and the Saints are shut up in the mountains to learn and practice those principles which pertain to salvation in the celestial kingdom of our God, and my prayer is that we may be enabled to accomplish the gathering of Israel and the redemption of Zion:—Amen.

DISCOURSE

By Elder G. D. Grant, Tabernacle, March 15, '57.

REPORTED BY G. D. WATT.

Brethren and sisters, being called upon to offer a few words to you this morning, I arise to say that I feel to rejoice in the things of God which pertain to the rebuilding of his kingdom, and also in the society of his Saints who assemble themselves together to hear the words of eternal life that are spoken by those who address you from this stand. I realize my weakness, yet, as with all the children of God upon the earth, my strength is in the Lord our God, and inasmuch as we unite ourselves together with a determination to serve him, build up his kingdom and be ready to do our duty as his servants on the earth, we are strong indeed. Nothing can break us asunder, when we are obedient to the counsels of those who are placed to guide us. If we are wide awake to carry out their counsels and determined to uphold them, making our individual selves and interest of minor consideration, the Lord is ever ready to strengthen us, and we need not have any fear of an opposite power.

I realize that the gentile nations are wide awake to do their part in bearing down and destroying

the children of God, when they have an opportunity to do so; and it is for us to be endowed with the Spirit of God and to be wide awake to build up this kingdom, and to sustain and uphold his servants whom he has endowed with power from on high to lead us, and to protect and shield them. And if we are united in bone, sinew, spirit and every good thing, we can protect them, build up the kingdom and whip the devils. But if we are sleepy, or only half awake to our true interests and to protecting the oil and the wine, the devils will have greater expectations of overpowering us, though they will not be able, for the children of our God are awake to their duty and on hand to perform it, and are seeking to be as wise in their generation as are the children of the devil.

It is my determination to ever be awake to the interests of this kingdom. My soul is in 'Mormonism,' and I am determined, with the feeble efforts God shall enable me to make, to build up and strengthen his servants in all their doings on the earth. I realize that I have not at all times properly appreciated the words of eternal life; I have not always treasured them up to the extent I ought to have done and looked upon them as a priceless treasure—as the food of heaven. There are many blessings which we as a people have considered too cheap, but now the day has come in which we are beginning to appreciate our blessings.

We see a determination manifested among the Saints, by their trying to live their religion from day to day and by their being united in the strength of God to build up his kingdom on the earth. Thus shall the hand of our Heavenly Father be over us for good; the earth shall yield its increase and every blessing shall be made manifest which God has in store for his faithful sons and daughters. Thus shall we be prepared to abide a celestial law, to come up to the true standard of righteousness, work in the harness as valiant soldiers in the testimony of Jesus, and return to inherit a land which God has chosen above all other lands, where we may worship him acceptably and prepare to meet the Savior when he shall come to reign.

He has promised to come and he will come, and he who are prepared will know it and realize it. When Joseph, Hyrum and all the Saints who have fought the good fight of faith and have been valiant unto death in the testimony of Jesus, when they shall come to dwell on the earth, those who are Saints indeed will know it and enjoy their society, but those who are slothful and have lost the light of the gospel will come short of this blessing.

It is for us to be wide awake and have our appetites keen for the things of God revealed through his servants. They are precious and not to be trifled with. We could not confer a greater blessing on the servants of God who preside over us than to live our religion, to be honest with one another and with our God, and make everything we do subserve the interests of his kingdom.

We are becoming a great people; we are strong in bone and in sinew, and when we are nerved up by the power of God and the holy priesthood, nothing can hinder us; the elements are at our command.

I rejoice in the society of the Saints, in the things of God, in the blessings I enjoy in common with you. I have often heard brs. Brigham, Heber and others say they never felt greater joy than when they preached the gospel to the nations of the earth. I can say this, there is joy in preaching the gospel of Jesus Christ and in gathering the honest hearted home to the valleys of the mountains and there is joy in uniting with them here to build up His Zion on the earth. I rejoice that we have men at our head who understand how to hold the helm of the kingdom, even brs. Brigham, Heber and Daniel. I rejoice in their society for their words are sweet to me; and I hope and pray to be able to treasure them up, that I may have a continuation of my present privileges while I live on the earth; that I may always be willing and on hand to bear my testimony and put in my mite on the right side of the scale; and to be ever armed with the gospel preparation to defend, build up, strengthen and carry out the purposes of Jehovah as revealed by his servants.

We can do a great deal more than we often think we can; we are fearful, sometimes, and do not realize sufficiently that we have conferred upon us the holy priesthood. In consequence of this fearfulness, in consequence of not having confidence in ourselves to study and seek daily the interests of the kingdom of God on the earth, we are retarded in our progress. I believe there are men in these valleys who care very little for anybody besides their own dear selves or their families; these they consider must be looked after and cared for in preference to the kingdom of God.

It is good for us to understand the purposes and objects the Lord has in view in establishing his kingdom in the last days.

I feel glad, brethren and sisters, that I am here with you, and have the privilege of standing before you this morning; it affords me great consolation. I am happy to see this large congregation of Saints, and the desire that chiefly actuates them is to do their duty and forsake their sins.

I have heard br. Brigham say here, he was ashamed we had to call for a reformation; I hope he never will be made ashamed again, or to feel that the people have stopped their progress in the things of God.

Let us live in the enjoyment of our religion and then we need have no fear of any power on earth or in hell. If we will worship our God and keep on the gospel armor we can discern without any trouble the wicked and half hearted ones in our midst; when we enter a dwelling we should know whether the Spirit of God dwells in that house or not.

I have no fear that we shall have any trouble if we live in the enjoyment of the Spirit of God. My prayer is that God may preserve us in the truth, that we may increase in knowledge and be established in unity and strength even for evermore, which I ask it in the name of Jesus Christ: Amen.

REMARKS,

By Elder John D. T. McAllister, Tabernacle, March 15, 1857.

[REPORTED BY G. D. WATT.]

I esteem it a great privilege to assemble with you to speak or to hear the things of God. If I know my own mind it is to serve the Lord, it is that for which I came to this valley and for which I have come to the Tabernacle this morning, and it is what I wish to do every day of the week, not only in my thoughts, but also in my actions, that the people with whom I reside may have confidence in me and I in them.

We have come out from the wicked; and although we have come out from among them, many of us still have wickedness in us. We have not yet learned to wholly rely upon the servants of God and upon their teachings and counsel given us from time to time. Some say they are but men and have no more power than other men, we know just as much as they. This seems to be the feeling with many, or they would not take the course they do; they are afraid to rely on the servants of God. They say, 'It will do very well for them to have care over my spiritual welfare, but I think I can attend to my temporal affairs without their interference.'

I do not look at it in this way. I realize that they have my temporal as well as my spiritual welfare in their hands, and I know they will dictate me right, and likewise the Saints of God.—Although we have had the privilege of listening to the teachings of His servants and representatives on the earth, yet we have not lived sufficiently close to God. When we come into this holy place, instead of having our attention centered upon the man of God who was dispensing His word, our eyes were wandering about, and our hearts with them, and the truth did not have its due effect upon us.

We have started to run a race, let us run to the end of it and be faithful, having our minds and affections placed upon the things of God; let us rally around his servants, and sustain them in all their doings and sayings, and then we will be right.

How often have this people been told to take care of their substance, and lay it up for pinching times. Yet they will now sell their grain at a price below that which the servants of God have said it is worth. Although we have heard so much teaching this past winter, our feelings and affections are not yet in all things as they should be. Instead of that narrow, selfish spirit which is so often exhibited, the language of every heart should be 'myself, my means, and everything pertaining to me are devoted to the building up of the kingdom of God, and to the assistance of his servants.'

It would then be easy for the servants of God to stand up and teach us; the truth would pierce our hearts and take root within us. I feel to say for one, O Lord let plainness be with thy servants, and integrity with this people that they may know thy will and be able to do it.

Br. George says he has joy, and so have I.—We have it when we do the will of the servants of the Lord; although there may be times when our nearest friends may not be one with us, yet if we strive to follow the counsels of the servants of God, he will not forsake us, but will support us and bless us.

We look around us and behold others whose influence and means are great and think we are pinched up and feel small; but if we are satisfied with what we have we shall have plenty; and if we prove true to God and our brethren and the covenants we have made, we shall have all the means and influence we can wisely use. Of all people on the earth the Latter Day Saints should be satisfied with their religion. But says one, the servants of God say things sometimes to try people, to see how far they will go and what they will do. Very well, if we understand the mind of God, we shall be nerved with power to stand every test that comes, for then we will be right, and never wrong. This is my desire, and it is the desire of the great majority of this people. They are becoming united, and their affections, and feelings will be one; when this is so, nothing can separate us; and when an enemy prowls around our habitations we shall know it; no power on the earth will be able to overcome or destroy us.

But on the other hand let disunion exist among us, we are shorn of our strength, and are of but little consequence in the kingdom of God. We all have much to learn, and we never should think that we have got too old to learn. Many of us have hardly begun to learn the small things of the kingdom; we have not yet learned the alphabet of Mormonism. I am anxious to learn this alphabet, for I believe it constitutes the fundamental principles of life and salvation.

When we learn the letters, let us study how to put them together; and by and bye we shall know more fully the design of our creation and be better able to honor our probation, that we may be counted worthy of a higher position in another sphere of existence.

If we work for celestial glory we shall get it, and here is the place to prepare for it; and we receive day by day the seed that will bring forth fruit unto eternal lives. I rejoice in 'Mormonism,' as it is called; my soul is knit to the work of the Lord, and it will truly prove a marvelous work and a wonder to this generation.

I will speak of my friends, my parents that I have left. They have had the opportunity of knowing that 'Mormonism,' is true as well as myself; no one hindered them from obeying it.—When on my mission I visited some of them. I asked my mother if she was ready for baptism; said to her, 'you have been for many years acquainted with Mormonism.' She replied, 'when you return from your mission I shall go with you.' But on my return I could not go there, although I had a promise that I should; business of greater importance rendered it impossible.

This is all right, for were my friends to come here without this gospel in their hearts, this place