

I will say to you with regard to the kingdom of God on the earth—Here is the Church of Jesus Christ of Latter-day Saints, organized with its rules, regulations and degrees, with the quorums of the Holy Priesthood, from the First Presidency to the teachers and deacons; here we are, an organization. God called upon Joseph, he called upon Oliver Cowdery, then others were called through Joseph, the church was organized, he with his two counselors comprised the First Presidency. In a few years the Quorum of the Twelve was organized, the High Council was organized, the High Priests' quorum was organized, the Seventies' quorums were organized, and the Priests' quorum, the Teachers' quorum and the Deacons'. This is what we are in the habit of calling the kingdom of God. But there are further organizations. The Prophet gave a full and complete organization to this kingdom the Spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people; it is the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall be suitable and that shall apply themselves to the Church of Jesus Christ of Latter-day Saints; that will apply themselves to the mother church, "the holy Catholic church;" they will commend themselves to every Protestant church upon the earth; they will commend themselves to every class of infidels, and will throw their protecting arms around the whole human family, protecting them in their rights. If they wish to worship a white dog, they will have the privilege; if they wish to worship the sun they will have the privilege; if they wish to worship a man they will have the privilege, and if they wish to worship the "unknown God" they will have the privilege. This kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights—every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation.

Can you understand me? This Church of Jesus Christ of Latter-day Saints is organized for the building up of this church alone; it is not for the building up of Catholicism, it is not for promoting any or all of the dissentients from the Mother Church, it is alone for the Church of Jesus Christ of Latter-day Saints and for no other body of people. When we organize according to these laws and ordinances we make this people one, but we do not bring in the Methodists, Presbyterians or Calvinists, they are independent of themselves. But the kingdom of God, when it is established and bears rule, will defend the Methodists in their rights just as much as Latter-day Saints, but it will not allow them to infringe upon the rights of their neighbors; this will be prohibited. These sects may want to afflict the Saints just as now; they may want to persecute each other just as they now do; they may want to bring everybody to their standard just as they do now. But the kingdom of God, when it is set up upon the earth, will be after the pattern of heaven, and will compel no man nor woman to go contrary to his or her conscience. They would compel us to go contrary to our consciences, wouldn't they? I recollect when there were but few Methodists, when they were poor, and when there was scarcely a college-bred minister on the continent of America in the Methodist Church. I recollect them in their infancy, but what would they do now? Then they were persecuted, and thought they bore a great deal for Christ's sake. Perhaps they did.

Now I want to give you these few words—the kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this?

A few words upon the organization of this united order. We regret that we are not in a capacity to make our own laws pertaining to our domestic affairs as we choose; if we were in a state capacity we could do so. The legislature could then pass laws by which we would have the right to deed our property to the church, to the Trustee in Trust, if we chose, or in any other way the people would like to deed their property to God and his kingdom. But we can not do this now, we are not a State. We are in the capacity of servants now, where we have to bow to the whims and caprices of the ignorant, and to the prejudice of wilful, ignorant sectarianism; consequently we are under the necessity of getting up our constitution or the articles of our association so that they will agree with existing statutes and be legal, that we can carry on business as we wish without being infringed upon or molested by anybody.

Some have complained, and say—"This does not incorporate the whole, we want articles of agreement under which we can give all that we have got." Let me say to you that our articles of confederation, agreement or association will allow us to deed every particle of property that we have got to this co-operative institution—our houses, farms, sheep, cattle, horses, our labor, our railroad stock, bank stock, factories, and everything that we have we can deed to the trustees of this association. Whatever you have here in Lehi that you wish to deed over to those you have selected to be a board of trustees you can deed to them to take the supervision of it, and then you will put it out of the hands perhaps of unruly froward children and spendthrifts, and do good by so doing. And if you can put in every particle of your property, and have this governed and controlled by the best men you have

here, why not do this just as well as to deed it to George A. Smith, the Trustee in Trust? Does not this answer every purpose? It does. Look at the reason of it if you wish to. If it is the word and the wish and the will of the organization here to deed only part of the property, I expect they will take the liberty of doing so; but this would not suit me. If I had property here in this place I should wish to deed every particle of it to this association. I wish to deed every particle of my property in Provo, just as quick as there is an opportunity, and have it done in a way that it will be beneficial to the people. I am laboring under a certain embarrassment and so are many others, with regard to deeding property, and that is to find men who know what to do with property when it is in their hands. I will relate a circumstance here, which I related to some of the brethren the other day. There was a very excellent good man in this church who found it very hard to get along with his large family. He received a very fine present, for which he was very thankful to the donor; but after it was given to him, he said he did not know what to do with the elephant now that he had got it. He called his present an "elephant" on his hands; he could not plow with him, he could not ride him to meeting, he could not harness him to a carriage, and in fact he could not do anything with him, the "elephant" was too large for him to handle. When this factory at Provo can go into the hands of men who know what to do with it, it will go; when my factory in Salt Lake County can go into the hands of men who know what to do with it, it will go. There is my beloved brother James W. Cummings, who has worked my factory ten or twelve years; he counts himself A No. 1 in all financial business. I have offered the factory to him and his workmen on the co-operative system, in the order that we wish to adopt. I said to him—"Take it and manage it, you are well come." Said he—"If I only had plenty of money to furnish it I suppose I could do it." Have not I furnished it without money? Yes, I had not the first sixpence to begin with. I furnished my factories, and I have built what I have built without asking how much they cost, or where I was to get the money to do it. When we find somebody that knows what to do with property, somebody who knows how to handle the "elephant," we will give them charge of it. If I had him I would make the "elephant" get down on his knees to me and keep him there until I allowed him to get up, and then teach him to get up with his burden on his back, and carry it where I said. As quick as we can find men who know what to do with the "elephants" we will put the "elephants" into their hands; but here, as elsewhere, you will find, in all these business transactions, that the greatest difficulty will be to find men who know what to do with money or means when they have it. Can you understand this? I want to say to you who have a little money, a farm or other property, seek first to know where God wants you to put that property. That is the word of the Lord to you. Hearken and hear it, men and women, seek to know where God wants you to put it, and if it is into a factory where you will not get a farthing for it for ten years, put it there, and the Lord will bring out more means to you in the end than if you let it out at twenty-four per cent. You will make by it. "How do you know, Brother Brigham?" I know by my own experience; my character and my life have shown that from the first time I had fifty cents after I came into the Church my first desire was to know what to do with it. In the days of Joseph where we lived and worked, it was harder then to get fifty cents than it is for a poor man to get a hundred dollars now, but if Joseph came along, and said—"Brigham, have you got fifty cents?" "Yes, I have." "I want it." "You can have it always and forever." If it was a hundred dollars, or two hundred dollars, he had it, and had it freely, and I never asked for it again. And if ever I could work at home and get fifty cents in money to buy a little molasses for my family to sop their Johnny cake in, if Joseph wanted it he always had it, and I got rich by it, and I can say so of all who take the same course; while the covetous, those who are striving continually to build themselves up in the things of this life, will be poor indeed; they will be poor in spirit and poor in heavenly things, and when they get to hell they will not be worth a d—n.

You have heard me say, a great many times, that there is not that man or woman in this church, and there never was and never will be, who turn up their noses at the counsel that is given them from the First Presidency, but who, unless they repent of and refrain from such conduct, will eventually go out of the church and go to hell, every one of them; and I expect one thing will be true that Joseph said when living. A gentleman came to see him and asked him a great many questions, and among the rest he said—"I suppose you calculate that you are just right, and that you 'Mormons' are all going to be saved and everybody else will be damned." Said Joseph—"Sir, I will tell you this one thing, all the rest of the world will be damned, and I expect that most of the 'Mormons' will be unless they do better than they have done." The man did not stop for an explanation. What Joseph meant by being damned was that people will go into the spirit world without the priesthood, and consequently they are under the power of Satan, and will have to be redeemed, or else they will be forever under his power. That is all there is about that.

Now Latter-day Saints, I want to say this to you, when a man lifts his heel against the counsel that we give him, I know that man will apostatize, just as sure as he is a living being, unless he repents and refrains from such conduct. Brother George A. Smith has been reading a little out of the revelation concerning celestial marriage, and I want to say to my sisters that if you lift your heels

against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she—"Joseph, you promised me that revelation, and if you are a man of your word you will give it to me." Joseph took it from his pocket and said—"Take it." She went to the fire-place and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her.

You sisters may say that plural marriage is very hard for you to bear. It is no such thing. A man or woman who would not spend his or her life in building up the kingdom of God on the earth, without a companion, and travel and preach, valise in hand, is not worthy of God or his kingdom, and they never will be crowned, they cannot be crowned; the sacrifice must be complete. If it is the duty of a husband to take a wife, take her. But it is not the privilege of a woman to dictate the husband, and tell who or how many he shall take, or what he shall do with them when he gets them, but it is the duty of the woman to submit cheerfully. Says she—"My husband does not know how to conduct himself, he lacks wisdom, he does not know how to treat two wives and be just." That all may be true, but it is not her prerogative to correct the evil, she must bear that, and the woman that bears wrong—and any number of them do in this order—patiently, will be crowned with a man far above her husband; and the man that is not worthy, and who does not prove himself worthy before God, his wife or wives will be taken from him and given to another, so the women need not worry. It is the man who has need to worry and watch himself, and see that he does right. Where is the man who has wives and all of them think he is doing just right to them? I do not know such a man, I know it is not your humble servant. If I would only be dictated by women I should make a hell of it; but I cannot be, I can humor them and treat them kindly, but I tell them I shall do just what I know to be right, and they may help themselves the best they can. I do not say that in so many words, but that is what I mean and I let them act it out.

It is time to close this meeting. I say to the brethren and sisters, peace be with you and may God bless you. If you walk humbly before him so as to enjoy his spirit, it will lead into all truth. I have one little sermon to the bishops, Bishop Young and all the rest of them, and to the elders. I want to see a pattern set for this holy order, and I give to each one of them a mission to go and call together five, ten, twenty or fifty families, and organize a complete organization and show the rest of us how to live.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, AUG. 23.

The Tooele Election Case.—On the assembling of the Third District Court, in chambers, at ten o'clock this morning, Judge McKean made the following ruling and order—

"Territory of Utah,
Third District Court.

"Lawrence A. Brown,
vs.
Thomas Atkin,
Treasurer of Tooele County.

"After hearing the proofs of the respective parties herein, in pursuance of an order for trial, made and filed on the 24th day of August, 1874, and after hearing Mr. Hagan, of counsel for the plaintiff, and Mr. Sutherland, of counsel for the defendant, the following conclusions of fact are found, to wit—

"1. That on the 17th day of Aug., 1874, the defendant was, and he still is, the acting treasurer of Tooele County; that on the said 17th day of August, the plaintiff called upon the defendant, at the office of the latter in said county and then and there exhibited to the defendant a commission, bearing date on the 14th day of August, 1874, signed by the Governor and attested by the Secretary, and impressed with the seal of said Territory, and such commission recited the facts—'That whereas, Lawrence A. Brown was, on the 3d day of Aug., 1874, duly elected Probate Judge within and for the County of Tooele, in the Territory of Utah, and he having duly qualified as such, as appears by the proper evidence on file in the office of the Secretary of the Territory; Therefore I, George L. Woods, Governor of said Territory, do hereby commission him a Probate Judge for said County in said Territory,' etc., and that the defendant then took and examined the said commission,

"2. That then and there, to wit, at Tooele aforesaid, on the 17th day of August, 1874, and after said exhibition of said commission, the plaintiff presented to the defendant, as Treasurer of said County, a bond for the faithful discharge of his official duties, in the penal sum of five thousand dollars, with two sufficient sureties, to wit, Horace Bliss and Edward W. Jones, who then were and still are residents of the said County, and worth the sum for which they became liable, to wit, the sum of five thousand dollars, over and above all their debts and liabilities, in property not exempt from execution, which facts were verified by each of said sureties, by affidavits attached to said bond; that the plaintiff thereupon demanded of the defendant that the latter approve and file said bond; that defendant refused to approve or file the same, assigning as his reason for such refusal, the alleged fact that the election of plaintiff to said office of Probate Judge would be contested; that the said bond was left with the defendant by the plaintiff; and that the said Horace Bliss and Edward W. Jones were then and now are and each of them then was and now is worth more than the sum of twelve thousand dollars, over and above all his debts and liabilities, in property not exempt from execution; that the defendant afterwards made some inquiry in relation to the pecuniary responsibility of the said sureties, but there is nothing to show that either they or the plaintiff had any notice or knowledge of such inquiry, nor does it appear that any evidence was taken therein.

"The conclusions of law herein are as follows:

"The commission exhibited by the plaintiff to the defendant, was sufficient evidence to the latter of the right of the former to the office of Probate Judge, and of his right to give a bond for the faithful performance of the duties thereof.

"The supposed or real fact that the plaintiff's right to said office of Probate Judge might or would be contested was a fact with which the defendant had nothing to do. It was no reason why the bond of the man who bore the commission should not be approved and filed.

"The inquiry in relation to the pecuniary responsibility of the sureties, made by the defendant after he had rejected the bond, was not so conducted as to justify him in continuing to reject it.

"The authority of the Treasurer in approving and filing bonds, must be exercised reasonably and not capriciously. He cannot be permitted, arbitrarily and for partisan purposes, to keep a man duly commissioned out of his office.

"The bond presented by the plaintiff to the defendant answered the requirement of the statute, and was rejected by the defendant without good cause.

"When the alternative writ of mandamus was issued herein, the plaintiff had a good cause of action against the defendant. The alleged fact that since then the selectmen have increased the penal sum of the bond of the Probate Judge of Tooele County, cannot have a retroactive effect and defeat that cause of action. The defendant cannot now avail himself of that fact, as a justification of a wrong done before the fact existed. If such has been the action of the selectmen, the legal effect thereof will be decided when the question is properly raised. It has no pertinency in this case. Five thousand dollars was the sum provided by the statute and stated in the bond, and the treasurer had no right to wait for the selectmen to increase the amount, a thing which the selectmen were not bound to do.

"The defendant has not shown good cause for refusing and neglecting to approve and file the bond in question; and the plaintiff should have judgment against the defendant for the peremptory writ of mandamus, with four hundred dollars damages, besides his taxable costs. It is ordered accordingly.

"Dated August 28, 1874.

"JAS. B. MCKEAN, Judge."

After the reading of the foregoing, by the Court, Mr. Sutherland, for the defendant, gave notice of an appeal to the Supreme Court of the Territory, pending decision in which Court he asked for a stay of proceedings in the case.

The Judge intimated that he would prefer not to hear arguments of counsel then, but was inclined

rather for Mr. Sutherland to submit the necessary papers to him and he would decide the question as to the granting of a stay of proceedings after a careful perusal of the statutes.

Mr. Sutherland desired that the matter should not be decided by his honor without his being heard.

Judge McKean said if the law positively required him to grant a stay, pending an appeal, of course he would do so, but he did not intend to decide that in way without being positive as to the law, as in view of the statute relating to Probate Judges, which requires that they shall hold office for two years, or until their successors are elected and qualified, if he granted the stay of proceedings; he would virtually order that the plaintiff should not hold the office of Probate Judge of Tooele County, for were the case carried to the court of last resort, his term of office would in all probability have expired before a decision could be reached.

Finally the Court gave counsel the privilege of arguing for and against the motion for a stay of proceedings, each argument to occupy twenty minutes in delivery.

A Sad Affair.—A few days ago we stated in the NEWS that Daniel H. Midgley, a nine year old son of Brother and Sister Midgley, of the 12th Ward, had his arm trod upon by a horse. At the time of the accident there were no particular apprehensions of any very serious or at least fatal consequences resulting, and the little fellow was out in a carriage yesterday with his mother. Last night, however, he gave indications of being in a very precarious condition, the fact of the matter being that mortification in the injured arm had set in, which extended to his body, causing his death at about half-past seven o'clock this morning.

In common with other and numerous friends of Brother and Sister Midgley, we extend to them our heartfelt sympathy in their bereavement.

Military.—Last evening General John E. Smith, the new Camp Douglas Commandant, and a portion of his troops, the Fourteenth Infantry, arrived in this City. They were met at the railroad depot by General Morrow and the other Camp officers, as well as a number of private citizens, personal friends and acquaintances of General Smith, who was heartily welcomed once more to Utah. The troops at once proceeded to the post, preceded by the regimental band, which made the air resound with lively airs while they were on the march.

General Smith and wife and several officers of the Fourteenth and their wives went to the Walker House, where they will probably remain till Sunday, at which time it is expected that General Morrow and the portion of his command at Camp Douglas will leave for their newly appointed stations in Wyoming Territory.

Suicide on Commercial Street.—This morning it was discovered that a man named Gilbert F. Morris, occupying a room in Commercial Street, over the workshop of Mr. W. J. Hooper, had taken morphine with a view to committing suicide. Dr. S. B. Young was immediately sent for, and on his arrival did all that could be done to resuscitate the unfortunate man, but without effect. He breathed his last at half-past twelve o'clock.

It appears that the deceased had been in a very sickly condition for a long time, having been a great sufferer from an asthmatical disease, and had several times threatened to commit self-destruction. Only a few days ago he had purchased a bottle of morphine, for the evident purpose of carrying out that intention, but his friends succeeded in getting it away from him. Subsequently he purchased another bottle of the same stuff, and, from its appearance when found, he had evidently taken about thirty grains.

Gilbert F. Morris had been in the Territory a year or two, was formerly of Aurora, Illinois, was about 42 years of age, and a brother-in-law, named Case, and a sister of his, are now living at Waverly, Iowa. On account of his sickly condition of health Mr. Morris was somewhat reduced in circumstances, all of which tended to render him mentally despondent.

Coroner George J. Taylor and a jury held an inquest over the body this afternoon.