

Song the Harvesters.

BY S. D. HARRIS.
We gather them in—the bright green leaves,
With our scythes and rakes to-day,
And the snow grows big, as the pitcher beaves
His lifts in the sweltering day.
O ho! ho! for the mowers' scythes,
With a ring as of destiny,
Sweeping the earth of its burthen lilies,
As it sings in wrathful glee.

We gather them in—the mellow plumes,
Of the yellow and bending grain,
And the dash of our sickles' light allumes
Our march o'er the vanquished plain.
And on we come with the steel drawn car—
The cunning of modern laws,
And the acres about its clanking jar,
As it reeks the hungry jaws.

We gather them in—the mellow fruits
From the shrub and vine, and tree,
With their ruses, and golden, and purple suits,
To garnish our treasury.
And each hath a juicy treasure stored
In all the gifts of the land,
To cheer our thirst at the social board,
When we leave our cares behind.

We gather them in—this costly store,
But not with the miser's greed,
For the Great All-Father we adore
Hath but given it in trust.
And our work of death, is but for life,
In the wintry days to come,
Then a blessing upon the Reaper's strife,
And a shout at his HARVEST HOME.

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HISTORY OF JOSEPH SMITH.

OCTOBER, 1840.

Saturday, 17.—A conference was held at Philadelphia, Elder Orson Hyde presiding; 896 members were represented, including 24 Elders, 11 Priests, 6 Teachers, 5 Deacons, in Pennsylvania, New York City, New Jersey, and vicinity.
Monday, 19th.—To the Saints in Kirtland, Ohio.—Dear beloved brethren in the kingdom and patience of Jesus Christ.—We take this opportunity of informing you that we yet remember the Saints scattered abroad in the regions of Kirtland, and feel interested in their welfare as well as that of the Saints at home. We have beheld with feelings peculiar to ourselves the situation of things in Kirtland, and the numerous difficulties to which the Saints have been subjected, by false friends as well as open enemies.

All these circumstances have more or less engaged our attention from time to time. We likewise must complain of the brethren who are in office and authority in the state of Kirtland for not writing to us, and making known their difficulties and their affairs from time to time, so that they might be advised in matters of importance to the well being of said state; but above all for not sending the word of consolation to us while we were in the hands of our enemies, and thrust into dungeons. Some of our friends from various sections sent us letters which breathed a kind and sympathetic spirit, and which made our afflictions and sufferings endurable. All was silent as the grave; no feelings of sorrow, sympathy or affection to cheer the heart under the gloomy shades of affliction and trouble thro' which we had to pass.

Dear brethren, could you realize that your brethren were thus circumstanced, and were to be kept under the weight of affliction, and were which was heaped upon them by their enemies, and you stand unmoved, and unconcerned! Where were the bowels of compassion? Where was the love which ought to characterize the Saints of the Most High? Did those high born and noble feelings lie dormant, or were you insensible of the treatment we received? However, we are disposed to leave these things to God, and to futurity, and feel disposed to forget this coldness on the part of the Saints in Kirtland, and to look to the future with more pleasure than while we contemplated the past; and shall by the assistance of our heavenly Father, take such steps as we think best calculated to promote the interests of the Saints, and for the promotion of truth and righteousness, and the building up of the kingdom in these last days.

The situation of Kirtland was brought before the General Conference held at this place on the 2d instant, when it was resolved that Elder Almon Babbitt should be appointed to reside over the state of Kirtland, and that he be privileged to choose his own counselors. We therefore hope that the Saints will hold up the hands of our beloved brother, and unite with him in endeavoring to promote the interests of the kingdom.
It has been deemed prudent to advise the eastern brethren who desire to locate in Kirtland, to do so; consequently you may expect an increase of members in your state, who probably will be but young in the faith, and who will require kind treatment. We therefore hope that the brethren will feel interested in the welfare of the Saints, and will use all their endeavors to promote the welfare of the brethren who may think proper to take up their residence in that place.

If you should put away from your midst all evil speaking, backbiting, and contentious thoughts and feelings; humble yourselves, and cultivate every principle of virtue and love, then will the blessings of Jehovah rest upon you, and you will yet see good and glorious days; peace will be within your gates, and prosperity in your borders; which may our heavenly Father grant in the name of Jesus Christ, the prayer of yours in the bonds of the covenant,
JOSEPH SMITH,
HYRUM SMITH."

To the Travelling High Council and Elders of the Church of Jesus Christ of Latter Day Saints in Great Britain:—

Beloved Brethren:—May grace, mercy, and peace rest upon you from God the Father and the Lord Jesus Christ. Having several communications lying before me from my brethren the Twelve, some of which are this have merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time.

Be assured beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work which you are now engaged; consequently I feel some anxiety on your account, that you may by your virtue, faith, diligence and charity, commend yourselves to one another, to the Church of Christ, and to your Father who is in heaven; by whose grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you, that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind, in the bosom of those who have borne the heat and burden of the day; and who were its first sowers and strenuous advocates in infancy, while surrounded with circumstances the most unpromising, and its destruction threatened on all hands; but like the gallant bark that has braved, and now sails, spreads her sails to the breeze, and now cuts her way thro' the yielding waves, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, she is now on her way.

It is likewise very satisfactory to my mind, that there has been such a good understanding between

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you, and that the Saints have so cheerfully hearkened to counsel, and vied with each other in this labor of love, and in the promotion of truth and righteousness. This is as it should be in the Church of Jesus Christ; unity is strength. "How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate this principle, and the most glorious blessings must result, not only to them individually, but to the whole church—the order of the kingdom will be maintained, its officers respected, and its requirements readily and cheerfully obeyed.

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges thro' the whole world, anxious to bless the whole human race. This has been your feeling, and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth; and for so doing, I pray that Heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wise for you to make preparations to leave the scene of your labors in the spring. Having carried the testimony to that land, and numbers having received it, the heaven can now spread without your being obliged to stay.

Another thing, there have been whippersnappers of the Spirit that there will be some agitations, excitements, and trouble in the land in which you are now laboring. I would therefore say, in the meantime be diligent; organize the churches, and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inasmuch as this place has been appointed for the gathering of the Saints, it is necessary that it should be attended to in the order that the Lord intends it should. To this end I would say, that as there are great numbers of the Saints in England who are extremely poor, and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore to prevent confusion and disappointment when they arrive here, let those men who are accustomed to make machinery, and those who can command a capital, that is small, come here as soon as convenient, and put up machinery, and make such other preparations as may be necessary, so that when the poor come on, they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which but very few can boast of; and the establishing of cotton factories, foundries, potteries, &c., would be the means of bringing in wealth, and raising it to a very important elevation.

I need not occupy more space on this subject, as its reasonableness must be obvious to every mind.

In my former epistle I told you my mind respecting the printing of the Book of Mormon, Hymn Book, &c. I have been favored by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it, and think it to be a valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth. You can see your own pleasure respecting printing the Doctrine and Covenants. If there is a great demand for them, I have no objection, but would rather encourage it.

I can say, that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the Spirit of the Lord has directed you; and this proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not for your own aggrandizement, and selfish interests. As long as the Saints manifest such a disposition, their course will be approved of, and their endeavors crowned with success.

There are many things of much importance, on which you ask counsel, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom; therefore you will excuse me for not entering into detail. If I should say anything that is wrong, I should take the privilege of making known my mind to you, and pointing out the error.

If Elder Parley P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain who is conversant with the rules and regulations of the church, and continue the paper which is published. Consequently, taking all these things into consideration, I would not press it upon brother Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more numerous than formerly; and from the decrease of sickness this season, we are compared with the last, I am led to the conclusion that this must eventually become a healthy place. There are at present about 3000 inhabitants in Nauvoo, and numbers are flocking in daily. Several stakes have been set off in different parts of the country, which are in prosperous circumstances.

Provisions are much lower than when you left. Flour is about \$4 per barrel. Corn and potatoes about 25 cents per bushel; and other things in proportion. There has been a very plentiful harvest thro'out the Union.

You will observe by the Times and Seasons, that we are about building a Temple for the worship of our God, in this place. Preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it in this region of country. It is expected to be considerably larger than the one in Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature for the incorporation of the city of Nauvoo, and for the establishing of a seminary of learning, and other purposes,—which I expect will pass in a short time.

You will also receive intelligence of the death of my father; which event altho' painful to the family and to the church generally, yet the sealing testimony of the truth of the work of the Lord was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the church, according to his last directions and benedictions.

Several persons of eminence and distinction in society have joined the church, and become obedient to the faith; and I am happy to inform you that the work is spreading very fast upon this Continent. Some of the brethren are now in New Orleans, and we expect a large gathering from the south. I have had the pleasure of welcoming about one hundred brethren who came with Elder Taylor; the remainder I am informed stopped in Kirtland, not having means to get any further.—I think those that came here this fall, did not take the best possible route, or the least expensive.

Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to counsel.

Brothers Robinson and Smith lately had a letter from Elders Kimball, Smith, and Woodruff, which gave us information of the commencement of the work of the Lord in the City of London, which I was glad to hear. I am likewise informed that Elders have gone to Australia and to the East Indies.

I feel desirous that every providential opening of the kind should be filled, and that you should, prior to your leaving England, send the gospel into as many parts as you possibly can.

Beloved brethren, you must be aware in some measure, of my feelings, when I contemplate the great work which is now rolling on, and the relationship which I sustain to it, while it is extending to distant lands, and thousands are embracing it. I realize in some measure my responsibility, and the need I have of support from above, and wisdom from on high, that I may be able to teach the people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of Heaven; so that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory. Can I rely on your prayers to our heavenly Father on my behalf, and on all the prayers of all my brethren and sisters in England, (whom having not seen, yet I love) that I may be enabled to escape every stratagem of Satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember that great things depend on their individual exertion, and that they are called to be co-workers with us and the Holy Spirit in accomplishing the great work of the last days; and in consideration of the extent, the blessings and glories of the same, let every selfish feeling, be not only buried, but annihilated; and let love to God and man predominate, and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past, and future, and come to the end in no gift, waiting for the coming of the Lord Jesus Christ.

The work in which we are mutually engaged is one of no ordinary kind. The enemies we have to contend against are subtle and well skilled in maneuvering; it behooves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst; and then by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest; our evil passions will be subdued, our prejudices depart; we shall find no room in our bosoms for hatred; vice will hide its deformed head, and we shall stand approved in the sight of Heaven, and be acknowledged of the Sons of God.

Let us realize that we are not to live to ourselves, but to God; by so doing, the great blessings will rest upon us both in time and in eternity.

I presume the doctrine of baptism for the dead has reached your ears, and may have raised some inquiries in your minds respecting the same. I cannot in this letter give you all the information you may desire on the subject; but aside from knowledge independent of the Bible, I would say that it was certainly practiced by the ancient churches; and St. Paul endeavors to prove the doctrine of the resurrection from the same, and says, "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

I first mentioned the doctrine in public, when preaching the funeral sermon of brother Seymour Brunson; and have since then given general instructions to the Church on the subject. The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the gospel, if they had been privileged with hearing it, and who have received the gospel in the spirit, thro' the instrumentality of those who have been commissioned to preach to them while in prison.

Without enlarging on this subject, you will undoubtedly see its consistency and reasonableness; and it presents the gospel of Christ in probably a more enlarged scale than some have imagined it. But as the performance of this rite is more particularly confined to this place, it will not be necessary to enter into particulars; at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it.

We had a letter from Elder Hyde a few days ago, who is in New Jersey, and is expecting to leave for England as soon as Elder Page reaches him. He requested to know if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him, that converted Jews must come here.

Give my kind love to all the brethren and sisters, and tell them I should have been pleased to come over to England to see them, but I am afraid that I shall be under the necessity of remaining here for some time; therefore I give them a pressing invitation to come and see me.

I remain, dear brethren, yours affectionately,
JOSEPH SMITH."

DISCOURSE
By Elder Orson Pratt, Tabernacle, October 7, 1854.

We will bring up the subject upon which others have spoken, and that which more directly concerns us. What is it? For what was it established? What are your duties in regard to this fund, and in relation to your fellow-brethren, your brethren and sisters, and their families that are scattered abroad in the midst of those wretched, wicked and abominable governments? We have already been informed, and taught from this stand, by those who are filled with the Holy Ghost, by those who are filled with the inspiration of the Almighty, setting forth the necessity, and importance of being awake in regard to the condition of the saints that are scattered abroad. We are apt to forget the things we ought to do though they are told to us in plainness. We think in our hearts, "Well, we will go and do as we have been told; it looks beautiful and very consistent; it seems to be the very law by which we should be governed, and when we go from this conference, we will make all the necessary arrangements to fulfil overcomply with this law, and hearken to the counsels and instructions that have been given; but straightway as you go out of the Tabernacle, and get out of the voices of the servants of God, the devil comes along, and begins to whisper in your ears, and tells you to be a little selfish, saying, "Look out more for yourselves, for your wives, and for your children: they may go hungry—they may want food, and houses, and thousands of other things, and unless you put forth your hands, and exert your energies to provide for them, they may be brought into great suffering; and again, perhaps there may be some great trials ahead of the saints, there may be pinching times; it would be well for you to look out a little, and be prepared against these times of trial," &c. And thus the good word that is sown in your hearts by the Holy Spirit begins to be caught away, one principle after another, until finally selfishness has full control over your movements, and it is the last thing you think of to do unto others as you would have others do unto you under the same circumstances.

The Lord is going to gather his saints, and we are already gathered, a great host of us into this Territory; but let me tell you this is hardly a beginning; many nations are yet to be gathered unto the name of the Lord of Hosts, unto Mount Zion, where they can be taught in the ways of the Lord, and be instructed to walk in his paths, and understand the principles of true government, and their duties towards one another, and towards the God whom they profess to worship and serve. Nations, not a few, are to be gathered, and to go up for that purpose.

In the first place, the stone taken out of the mountain is much smaller than the mountain, but finally it increases to that magnitude that it begins to be a great mountain, not merely to fill one small territory, but as Daniel said, "it became a great mountain and filled the whole earth."

Very well then, the saints are to be gathered, and they are to come not only by thousands, but tens of thousands, scores of thousands, and hundreds of thousands, are to be assembled from among the nations. How is this to be brought about? Through the servants of the living God. This is what the Lord told us before one saint was gathered. In a revelation, given in the presence of six elders, in Sept. 1830, the Lord says, "Ye are called to bring to pass the gathering of mine elect, for mine elect I have when there will be no poor. The object of this last dispensation is to make the people one as the Father and the Son are one, or as the Book of Doctrine and Covenants says, to make them equal in earthly things that they may be made equal in heavenly things."

To bring about this object, and do away with poverty and make all the people rich, the Lord has introduced laws, and rulers, and governors to teach us our duty while poverty reigns in the world. If you think it hard to pay back a just and honest debt to the Perpetual Emigration Fund, what will you think when the pure laws of God are introduced, and you are required by his law to pay over every farthing you have in the world; not only to pay your just and honest dues to the Perpetual Emigration Fund, but to pay everything in your possession. If you cannot deal justly in relation to these small accounts, how is it to be expected you will perform the pure law of God—the law of consecration? I tell you, we have got to begin and attend faithfully to these small things. But when we are first born into his kingdom we cannot run slowly; we are not able to prance, and trot, and caper about; he has therefore ordained certain helps, and governments, and laws to govern us while we are in the creeping state, and trying to advance into a more perfect order of things. This Perpetual Emigration Fund is one of those helps, ordained to assist us in our imperfect and weak state; by and by when the full law of God comes in force these helps can then be dispersed with.

When that will be, I do not know, but I have an idea that it will not be until we get back to Jackson County, for the Lord has told us in one revelation in substance as follows, "Let these laws I have given concerning my people in Jackson County be fulfilled after the redemption of Zion."

The Lord is beginning to redeem Zion. You must not suppose because you are away here in Utah, that you are out of the reach of the Lord's working for the redemption of Zion; for he has been working ever since we were scattered from that land, to bring it about, and we are becoming more and more of one heart and mind; more and more willing to hearken to counsel. You see among this people a very different spirit manifested, from what was manifested some ten, fifteen, and twenty years ago. How ready and willing they generally are to receive the instructions and counsels of those God has ordained to teach them.

We can see how the Lord has prospered us as a people since we came to this Territory, and how everything has worked for our good through obeying the counsel of those God has appointed for our consolation, happiness, and benefit, both temporally and spiritually. All this has a tendency to the redemption of Zion; it is all making us that great point. Whenever the present time of this church shall be consecrated to it, and the saints receive their stewardship, it will all be tending to bring about that which is so often spoken of in ancient and modern revelations.

The Perpetual Emigration Fund is one of the helps that is introduced to lead us previous to our getting into that more perfect state; and when we get into that, it will all be Perpetual Fund, or any other kind of funds we please to name, for the property will all be consecrated to the Lord, with a deed and covenant that cannot be broken; then the servants of God can take the whole of the property and use it according to the mind and will of God, and it will be all Perpetual Fund, and all tithing funds, and all public building funds; for it will be just the kind of funds the Lord shall direct to accomplish whatever is designed in his wise purposes through his servants.

Let us step forward, and build up this fund, and take hold of simple things, if we ever expect to receive the greater ones. We had excellent preaching this forenoon as to practical duties; this has been my manner of preaching when abroad upon the earth, except on my last mission; on that, I was sent to preach the doctrine of plural wives. In all my preaching on other missions, I have endeavored to be just as practical as possible among the people, showing them their every-day duties. I have published many pamphlets and works, and in the most of them, I have published the simple, plain, easy principles of the gospel. It is true, in answering some queries that have been put forth by the world, I have been obliged to deviate in some of my publications from the plain and simple course I have generally pursued in my works.

For instance, the world read in the revelations have received that there are more Gods than one. This is something that does not immediately concern us; but yet opposers get up and contend against us, and prejudice the minds of congregations against the people of God, because they profess to believe, not only in a plurality of wives, but also in a plurality of Gods; it is necessary to show them the reasons for our belief—the why and the wherefore; and this I endeavored to do in some of my last publications; not because I had more light upon this subject than many others, but I endeavored to do it for the benefit of the people—to show them wherein we believe in the plurality of Gods, and yet acknowledge only one God. I believe both of these principles with all my heart. I believe there is one only wise God, and I believe there is an immense number of Gods. The people know we believe these doctrines, and they publish against us on this ground; and if we should not take up any arguments to explain the matter, it would only serve to ratchet down their prejudices on their hearts. Notwithstanding this, I was always more delighted to me in all my preachings abroad, and in all my publications I have sent forth, to dwell upon faith, repentance, baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, and upon the plain simple every day duties of the saints, showing them what to do in order to obtain eternal life in the kingdom of God.

So far as I have ever preached abroad in the world, and published, one thing is certain, I have not published anything but what I verily believed to be true, however much I may have been mistaken, and I have generally endeavored to show the people from the written word of God, as well as reason, wherein it was true. This has been my general course. I may have erred in some principles; I do not profess to be wise, or to have more understanding than many others. I am not called with the same calling as those who preside over all the church; I may not have as great a degree of the spirit of revelation; but I have always tried in my teaching

What does the Lord intend to do? He is introducing a new dispensation; yet it is the gospel dispensation, the same as all other dispensations, the gospel is included in this new dispensation. The Lord intends to do a great many things in this dispensation he never did in former ones; and a great many things that were

in former ones will eventually be done away in this new one. What is to be done away? A great many things Jesus taught on the Mount will actually have to be done away in this new dispensation. A great many things were given to meet the circumstances of the people, that when they all become righteous many of those laws and regulations that were given to them in an imperfect state will vanish away: they will be of no use: they are like the platform erected around an edifice, which serves a good purpose for the time being, but when the edifice is completed, the platform is taken away.

We are told a great deal about the poor in former dispensations; how to deal with them, and the laws that were given to regulate mankind in dealing their alms to them. Will this always be the case? No, but the time will come when there will be no poor. The object of this last dispensation is to make the people one as the Father and the Son are one, or as the Book of Doctrine and Covenants says, to make them equal in earthly things that they may be made equal in heavenly things."

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The Perpetual Emigration Fund is one of the helps that is introduced to lead us previous to our getting into that more perfect state; and when we get into that, it will all be Perpetual Fund, or any other kind of funds we please to name, for the property will all be consecrated to the Lord, with a deed and covenant that cannot be broken; then the servants of God can take the whole of the property and use it according to the mind and will of God, and it will be all Perpetual Fund, and all tithing funds, and all public building funds; for it will be just the kind of funds the Lord shall direct to accomplish whatever is designed in his wise purposes through his servants.

Let us step forward, and build up this fund, and take hold of simple things, if we ever expect to receive the greater ones. We had excellent preaching this forenoon as to practical duties; this has been my manner of preaching when abroad upon the earth, except on my last mission; on that, I was sent to preach the doctrine of plural wives. In all my preaching on other missions, I have endeavored to be just as practical as possible among the people, showing them their every-day duties. I have published many pamphlets and works, and in the most of them, I have published the simple, plain, easy principles of the gospel. It is true, in answering some queries that have been put forth by the world, I have been obliged to deviate in some of my publications from the plain and simple course I have generally pursued in my works.

For instance, the world read in the revelations have received that there are more Gods than one. This is something that does not immediately concern us; but yet opposers get up and contend against us, and prejudice the minds of congregations against the people of God, because they profess to believe, not only in a plurality of wives, but also in a plurality of Gods; it is necessary to show them the reasons for our belief—the why and the wherefore; and this I endeavored to do in some of my last publications; not because I had more light upon this subject than many others, but I endeavored to do it for the benefit of the people—to show them wherein we believe in the plurality of Gods, and yet acknowledge only one God. I believe both of these principles with all my heart. I believe there is one only wise God, and I believe there is an immense number of Gods. The people know we believe these doctrines, and they publish against us on this ground; and if we should not take up any arguments to explain the matter, it would only serve to ratchet down their prejudices on their hearts. Notwithstanding this, I was always more delighted to me in all my preachings abroad, and in all my publications I have sent forth, to dwell upon faith, repentance, baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, and upon the plain simple every day duties of the saints, showing them what to do in order to obtain eternal life in the kingdom of God.

So far as I have ever preached abroad in the world, and published, one thing is certain, I have not published anything but what I verily believed to be true, however much I may have been mistaken, and I have generally endeavored to show the people from the written word of God, as well as reason, wherein it was true. This has been my general course. I may have erred in some principles; I do not profess to be wise, or to have more understanding than many others. I am not called with the same calling as those who preside over all the church; I may not have as great a degree of the spirit of revelation; but I have always tried in my teaching

ings, and in my proclamations, and publications, where I could not get light by the Spirit of the Lord (for did not get light; I will not say could not, for I believe it is the privilege of all elders, authorities, and members of the Church of God to get light by the Spirit of the Lord), but where I did not get light by the Spirit of the Lord, I have generally been careful to look up all the doctrines and principles I set forth by reason, or by, Thus saith the Lord; in some revelation either ancient or modern. Previous to declaring a doctrine, I have always inquired in my own mind, "Can this doctrine be proved by revelation given, or by reason, or can it not?" If I found it could be proved, I set forth the doctrine; but if I found there was no evidence to substantiate it, I laid it aside; in all this, however, I may have erred, for to err is human.

I feel thankful to God this day that I stand in the midst of a great and good people, that are willing to practice the principles of eternal truth and righteousness, and those mysteries about the plurality of Gods, and the plurality of worlds also are good in their places; God has revealed them, and they are intended for our good and instruction, or he never would have revealed them.

But to go back to the words of our text; that is the thing that most concerns us at present. It should be laid before the minds of the people, and instilled into their hearts week after week; they should be taught and instructed in such a way and manner that these mysteries, when we get the true light upon them, may do us good. When the Lord sees fit to pour out wisdom and knowledge, and mysteries, and understanding from the heavens, may we, by practical works, faith, and diligence in doing our duties one towards another, and towards our God, be able to receive them, and have them do us good. The time will come when the Lord will reveal all these things, everything in the heavens, on the earth, and under the earth; and everything pertaining to the soul of man will be proclaimed by the sounding of trumpets in the cars of all living.

I will adopt the old saying, "I feel first rate." It does me good to get back into Utah Territory, after having been gone two years, to behold the faces of the saints again, and rejoice in their midst, and to bear my weak and humble testimony of the truth of this great and glorious work. It is now over twenty-four years since I was baptized into this church; it was twenty-four years on the 19th of last month since I was baptized, and became a member of this church. I have seen it rise to its present greatness from a very few individuals that composed the whole church in 1830. There were then, perhaps, not fifty Latter Day Saints in the whole world; and every year brings to pass the fulfillment of the sayings, and predictions, and revelations of Joseph, the prophet.

The work is rolling on as rapidly as the wheels of time will permit. I well recollect a revelation given upwards of twenty-three years ago. What did the Lord say when we were only a little handful? Said he, "It is necessary that my elders should go forth into all the regions round about, and preach my gospel, and many shall be converted; and we shall have power to organize yourselves according to the laws of man." This was spoken before we began to gather. What was the use of organizing ourselves according to the laws of man? "That you may break every band wherewith the enemy seeketh to destroy, and that you may keep my laws." Has not this been fulfilled? Look at the time that prophecy was given, away back nearly twenty-four years ago. Has it come to pass? Are we not organized according to the laws of man? Are not many converted just as the revelation predicted? And are we not in a position by being organized here in Utah Territory according to the laws of man, to break the bands of the enemy that they may not destroy us as a people. If I make undertake to afflict us here, they will find it very difficult, because we are organized according to the laws of man. If they use any exertion, or any influence to bring about the destruction of this people, we are organized according to the laws of man, and can fight them with their own weapons.

Not only was this for the purpose of our having security from the hands of our enemies, but, "that ye may be able to keep my laws." That was another reason the Lord gave in the same revelation. Are there not some laws of God that we could keep if we were scattered over the other States and Territories, unorganized according to the laws of man? Yes, there are laws of the greatest moment that have a bearing upon the present and future destiny of this people; that have a bearing upon their eternal glory, exaltation, and everlasting happiness. These laws never could have been kept had we not been organized according to the laws of man. The Lord has fulfilled this revelation thus far; how much more complete this organization may become hereafter, I know not, neither do I care.

It was not the invention of man, nor the power and wisdom of man that organized this kingdom, but the God we worship and serve, who made the heavens and the earth. He made this kingdom and organized it, and established it; it is all his, and he holds it in his own hands; and the same great Being rules and governs the wicked; he controls them, and he will fulfil every word that has been given through the mouths of his servants, as he tells us in the preface of the Book of Doctrine and Covenants: "These commandments and prophecies shall be fulfilled, though the heavens and the earth shall pass away, not one jot or tittle of the commandments of that book shall pass away."

Everything will roll round, roll round, roll round in its times and seasons until this kingdom shall spread forth, and the dominion and the greatness of it will cover the whole face of the earth, and there will not be a dog to move his tongue from the Rocky Mountains to the uttermost parts of the earth, but all be in subjection to the kingdom of Christ; all must become subject to her laws; and the great nations of the earth—mighty nations, not a few, ere long will come up to Zion, to seek wisdom and knowledge from the counsellors in Zion. They will read her laws, and say, "Our laws are as nothing, our wisdom as foolishness, our words like the low that is exposed to the devouring flame; we are broken asunder, torn into fragments, and ready to crush under our own weight; but your laws, government, and officers, are all good, righteous, just, and true; surely the God of