

cating the most dreadful measures. Why I heard here a few days ago from one of our returned missionaries that the sermon of a notorious preacher in the East, delivered some time since, in which he advocated the wiping out of the Latter-day Saints by the use of arms and cannon and weapons of war—I was told that the sermon when it reached England was reprinted and distributed gratuitously at the doors of the churches. People rejoiced over it, thought it an excellent scheme, and yet you tell those people they are not Christian and they would be shocked, feel insulted and think themselves terribly abused by such a statement, and at the same time were rejoicing over the prospect of the Latter-day Saints being killed and the system being broken up by violence.

How shall we feel respecting these matters? I have said that the people, so far as my observation has extended throughout this Territory, were rejoicing and feeling contented. How shall we feel? Shall we be disturbed? The man or woman who entered into this Church who was old enough to understand these matters, and expected anything different to this, was not properly informed. When I became old enough to understand the character of this work I made up my mind that it might cost me everything before I got through. I did not know what might be involved in it, what consequences; but I knew that others who had started out for salvation had been slain, and that Saints of God in every age have had to lay down their lives for the truth and that my Lord and Master, Jesus Christ had been crucified, and if I expected to live and reign with Him that I must also be prepared to endure all things. The salvation that God has promised unto us is worthy of all this, or it is worth nothing. If we cannot sacrifice everything there is upon the face of the earth that men hold dear to them, then we are unworthy of that great salvation that God has promised unto the faithful. The man that cannot bring every appetite into subjection to the mind and will of God, that cannot forego everything of this kind, and that is not willing to sacrifice houses and lands and father and mother, wives and children and everything that men hold dear to them, is unworthy that great salvation that God has in store for His faithful children. When I hear people say that they are Latter-day Saints and will drink with the drunken; when I hear men talk about being Latter-day Saints who will not conquer their appetites, and will not bring them in subjection to the mind and will of God, I think very little of their professions. If we value this salvation as we should, there is nothing that will stand between us and it. We may love our wives as we love our own lives; we may love our children as we do ourselves; we may be willing to step between death and our wives and children and say, "If any be killed, let us be killed, if there is to be any hardship, let us endure it;" we may have this feeling, but at the same time we must love the Gospel of the Lord Jesus Christ, and the cause that He established, better than we do our wives and our children, better than we do our own lives. There is nothing upon the face of the earth that we should love as we do the Gospel. God requires this of us. Therefore, if we are Latter-day Saints, what difference does it make what is brought against us? Suppose armies should be launched against us; suppose the measures urged by some so-called divines, should be carried out; will it make any difference in regard to us and our future? Shall we be disturbed because of these threats being fulminated against us? Not in the least; for the reason that God is our Father, He stands at the head, and not one hair of our heads shall fall to the ground without His notice. Nothing can occur that He does not take cognizance of. He watches over us as well as the rest of the human family, and He will overrule everything for our good. We should, therefore, be the happiest people—as I fully believe we are—on the face of the earth. We may be persecuted, maligned and threatened, it ought not to make the least difference to us in regard to our enjoyment. Our trust should be in something higher than man. There is one Being whom we call our Father, and that is God, whom we should fear; we should hold Him in reverence and be so afraid that we would never do anything to offend Him

or to grieve His Holy Spirit. But as for man! What is man? What is there about man that we should fear him? We have seen men in the plenitude of their power array themselves against the work of God and they have passed away one after another; but the work of God lives and will live. Opposers may fight it, rave against it; organizations may be formed for the purpose of crushing it, but they will pass away just as sure as God has spoken and as we live. This work that God has established will roll forth. The power connected with it cannot be crushed. Men may apostatize, as many have done, but it will not affect the work. The three witnesses of this Book of Mormon, from which I have read—Oliver Cowdery, David Whitmer and Martin Harris—two of them are now dead—testified all their days that an holy angel came and showed them the plates from which this book was translated—even they fell away. They disagreed with the Prophet Joseph and fell away from the Church, one of them at least, because of unchastity, the cause most fruitful above all others of apostasy. When a man indulges in unchaste desires or practices he cannot stand in this Church, he will apostatize sooner or later unless he repents. One of the witnesses—Oliver Cowdery—upon whose head, with that of Joseph Smith, the hands of John the Baptist were laid, upon whose head, in company with Joseph Smith, the hands of Peter, James and John were laid, even he fell away from this Church, and yet he never denied his testimony of the truth of this work, nor did Martin Harris. David Whitmer, the only surviving witness, is in the same condition. He, too, fell away from the Church during Joseph's lifetime, and became Joseph's enemy; but he never denied the truth of his testimony connected with the Book of Mormon, and still bears testimony to it to-day. These men, it might have been supposed, would have shaken the Church. Oliver Cowdery had the idea, notwithstanding the revelations he had received, that when he fell away the Church would receive a great shock. There were twelve men chosen as Apostles from the midst of the people, and of these twelve six fell away from the Church and ranged themselves against the Prophet of God. They were determined to destroy the work if they could. This reminds one of the parable of the ten virgins. There were five wise and five foolish; one half of them were unprepared to go out and meet the bridegroom. So with the Apostles; half of them fell away. But did the Church stop? no; and if all the Apostles had apostatized it would not have arrested the onward progress of this work, for God has spoken concerning it, and His word will be fulfilled. And shall we fear man? Shall we fear earthly organizations? Shall we fear threats? Shall our knees tremble and our hands and our hearts falter because men array themselves against the work of God? If we do, then we mistake entirely its character. No such feeling enters into the heart of any faithful man or woman connected with this Church.

Now, my brethren and sisters, the Lord has made great promises unto us. I have read you one from this Book of Mormon. This land is a blessed land unto all the inhabitants of the earth who will act righteously, but is and will be cursed to those who will not. There is a curse and a blessing upon the land. No nation can prosper in this land that works unrighteousness, and it is a painful thing to say that our own nation, unless it repents, will meet with disasters sooner or later. It pains us to say this, but it is true; God has said it. It will be true about us. This land can only be blessed to us if we work righteously. Let us turn round and oppress the weak and do wrong, and God will curse the land to us. There will be trouble in the land among the inhabitants of the earth as long as they work wickedness, just as sure as God has spoken. There has been no nation prospered as our nation has. No government was ever framed by man that is so strong and so good and well adapted to the happiness of human beings as our government is. There never was a better instrument framed for the happiness of man than the Constitution of the United States. The men who framed it were inspired of God. The men who fought the battles of the Revolution were the same. Washington was inspired of God; he was sustained by the almighty arm of God; and the defeats that the mother country received were in ac-

cordance with the plan of God. This land was kept for this purpose. For centuries it was hidden from all the nations of the earth. It was not until the 15th century that God inspired Columbus to go forth and seek a passage across the Atlantic and land upon some of the islands adjacent to this continent. His track was followed by others. All this was in the mind of God. We have it all plainly stated to us in this book (the Book of Mormon), and the reasons for it, the best possible reasons that could be given. It is said that the Norwegians had visited this country and that the stone tower at Newport is evidence of it. The Scandinavian antiquarians claim that it was thus discovered; but if so, it was not peopled. It remained hidden until the 15th century, and there was good reason for it. This land would have been overrun by other nations had it been discovered earlier, and there would have been no place for that which we now behold. But God preserved it; and He has said in the Book of Mormon that so long as the inhabitants of this land serve the God of the land, who is Jesus Christ; they shall prosper and no nation shall have power over them. The Lord has also said that there shall be no kings upon this land. The attempt of Maximilian is an evidence of the truth of it. Backed as he was by the power of France and Austria, particularly by France, he was killed for his attempt; for the Lord has said there shall be no kings upon this land, and that it shall be a land of liberty unto the inhabitants thereof as long as they serve the Lord. And the prosperity that has attended the land thus far is due to this blessing. Those who contended for liberty in early days were men who desired to serve the Lord. They may have been mistaken in many things, but they were zealous in this and devoted to it, and many of them were willing that every human being should have the rights that they contended for themselves. But this is all changed to-day. There is a great change. You and I cannot worship God as we desire, without being in danger. We are told that it is because we are polygamists. Why, the earliest privations which we had to contend with, the scenes which are seared in the memories of these aged people, and these of middle age, were all passed through by us when polygamy was not known. When we chose to worship God and said He was a God of revelation to-day the same as He was 1800 years ago. There were men then, and there are men to-day, who would destroy us because we exercise that belief. Hence, I say, prosperity cannot attend a people who will trample upon liberty in that manner, and the party that arrays itself against the work of God cannot prosper.

When men have power and do right they will be sustained; but when they do wrong they go against the eternal principles of justice and against God. There are many thousands of men who know that Utah has not been fairly treated, but they have not the courage to say so, because with many who hold office it might cost them position. Visitors come here and are impressed with what they see, but many of them yield to the force of public opinion and say what they do not believe in their hearts. Thus it is that the tide of calumny has swelled and there is no one to throw obstacles in its way; we have endured its full force as it has rolled upon us, and must still stand up and endure it. Although it is so painful, it is not without profit; it teaches us many valuable lessons. I hope it will have a good effect upon us. I suppose it is to chasten us and to keep us humble, and if it will teach us to be liberal and not to oppress others, I shall be glad; liberty for every man in the land and every woman—liberty to the fullest possible extent for all, as long as they do not trespass upon the rights of other fellows. If a man wishes to worship an idol or an animal, a bull, a calf, a dog, or a serpent or anything else—liberty do so as long as his worship does not interfere with the rights of his fellows. If he wishes to worship the God of Heaven, all right, he should not be interfered with. God has blessed the land in the words that I have read in your hearing, and if we were driven out of it, in five years it would return to its original desolation. This land of desolation God has changed into a fruitful field, because of the blessing on the land, and as long as the Latter-day Saints live righteously the

land shall be blessed to them. The climate will be ameliorated; the soil will be fertilized; fruits will grow as they have done in this valley.

When we first came here I remember the thoughts of many. They did not believe that we could raise any fruit here, and the man who first set out peach stones was laughed at because of the idea he entertained that they would grow. Very few believed they would grow. And to-day where can you find a better land for fruit than this? I suppose when we came many thought if we could raise bread enough it would be as much as we could do, there being frost every month of the year. But now it is so charming a place that many covet it. When they got up that raid against us a few years ago, I was credibly informed that there were certain men here who actually went round and selected the places they would occupy! They indicted Brigham Young, Daniel H. Wells and others for alleged crimes, and the hope was that we would scare away from here and then places could be had for the choosing.

But we came here to stay, here we expect to stay, and here we shall stay as long as we do right. And we shall not only stay here, but we shall spread abroad, and the day will come—and this is another prediction of Joseph Smith's; I want to remind you of it, my brethren and sisters, when good government, constitutional government—liberty—will be found among the Latter-day Saints, and it will be sought for in vain elsewhere; when the Constitution of this land and republican government and institutions will be upheld by this people who are now so oppressed and whose destruction is now sought so diligently. The day will come when the Constitution, and free government under it, will be sustained and preserved by this people. This is saying a great deal, but it is not saying any more than said concerning the growth of this work, and that which is already accomplished. I have just turned to the revelation upon this subject, which says:

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

This revelation was given on the 7th of March, 1831. We have already beheld and are now beholding its fulfillment: the righteous are being gathered and they are coming with songs of everlasting joy; and this was given before there was a gathering place; and only eleven months after the Church was organized. And it is a remarkable fact that to-day—I do not say it out of any improper feeling—our hands as a people, by a singular providence, are free from the blood of our fellow men. We were driven out of this land. Our enemies were not content to let us remain in the states, on the land that we had purchased, they would not permit us to occupy the homes we had built, but compelled us to leave, and we came to the Rocky Mountains. And when the civil war broke out President Lincoln sent a deputation to Governor Young, asking him if he could send troops to guard the continental highway and preserve it from the attacks of Indians. He responded by sending out companies of cavalry. They spent the time in guarding the mail route against the Indians, and thus, as I have said, our hands to-day as a people, are free from the blood of our fellow citizens by this singular providence, through the acts of our enemies. Had we remained in the state of Illinois, or in Missouri, we should have been compelled—unless we had chosen to occupy a very anomalous position—to have taken sides in this fratricidal war, a war which Joseph Smith predicted, in the year 1832, would take place. The revelation was printed in 1850—though known to the church long before—stating that the war should commence between the north and south at South Carolina. I suppose there is not a boy who has been brought up in this community who did not know of the revelation years before it was published, and, still longer, before it was fulfilled. I know I was taught concerning this revelation, when a boy, and I knew the time would come when there would be a bloody war between the north and south and that it would commence in South Carolina. Did it commence there? Yes. Joseph Smith predicted it 28 years before it occurred. And in the manner to which I have alluded, we were driven out and occupied a position where, though we did not

go to the war, our loyalty to the Union could not be questioned, for we responded to every call that was made upon us. Though we deplored the war and did all we could by our preaching, counsels and warnings to avert it, we were true to our obligations; and yet at the same time—though we have men among us who took part in the war—as a people our hands are clean from the blood of our fellow men. Our Church has not been divided into a church north and a church south. It is a church that belongs to the whole people of the north and of the south, and there are no sectional heart-burnings in our midst. God in His providence had made this a place of refuge from the north and from the south. They can come here without heart-burnings and without prejudice; no civil broils, no disunion; they have nothing to remember or forget connected with us. It is a church that is adapted to all. The black man is welcome, and he is entitled to the rites of the Gospel, though the Lord has shown that to his race the Priesthood is forbidden. The red man, and the yellow man and every man of every race and of every kindred and of every tongue, has a right in this Church and will be received into it and have place in it just as sure as God has spoken. And we shall be preserved from future broils and disunion when they break out; we shall stand in places where we can maintain our loyalty and our truthfulness and our honor, and at the same time not interfere with the rights of any human being. I have talked longer than I intended to. It is probably the last opportunity I have of addressing you for some little time. I expect to leave for Washington before another Sunday comes. I desire earnestly in my heart that I may have your faith and prayers. I have felt greatly strengthened by the knowledge that I have had your faith, your confidence, and your prayers, and I go out now hoping I shall still have these, for they are more valuable to me than anything else. I should go weak indeed if I did not have the faith and prayers and confidence of my brethren and sisters. I do not believe there is another representative in the world, it may be said—and certainly not in our nation—who has more cause for thanksgiving in this respect than I have. I know I am backed and sustained by my entire constituency; I know I have their love and affection; I know their hearts go with me, and their feelings and affections are always towards me; I know in almost every household prayers are offered in my behalf; it gives me strength; and when I am assailed and when our people are assailed and our Territory, it gives me strength to know we are united, and that when I am in Washington, though I may be alone—which I am in one sense of the word—I have an influence and a power attending me, in consequence of this, that others do not have. God has preserved us and He will preserve us and overrule evil for good. I feel hopeful and cheerful: this is a blessing God has given unto me; in the midst of the darkest hours I have always felt exceedingly cheerful; fear has been taken away from me.

I pray that you may be blessed exceedingly of the Lord; that His Holy Spirit may be poured out upon you; that peace may be given unto you and union fill your heart; I ask this in the name of Jesus Christ, Amen.

UTAH CONTESTED ELECTION CASE.

(Continued.)

And so, Mr. Speaker, all along down the ages the human race has been marshalled in these two grand divisions. Asia, with polygamy on the one hand, after all its struggles and convulsions, to-day the same rigid, unchangeable, hopeless empire of force as in the dawn of the world. Europe and America, with monogamy on the other, through the ennobling influence of the Christian home and the irresistible devotion to country it engenders, mounting through centuries of persecution and slaughter and loss of all things to the possession of personal liberty and constitutional government.

God, in the march of His empire, has thundered His warning and planted His Cross in the sky. And if you will but listen reverently to these voices of the ages, you will retrace every backward step; take up your unused powers and proclaim to all the people, that in the