

paring themselves for the redemption of Zion. Their hearts are set upon the foolish things of this world, they are grasping after riches to aggrandize themselves.

This is plain preaching, and perhaps some of you will not like it. I can not help it, these are the things that present themselves before my mind. There must be a reformation, there will be a reformation among this people, for God will not cast off this kingdom and this people, but he will plead with the strong ones of Zion, he will plead with this people, he will plead with those in high places, he will plead with the priesthood of this church, until Zion shall become clean before him. I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. They have strayed so far that to get a people who would conform to heavenly laws it may be needful to lead some from the midst of this people and commence anew somewhere in the regions round about in these mountains. Ask this people if they are willing to abide by the law of God, and how would they vote? The hands of every one would be up almost without exception, but when it comes to the very point, when consecration in part might be required at their hands, that is the time to prove them and to see whether they would or would not be obedient. "Oh, I have such a fine house, and such a fine carriage and horses, such an abundance of merchandise and good things. It has taken me years and years to get these things, and it is hard to give one half, three-fourths or nine-tenths of them to establish another order of things, and I rather think I had better keep on the background, and see how the order flourishes. Let others try it first, and if they get on very well and become wealthy, then perhaps I will venture to give a little of my property." These are the feelings that exist in the hearts of some individuals among the Latter-day Saints, but they have got to be rooted out, or those who give way to them will lose the Spirit of the Lord.

I do not know how many will stand up and obey the law of the Lord unto the sacrifice of all their earthly goods, or how long it will be before people will be called upon to make this sacrifice. I do not know how long it will be before this people are brought to the trying point to see who is and who is not for the Lord; but I would advise the Latter-day Saints to prepare for this; for it may come sooner than some of you expect. If the Lord should undertake to bring about an order of things different from that which now exists, and establish it not exactly in the midst of this people, but in some place where they can commence anew, I hope the people will begin to pray to the Lord, reckon up with themselves and examine their own hearts, and see whether they are willing and prepared, if called upon, to place all that they have, or as much as they are required in that order of things and carry it out.

When we go back to Jackson county we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions, but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens.

In order to bring about this who knows how many chastisements God may yet have to pour out upon the people calling themselves Latter-day Saints? I do not know. Sometimes I fear, when I read certain revelations contained in this book. In one of them the Lord says, "If this people will be obedient to all of my commandments they shall begin to prevail against their enemies from this very hour, and shall not cease to prevail until the kingdoms of this world shall become the kingdoms of our God and his Christ." That promise was given almost forty years ago. In the same paragraph it says—"Inasmuch as this people will not be obedient to my commandments and live by every word that I have spoken, I will visit them with sore afflictions, with pestilence, with plague, with

sword and with the flame of devouring fire." Is it not enough to make a person fear when God has spoken this concerning the Latter-day Saints? I do not know all things which await us. One thing I do know—that the righteous need not fear. The Book of Mormon is very express upon this subject. In the last chapter of the first book of Nephi, the Lord, through the prophet, speaks concerning the building up of Zion in the latter days on the earth. He says his people should be, as it were, in great straits, at certain times, but said the prophet, "The righteous need not fear, for I will preserve them, if it must needs be that I send down fire from heaven unto the destruction of their enemies." This will be fulfilled if necessary. Let the righteous among this people abide in their righteousness, and let them cleave unto the Lord their God; and if there are those among them who will not keep his commandments they will be cleansed out by the judgments of which I have spoken. But if the majority of this people will be faithful the Lord will preserve them from their enemies, from sword, pestilence and plague, and from every weapon that is lifted against them. God will shield us by his power, if we are to be led forth out of bondage as our fathers were led, at the first. This indicates that there may be bondage ahead and that the Latter-day Saints may see severe times, and that unless we keep the commandments of God we may be brought into circumstances that will cause our hearts to tremble within us, that is, those who are not upright before God. But if this people should be brought into bondage, as the Israelites were in ancient days, Zion must be led forth out of bondage, as Israel was at the first. In order to do this God has prophesied that he will raise up a man like unto Moses, who shall lead his people therefrom.

Whether that man is now in existence, or whether it is some one yet to be born; or whether it is our present leader who has led us forth into these valleys of the mountains, whether God will grant unto us the great blessing to have his life spared to lead forth his people like a Moses, we perhaps may not all know. He has done a great and wonderful work in leading forth this people into this land and building up these cities in this desert country; and I feel in my heart to say, Would to God that his life may be prolonged like Moses, in days of old, who, when he was eighty years old, was sent forth to redeem the people of Israel from bondage. God is not under the necessity of choosing a young man, he can make a man eighty years of age full of vigor, strength and health, and he may spare our present leader to lead this people on our return to Jackson County. But whether it be he or some other person, God will surely fulfill this promise.

This was given before our Prophet Joseph Smith was taken out of our midst. Many of us no doubt thought when that revelation was given that Joseph would be the man. I was in hopes it would be Joseph, for I had no idea that he was going to be slain, although I might have known from certain revelations that such would probably be the case, for the Lord had said unto him, before the rise of this church, that he would grant unto him eternal life even though he should be slain, which certainly was an indication that he might be slain. But we still were in hopes that he would live and that he would be the man who, like Moses, would lead this people from bondage. I do not know but he will yet. God's arm is not shortened that he cannot raise him up even from the tomb. We are living in the dispensation of the fullness of times, the dispensation of the resurrection, and there may be some who will wake from their tombs for certain purposes and to bring to pass certain transactions on the earth decreed by the Great Jehovah; and if the Lord sees proper to bring forth that man just before the winding up scene to lead forth the army of Israel, he will do so. And if he feels disposed to send him forth as a spiritual personage to lead the camp of Israel to the land of their inheritance, all right. But be this as it may, whether he is the man, whether President Young is the man, or whether the Lord shall hereafter raise up a man for that purpose, we do know that when that day comes the Lord will not only send his angels before the army of Israel, but his presence will also be there.

Do you suppose that the Lord will suffer any unclean thing to be in that army? Not at all, for his angels and he himself are to go before us. God will not dwell in the midst of a people who will not sanctify themselves before him. That is the reason why he withdrew his presence from ancient Israel. Moses sought diligently to sanctify that numerous people and to bring them into subjection to the law of God; he endeavored to teach them the higher gospel ordinances and law, which would have exalted them into the celestial kingdom of God, but he could not do it; they were a hardhearted, stiffnecked people and they would not give heed to his words or to the words of the Lord; and in the absence of Moses they made to themselves a golden calf and worshipped it as the God who brought them forth out of the land of Egypt. If we follow in the same track and make to ourselves golden gods, and heap up the treasures of the earth and worship and think more of them than of the laws of heaven, we may fall under the same example of unbelief and transgression, and under the same judgment that came upon ancient Israel. But Moses was not to blame, for he sought diligently to sanctify them, but when they transgressed time after time, God became so angry with them that he finally swore in his wrath that he would not go up in the midst of that people, lest he should break forth in his anger and fury and consume them in a moment. That was the way he felt towards them because of their sinfulness, and in order that they might not be consumed, but that a remnant might be spared, and that seed might be raised up to old father Abraham and to Isaac and to Jacob, he withdrew his presence from the midst of the camp of Israel. But he did not forsake them entirely. Said he, "Mine angel may go before you. You may have an angel and you may have Moses for a season, but I will not go with you." He swore that that people, in the wilderness, should not enter into his rest, which rest is the fullness of his glory.

It is to be hoped that there will be nothing of this kind among the armies of Israel in the latter days. We have the promise of the Almighty, and I hope that it will never be revoked, that "I say not unto you as I said to your fathers, my angel shall go before you, but not my presence, but I say unto you that my angel shall go before you and also my presence." In order for the presence of God to go with us we must retain the higher priesthood, for without that and the ordinances thereunto pertaining, no man can behold the face of God and live; therefore if we would retain this higher priesthood we must sanctify ourselves through obedience to the higher laws. If we do this, we can then claim the fulfillment of this promise which the Lord has made and which I have repeated, that his presence shall go with us.

I expect that when the Lord leads forth his people to build up the city of Zion his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. His presence was with the children of Israel as a cloud by day, and as the shining of a flaming fire by night. Though Israel were not worthy to enter the tabernacle and behold the personage of the Lord and to talk with him, yet Moses, not having forfeited that right, could enter into the tabernacle of the Lord while his glory rested upon it, and he could talk to the Lord face to face. Why? Because he held the higher priesthood and had been obedient to the higher law and had attended to the higher ordinances. He was not subjected to the law of carnal commandments, he had sanctified himself so that he could endure the presence of the Lord and not be consumed.

We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people, and when it arrives the mountains and the hills will be ready to break forth with a loud voice before the Lord's army, and the very trees of the field will wave to and fro by the power of God, and clap like hands. The everlasting hills will rejoice, and they will tremble before the presence of the Lord; and his people will go forth and build up Zion according to celestial law.

Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.

We shall in due time walk forth into Jackson County and build up the waste places of Zion. We shall erect in that county a beautiful city after the order and pattern that the Lord shall reveal, part of which has already been revealed. God intends to have a city built up that will never be destroyed nor overcome, but that will exist while eternity shall endure; and he will point out the pattern and show the order of architecture; he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that shall enter into the buildings, the nature of

the rock and precious stones that will adorn the gates and the walls of that city; for the gates will be open continually says the Prophet Isaiah, that men may bring in the force of the Gentiles.

The nature of the city of Zion is nowhere fully described. John the revelator has described in his 21st chapter, two cities coming down from God but of heaven. The first one is the New Jerusalem. That will come down on the land of Joseph. After John had seen that, one of the angels who had one of the vials of the seven last plagues came to him and said, "Come hither, John, and I will show you another city, that is that great city, the holy Jerusalem." He took him to the summit of a high mountain and showed him that great city descending from God out of heaven, and John describes that city, the height of its walls, the number of its gates, the names that are to be upon the gates, and a great many particulars in relation to that city are clearly revealed. But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." David also says, in speaking of this same city, "Out of Zion, the perfection of beauty, God hath shined." From these declarations we can at least believe that Zion will be a very beautiful city—"the perfection of beauty," whether it is constructed after the order of the old Jerusalem or not. Since it is to say that God by revelation will inspire his servants and will dictate to them the order of the buildings of that city—the number and width of the streets, the kind of houses, the character of the temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.

When the temple is built the sons of the two priesthoods, that is, those who are ordained to the priesthood of Melchizedec, that priesthood which is after the order of the Son of God, with all its appendages; and those who have been ordained to the priesthood of Aaron with all its appendages, the former called the sons of Moses, the latter the sons of Aaron, will enter into that temple in this generation, or in the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the priesthood in that temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, that they can stand in the presence of Jesus, and behold his face in the midst of that temple.

This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.

I intended to lay before you some things pertaining to the order of full consecration that will be observed when we get back to Jackson county, but time will not permit to enter into that now.

May God bless you, Amen.

Credit Mobilier.

THE WRETCHED CONCLUSION.

When the Poland Credit Mobilier report was published it was received by the country with disappointment and dissatisfaction, because it provided for no censure and no punishment for any of the guilty Congressmen, except the resolution for the expulsion of Messrs. Ames and Brooks. The country protested against the attempt to condone scandalous corruptions and enormous frauds upon the country developed in that report by the sacrifice of two "scape-goats." This expression sprang impulsively to the lips of every honorable man who had followed the evidence through the long catalogue of evasion, subterfuge, falsehood, and worse, to which the implicated parties were driven in the vain effort to hide their guilt. But the action of the House of Representatives yesterday falls short even of the disappointing report of the committee. Even the "scape-goats" were not sacrificed. Weak, partial, and inoperative resolutions of censure were passed, and this was the lame and impotent conclusion of a long inquiry, which disclosed every day how the Government had been plundered of scores of millions of dollars, through the direct agency of some members of Congress and the guilty connivance and participation of others.

It is a vain thing for Congress or anyone else to attempt to conceal the conspicuous features of the cor-

rupting transactions in which every one of the members who "bought" the Credit Mobilier stock was engaged. In the first place, Congress had voted twenty-seven millions of dollars to the Union Pacific railroad, together with a whole principality of land. Then this company was constantly and "continuously" interested in legislation before Congress, either to get favors, to free itself from its obligations, or to prevent other legislation compelling it to do its duty and holding it to accountability. There has been no Congress since 1867 where it was not interested in this way. The corrupting agent of this railroad company was the Credit Mobilier—it was the company under another name—a cunning device by which the managers of the railroad company could plunder the stockholders and rob the Government at the same time. The managers and manipulators of the two concerns are the same persons throughout, although they sometimes appear as railroad directors and at others as contractors. This company, composed of men who were then (and some of them now) members of Congress, appeared on the floor of the national House of Representatives in December, 1867, with budgets of Credit Mobilier stock to "sell" to the leading members. No money was needed to pay for this stock. The rich dividends of sixty and eighty per cent. paid for it in advance. There were two such dividends within a few months. This in itself was sufficient to warn off any honorable man. No man—certainly no corporation—goes about seeking buyers for a stock paying such princely profits, unless there is some sinister purpose in view. But there were two other reasons why the members approached by Ames and Durant should have repelled their advances. These profits were derived from a company that had been the recipients of millions of the public money; and there was legislation then pending in that month of December, 1867, in which that company was deeply interested. But notwithstanding these suspicious overtures of Ames, in virtually giving away thousands of dollars of profitable stock, and in spite of the knowledge of the relations of the Union Pacific to the Government, and also in spite of the pending legislation, which should have aroused the dormant sense of honor in every one of them, they took the stock and availed themselves of the profits.

Then came their mean trickery, false denials, shifts, evasions, and last following explanations of their explanations, every change in which showed more and more their own sense of their own culpability. There never was an instance in which men holding a public trust were more thoroughly covered with proof of malfeasance in office. The guilty knowledge of all these men was as visible as the plunder of the Government money was stupendous. And Congress punishes all this by passing its partial resolutions of censure, letting the guilty go free upon the false pretense of having no jurisdiction. This is so transparent a sham that it will command the belief of no one possessing the commonest intelligence. The majority of the House of Representatives, evading their plain duty in trying to wipe away the stain from their dishonored members, have fixed that stain upon the House itself, without removing it from the guilty they have tried to shield.—Philadelphia Ledger.

Some writers have asserted that the real New England is "Out West." Ireland having taken possession of Massachusetts, "Westward the bird of empire takes its flight."

MR. STEWART (the contumacious witness) has commenced to "rot in a Bastille," according to his desire, but there is so much of him and the weather is so cold and favorable to keeping meat, that it is doubtful if he decomposes thoroughly before Spring.—Washington Star.

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