

They could not, but in the breaking of bread the vision of their minds was opened. This was necessary in order to constitute safe witnesses, and they returned to Jerusalem and told the brethren what they had seen.

When Jesus came and ate fish broiled upon the coals, and told his disciples to cast the net on the other side of the ship, which they did and got it so full that they could hardly draw it to shore, would they have known that he was the Savior by the catching and hauling in a wonderful quantity of fish, or by anything else that they could have seen with their natural eyes? No, but when he came and ate the broiled fish and honey comb, he opened their eyes and they saw that he was present with them. He had been back to his Father, had ascended to heaven and again descended, and opened their minds that they might be special witnesses. This is necessary. Did all the disciples, in the days of the apostles, see the risen Jesus? No. Did all the disciples have visions? No, they did not. Do they now? No. I know the inquiry may arise, can a person be a real disciple without having visions? Yes, but that person cannot be a special witness to the doctrine he believes in.

What makes true disciples to a doctrine, to a religion, to a creed, or to a faith, no matter what it is which is subscribed to? To be faithful adherents to those articles of faith or doctrine taught makes them true disciples to that religion or doctrine. Then if we have the religion of the Savior we are entitled to the blessings precisely as they were anciently. Not that all had visions, not that all had dreams, not that all had the gift of tongues or a interpretation of tongues, but every man received according to his capacity and the blessing of the Giver. "Well," br. Brigham, "have you had visions?" Yes, I have. "Have you had revelations?" Yes, I have them all the time, I live constantly by the principle of revelation. I never received one iota of intelligence, from the letter A to what I now know, I mean that from the very start of my life to this time, I have never received one particle of intelligence only by revelation, no matter whether father or mother revealed it, or my sister, or neighbor.

No person receives knowledge only upon the principle of revelation, that is by having something revealed to them. "Do you have the revelations of the Lord Jesus Christ?" I will leave that for others to judge. If the Lord requires anything of this people, and speaks through me, I will tell them of it; but if he does not, still we all live by the principle of revelation. Who reveals? Every body around us; we learn of each other. I have something which you have not, and you have something which I have not; I reveal what I have to you, and you reveal what you have to me. I believe that we are revelators to each other. Are the heavens opened? Yes, to some at times, yet upon natural principles, upon the principle of natural philosophy. "Do you know the will and mind of the Lord?" Yes, concerning this people and concerning myself. "Do every one of my brethren and sisters know the will of the Lord?" Let me say to the Latter Day Saints, if they will take up their cross and follow the Lord Jesus Christ in the regeneration, many of them will receive more, know more, and have more of the spirit of revelation than they are aware of; but the revelations which I receive are all upon natural principles. I will give you one revelation which I had in Far West, and it was upon the same principle that it would be for me to have a revelation now, while I am talking to you. It was in the spring of 1838 before there was any disturbance in Far West, or in Davis County.

This people, thought I, are obnoxious to these Missourians, our religion they hate, our prophet they despise and would like to kill him; they are ignorant of the things of God; they have received the precepts of men and drank deep into them, and are so interwoven with their feelings that the true religion of heaven cannot abide in their minds. Therefore I saw upon natural principles, that we would be driven from there, but when I did not know; but still it was plain to me that we would have to leave the State, and that when we did leave it we would not go south, north or west, but east, back to the other States. That I saw upon natural principles, and I knew that those people were afraid of. I then saw that we would go north, as a church and people, and then to the west, and that when they went to Jackson co., they would go from the west to the east. Mark my words, write them down; this people, as a church and kingdom, will go from the west to the east. I can tell you more concerning what I saw upon natural principles; I saw that that this people would have to gain a foothold, a strength, power, influence and ability to walk by themselves and to take care of themselves, and power to contend with their enemies and overcome them, upon the same principle that the whites did when they first came to America and overcame the Indians. Many here do not know anything about the history of the early settling of America.

New Orleans was one of the first places settled by the Europeans, after North America was discovered. St. Louis was settled long before New York, and in that region you can find apple trees two feet through, standing among the oaks which are several feet in diameter. Did the first settlers stay there? No, they were either killed or had to leave lest they should be killed, with the exception of a few of the Spaniards who inter-married and lived with the Indians. The whites had to leave and go down the Mississippi river, and went round into Maine and Massachusetts, and when they reached there the Indians said, "you are welcome to this land," a region where they have thirteen months of winter during each year. I use that extravagant expression in order to convey an idea of the rigor of the climate; but you talk about hard winters and snows here; in comparison many of you know but little about them.

I can pick up scores of Yankees here who have lived in countries where they could have fine orchards and live like nabobs, and yet in the winter season often ride in their sleighs over fences five feet high. I have rode over snow in the eastern states when it was fifteen feet deep. To return to the subject; I said upon natural principles that this people had to go to a country that the gentiles do not desire. I can tell you another thing, when you see any member of this community wishing to withdraw and go to where there is a beautiful country, where it is easy to live, let me tell you that that man will apostatize, or be driven away from his favorite locality.—Write that down—bro. George as the word of the Almighty.

I have died after deed of land for which I did not get a cent when I was obliged to leave it. I also built many houses in the states, they are there now, for ought I know; they will fall down some of these days, and I care not how quickly. This people can only gain strength upon the principle of fleeing to a country where the wicked will not live, and where they can gain strength enough to walk by themselves, and to go where they please. This is one of the truths of heaven.

Whenever you see persons from this place on their way to a milder climate, seeking a better home, they will apostatize or be driven from their loved asylum; you may set that down for a fact. I saw that this people would have to flee into the mountains, and into a climate and country that the gentiles would not desire. If we are not in such a place, I do not know where we will find one more undesirable than this. Do the saints delight in this locality? No, it is repugnant to their feelings, if they could have their choice. Did I come here by choice, or was it not because I had to come? I like this country, and if it is not bare enough, cold and disagreeable enough to those who wish to live in ease, we will find another location a little farther off. When we came here we were one thousand miles from everybody. Are you afraid of the gentiles coming here? Should we all move from this city and give the gentiles liberty to occupy our houses, our farms, &c., in five years you would not find them here; they could not live here, for this is not a place that would suit them. If this is not the place for us to dwell, it is not to be found in Texas, in California, nor in old or new Mexico. "Where is it then?" That is not for me nor you to inquire about, but it will not be in any of those places. If we are not now in the right place, the Lord will lead us to where we can gather up our strength, and multiply and sanctify ourselves, so that we can go forth and serve the Lord with clean hands and pure hearts.

I will now tell you a little more about the witnesses; I have strayed some from that point, but I never bind myself while I am with the brethren. If I were preaching abroad in the world I should feel myself somewhat obliged, through custom, to adhere to the wishes and feelings of the people in regard to pursuing the thread of any given subject, but here I feel as free as air. You have gathered the idea from me that it is not the miracles that are performed before a person's eyes that convince him that one is of God, or of the devil; yet if the Lord designs that a person should heal the sick, that individual can do so, but is that to convince the wicked that the operator is sent of God? No, it is a blessing on the saints, and the wicked have nothing to with it, they have no business to hear of it; that is for the saints, it is especially for their benefit and theirs alone.—What should the wicked hear? They should hear a man testify that Joseph Smith was and is a prophet of God, that he was a good man, and that he did plant and establish the kingdom of God on the earth, and we know it. "How shall I know?" says one. By obeying the commandments given to you. The Lord has said, go into the waters of baptism and be baptized for the remission of your sins, and you shall receive a witness that I am telling you the truth. How? By baptism and the laying on of hands, alone? No. By seeing the sick healed? No, but by the spirit that shall come upon you through obedience, which will make you feel like little children, and cause you to delight in doing good, to love your Father in heaven and the society of the righteous. Have you malice and wrath then? No, it is taken from you, and you feel like the child in its mother's lap. You will feel kind to your children, to your brothers and sisters, to your parents and neighbors, and to all around you; you will feel a glow as of fire burning within you. And if you open your mouths to talk you will declare ideas which you did not formerly think of; they will flow into your mind, even such as you have not thought of for years. The scriptures will be opened to you, and you will see how clear and reasonable everything is which this or that elder teaches you. Your hearts will be comforted, you can lie down and sleep in peace, and wake up with feelings as pleasant as the breezes of summer. This is a witness to you. You ask the Lord to heal you, or your sick child, and if he is disposed to do it he will, and if not it is all right. If he is disposed to open the heavens and give us a visit from an angel, it is all right.—If he is disposed to reveal to us by natural philosophy what is going to take place, that is right. If he is disposed to show us by vision where this people are going and when, all right, and it is right if he withholds that information.

If by the whispering of a small, still voice, he dictates you to do this or that, showing you which is right and which is wrong, it is all right, and it is right to acknowledge the hand of the Lord in his so doing.

But if you had faith to go out to the graveyard and raise up scores of the dead, that alone would not make you Latter Day Saints, neither if the visions of your minds were opened so as to see the finger of God. What will? Keeping the commandments of the Lord, to walk humbly before your God, and before one another, to cease to do evil and learn to do well, and to live by every word that proceeds from the mouth of

God; then you are a Latter Day Saint, whether you have visions or not.

You may be tried and cast down, and be inclined to say that the Lord has not revealed this or that to you, but that has nothing to do with me or you. I do not desire to dictate the Lord in that matter; all I have to do is to concern myself with the things he requires of me, for it is his right to pursue his own way, and take his own time and course in dealing with me. Can you gain a victory? You can.

As I have told you, your spirit is continually warring with the flesh; your spirit dictates one way, your flesh suggests another, and this brings on the combat. What are you to do? You must bring the hands, the elbows, the feet, the tongue and all the organs of speech, and every power of the body into subjection.

You must say that you will not swear, nor say or do anything which is wrong. An elder was cut off from the church here last Sunday for swearing. What do I think of it? Time and time again I have requested the High Priests and Seventies to cut off such members of their several quorums as will break the Sabbath, and take the name of God in vain. I say sever them from the tree, for these loose and wicked characters hurt the tree. They are like dry limbs, and have become so decayed, that the moisture leaks through them, and seeks its way into the heart of the tree, and, by and bye, if we do not cut away such branches the tree itself will die.

I often think that the High Priests and Seventies dare not walk up strictly to this duty, and I am disposed at times to imagine that some of the presidents of those quorums are guilty of such things themselves.

Bring the names of such men to this stand and I will cut them off, if no other person will, and ask no odds of the quorum, and you will go in with me. Bring the names of men who take the name of God in vain and do wrong in any way, and I will not ask for a high council or bishop's court to deliberate on their case; I will sever them from the tree of life, and ask them what they are going to do about it. They will wither and die.

You may try to make dead limbs grow on the tree, but such a practice is a detriment to the bearing of good fruit.

I want to talk a little more about the witnesses. I am a witness of what? I have told it here and in Nauvoo. I know what I am a witness of, and I know my apostleship. I am a witness that Joseph Smith was a prophet of God. What an uproar it would make in the Christian world to say, I am an apostle of Joseph. Write it down, and write it back to your friends in the east, that I am an apostle of Joseph Smith. He was a man of God and had the revelations of Jesus Christ, and the words of Jesus Christ to the people. He did build and establish the kingdom of God on earth, and through him the Lord Almighty again restored the priesthood to the children of men.

Brethren, I am a witness of that; not by my laying hands on the sick and they being healed, nor by the revelations which are given of him in the bible, but by receiving the same Spirit and witness which the ancients received, by the visions of the heavens being opened to my mind, by my understanding that which is revealed in the Book of Mormon, and that which Joseph revealed as comprised in the Book of Doctrine and Covenants.

I am a witness that those are the revelations of the Lord through Joseph Smith, in this the last dispensation for the gathering of the people; and all who reject my testimony will go to hell, so sure as there is one, no matter whether it be hot or cold; they will incur the displeasure of the Father and of the Son.

I am a witness of this; and all who will hear the voice of the servants of God, pay attention to what they say and obey the commandments given to the people, shall receive a testimony and know that we tell them the truth, that Joseph is a prophet of God, and did actually finish the work which the Lord gave him to do, sealed his testimony with his blood, and has gone to dwell in the world of spirits, until he gets his body. All will have to acknowledge that this is true.

There are many other things that might be noticed, and much more might be said upon this subject. I have merely hinted at the witness, at the privileges, blessings, and duties of the saints, and at what makes a saint, but I feel as though I had talked long enough, or as much as I should to-day. I have a bad cold, and could cough as well as the rest of you, but I have been enabled to refrain from coughing since I have been here, and during the brief time I have occupied while addressing you this morning.

I hope and trust that we will order our lives so as to be worthy of the blessings promised to us, and live to the glory of God, that we may have a glorious resurrection and enjoy each other's society in the kingdom of our God. This is our constant prayer concerning you, in the name of Jesus Christ. Amen.

Taking the Census.

In the city of —, in the State of New York, the following occurred between a census marshal and one of the back street citizens, who kept a small boarding house:—

"Good morning, madam. Is the head of the family at home?"

"Yes, sir, I am at home."

"Hav'n't you a husband?"

"Yes, but he is not the head of the family, I'll have you to know."

"How many persons are there in your family?"

"Why, bless me, sir, what is that to you? you are mighty inquisitive, I think."

"I am the man that takes the census."

"Well, I think if you were a man in your senses, you would not ask such questions."

"The law makes it my business."

"The law!—what has the law to do with my household matters?"

"Congress makes the laws, ma'am."

"Congress is fools, and you're another."

"Well, if you do not want to subject yourself to its penalties, you will answer my questions as I ask them."

"Well, bless me, sir, what is it you want to know?"

"I wish to know how many persons there are in your family?"

"Well, there is I and my husband and Mr. Jenkins, and his wife, and two little girls, Peter, John, and Jowler."

"Jowler; who is he?"

"Why, who should he be, but the old house dog?"

"Persons, I said."

"Well, there is not a more personable dog in the whole country."

"But it is the two-legged beings I mean."

"Ah, it is the two-legged beings is it? Well, there is 8 ducks, 14 hens, and—"

"I do not wish to know the number of your hens."

"But did you not say the two-legged beings?"

"True, but I did not mean the fowls; it is the two-legged beings that talk, I mean."

"Ah, well, there is the old gobbler, the poll parrot, and if you would wait a week or two, there will be a snarl of young'uns, for the old hen turkey is setting on a host of eggs."

"Madam, it is the human folks that I mean. I wish to know how many males there is in your family."

"Well, there is I and my husband, Mr. Jenkins and his wife."

"Males, I said, not females."

"Well, if you do not like the *fe*, you can leave it off."

"How many male persons is there in your family?"

"Well, there is I and my husband—"

"As you count yourself amongst the males, I dare say you wear the breeches."

"Well, what if I do? Is that any business to you? Mind your own business, Mr. Hippergriff."

"True, madam, I did but speak. How many males are there in the family under 10 years of age?"

"None."

"How many between 10 and 20?"

"None but Peter and John, and John run away last week."

"How many between 20 and 30?"

"None but Mr. Jenkins and his wife."

"How many between 30 and 40?"

"None."

"How many between 40 and 50?"

"None but husband; he be 52 in June."

"How many between 50 and 60?"

"None but the school-master and the wooden-headed man that is boarding here."

"Wooden-headed man!—if he has a wooden head, he must be a profitable boarder."

"Ah, you are mistaken there; he eats like a leather Juggernaut."

"How many between 60 and 70?"

"None."

"Any between 70 and 100?"

"None but grandfather Gralin, and he will be 102 come August, if he lives that long, and I dare say he will, for he has got the dry wilt, and they say such folks never die."

"Is there any colored persons belongs to the family?"

"None but Dinah the black girl and my daughter Sal; she has run out in the sun till she is black as any Indian."

"Is there any deaf and dumb persons belonging to the family?"

"Dumb—there is none but the wooden-headed man; he never speaks unless he is spoken to."

"Any deaf persons?"

"None but my husband, and he is not so deaf as he pretends to be. If any body asks him to take a drink of rum, he can hear a whisper; but if I ask him to feed the chickens or tend the griddle, he is as deaf as a horse block."

"Is there any manufactures carried on here?"

"Why, lor' bless me! what would you give to know?"

"I will give you the name of being the most pleasant and communicative woman I have met this last two hours."

"Well, you are such a 'quisitive little man, I must tell you there are none but turnip passages and tow cloth."

"Turnip passages?"

"Yes, we take the turnips and cut them up and mix in a little red cloth, just enough to give them the color, and stuff them into shapes inwards, and they make the prettiest, delicatest links you ever saw; they fetch the highest price in the market."

"Indeed; good morning, madam (starting for the door); 'Oh, stop, don't you want to know something more—what we are a-going to have for dinner, or how many red ants there is in the sugar bowl, or how many—"

"Nothing more; nothing more; good by, madam.—[Ex.]

AUTHORITY.—Engage the people by their affections—convince their reason—and they will be loyal from the only principle that can make loyalty sincere, vigorous, or rational—a conviction that it is their truest interest, and that their government is for their good. Constraint is the natural parent of resistance; and a pregnant proof that reason is not on the side of those who use it. You must all remember Lucian's pleasant story:—Jupiter and a countryman were walking together, conversing with great freedom and familiarity on the subject of heaven and earth. The countryman listened with attention and acquiescence while Jupiter strove only to convince him, but happening to hint a doubt, Jupiter turned hastily round and threatened him with his thunder. "Ah! ah!" said the countryman "now, Jupiter, I know that you are wrong; you are always wrong when you appeal to your thunder."—[Erskine.]