

## GOD REMEMBERS ZION!

A Psalm for the Times of Reformation.

BY W. G. MILLS.

[Read before the Literary and Musical Assembly, Social Hall, G. S. L. City, Oct. 24; 1856.]

Praise the Lord, oh, ye Saints; that dwell amid the everlasting hills: receive the spirit of the strain ye who are scattered on the bosom of the earth; for the Lord remembers Zion.

Tho' He sits enthroned in majesty; in His glorious place in the heavens: and governs yon distant worlds that whirl in their orbits; yet He remembers Zion.

Tho' He holds this planet in the palm of His hand; and watches the many notions thereon: tho' all things are under His care; yet He remembers Zion.

He established His covenants with His servant Joseph; by sending to him His holy angels: He commanded him to gather His people from the ends of the earth; for He remembers Zion.

He sought to make them an intelligent and virtuous people; and gave them His revelations and covenants: He gave them gifts, blessings, and authority above all nations; for He remembers Zion.

But they rebelled off against His prophet Joseph; and rejected his counsels: so the Lord suffered them to be scourged by their enemies; for He remembers Zion.

The wicked plotted their hellish designs; and murdered Joseph, the anointed of the Lord: then He chose and ordained His servant Brigham; for He remembers Zion.

He led His people from a sickly and corrupt land, and brought them to these healthful vales: that He might make them independent and holy, and enjoy the privileges of His kingdom; for He remembers Zion.

He gave them here more fully His patriarchal order of marriage; as He did to Abraham, Isaac and Jacob: that a numerous and righteous posterity might be raised to His glory; for He remembers Zion.

He caused the sterile earth to bear abundantly; and blessed the labors of His industrious people: He made the idolatrous and gold-serving gentiles serve their purposes; for He remembers Zion.

The crickets came like a hungry army; to eat up their tender herbs and crops: but the Lord sent gulls from their distant habitations of the sea; for He remembers Zion.

He kept His people at peace; in the fastnesses of these mountains: He made them feel secure from their enemies; for He remembers Zion.

But the Saints forgot their God, and fell asleep; and only awoke for selfish and wicked purposes: they boasted of their greatness, and relied on past promises; all is peace, and God remembers Zion.

They forgot their covenants and endowments; and were not valiant to do good works: but God's servants watch over them and see their ways; for they remember Zion.

He sent the little grasshoppers like a flying and devouring army upon their fields; and they cut off their wheat and fruit: He sent the deep snows, and nipping frosts, which destroyed their cattle; for He remembers Zion.

Yet he left enough in the land; that they might live and consider Him: that they might see His hand of providence, and turn to Him; for He remembers Zion.

He blessed the parched land again, and drove away the devouring insects; for He loves His people: but they neglect His prophets' counsels: whom he hath ordained to remember Zion.

So He inspires His servants Brigham, Heber, and Jedediah; and gives them the sword of truth: and they command the people to reform from their evil and filthy ways; for He remembers Zion.

Repent, reform, and renew your covenants; is the cry of God to His people: let every quorum, and every Saint in the church obey the words; for He remembers Zion.

He will have a pure and holy people on this land; and make them obedient to His laws: they must have the Holy Ghost in their hearts to serve him; for He remembers Zion.

Humble yourselves, therefore, oh, ye Saints of the Lord; and come with contrite hearts before Him: that His servants may bless you in His name; for He remembers Zion.

Then will your praises be accepted of Him, and ye will grow in strength and power; until His enemies are subdued: and you will gain eternal lives, and full salvation from your Father; for He loves and remembers Zion.

## REMARKS

By President Heber C. Kimball, Tabernacle, Oct. 5, 1856.

[REPORTED BY GEO. D. WATT.]

There is a little matter of business I wish to lay before this congregation this morning, and I do not know of anything that will test the people only to lay before them their duty, which gives them a chance to step forward and act therein.

We have not as yet any durable location; we are merely probationers in this present state, and we shall always be so, until we attain a permanent exaltation by following in the footsteps of our God. He is our Father and our God, and his Son Jesus Christ is our Savior, and the Holy Ghost is to be our comforter and will comfort all those who will prepare their tabernacles as fit temples for him to dwell in.

When the Holy Ghost dwells in us it will enable us to discern between right and wrong, will show us things to come and bring things to our remembrance, and will make every one of this people prophets and prophetesses of God.

We have acknowledged br. Brigham to be our leader, and he holds the keys of the kingdom of heaven here on the earth. Whether people believe it or not, he is God's representative in the flesh, and is the mouth-piece of God unto us.

Br. Joseph Smith many a time said to br. Brigham and myself, and to others, that he was a representative of God to us, to teach and direct us and reprove the wrong doers. He has past behind the veil, but there never will a person in this dispensation enter into the celestial glory without his approbation.

Br. Brigham is br. Joseph's rightful successor, and he has his counselors, and together they are an earthly pattern of the divine order of government. Those men are God's agents, his servants, and are witnesses of your covenants, which you will have to fulfil. And what you do not do not fulfil in this year you will have to do in the next; and what are not then fulfilled will have to be in some future time.

Some people think that, because they have passed through a great many troubles, have been to the nations to preach the gospel, and have been robbed and plucked up several times, that will make an atonement for their sins. What you have passed through has nothing to do with atonement for sins. If you have sinned you have got to make an atonement for that sin, and the trials you have passed through in doing your duty are not the atonement. Trials are to test you, to prove whether you will do those things that are right. Some try to make out that their trials will answer as an atonement, but I tell you that they will not. If you commit sin there must be an atonement to satisfy the demands of justice, and then mercy claims you and saves you. But, as br. Grant has said, many of our old men think, because they were in the church in the first beginning, that they can now lay upon their oars, that is, that they can sit down in the ship and not use the oars any more. But God requires every man and woman to be faithful; and if they have sinned they have got to make an atonement for that sin, and your trials do not make that atonement.

God says that we shall be tried in all things, even as was Abraham of old. He was called upon to offer up his son, and was found willing to offer him up, but, as the sin was not sufficient to require the shedding of his son's blood, a lamb was provided, and its blood atoned for the sin that Abraham's son was to be offered up for, and saved the son.

If you are ever saved, you have got to take a course to draw near to the throne of God; and how can you draw near to the throne of God, except you draw near to those men who are placed as his representatives in the flesh? The same principles, the same order, the same priesthood, the same gifts and the same powers are instituted, established and organized in our day as they were in the days of Jesus, and all the reason that people do not see it is because of their traditions; the veil of darkness is over their minds, and they cannot see it.

With all the instructions that are given to you by br. Brigham, br. Heber and br. Jedediah, many of you will go home and find fault with them; and you will have your contentions and your animosities, when you should take a course to sustain their words, for you cannot sustain them without sustaining their words, nor can you serve God and slight their counsels. If you expect the favor of God, favor his servants and sustain them. This is plain doctrine, and you will find it so, and I am not ashamed to teach it to you.

When br. Brigham points out a course, it is for this people to rise up and go to and carry out his purposes with their might; and until that is done this kingdom never will prosper as it should, worlds without end.

Now I will come to the business, and tell you what is wanted. Our brethren and sisters are on the plains with their hand-carts, and there is snow on the ground, and many are barefooted and destitute of comfortable clothing, and we want some men and teams to fix up this day and be ready to start for them tomorrow. We want horse and mule teams, if they can be had; but if they cannot, we want ox teams.

We do not wish you to take out loads, though it will be well to put in a couple of hundred pounds or so of forage, grain, &c., to two span of mules or horses, or to two yoke of cattle, with a light wagon, and go speedily and take those people into your wagons and bring them here, doing as you would wish to be done by in the same circumstances.

Would not all of you, if you were out on the plains, say that if you were the good people in the valleys you would go out and help them in? Would you not all feel so? But you are not there, and you do not fully realize their feelings.

Now manifest your faith by your works. You will not, probably, have to go any further than Fort Bridger before you meet some of them, and you can go and return in a week, or may be in two weeks, and may be in twenty days.

'O dear,' says one, 'I have not got up my winter's wood.' Well, you will not get it up by staying here, but if you will help in those on the plains and do all other things that you are required to do, God will give us a summer all winter; and if you do not do so, he will give us winter all summer.

Our God can change the seasons and drive away the storms, the tempests and the snows, to favor this people, if they will do right; and if you wish to be favored of God, favor us and this people; favor your brethren, and do as you are told.

Br. Dan Jones has been talking to you about the clay in the hands of the potter. If you

get hold of a lump of clay that is snappish and wilful, and not willing that you should twist it into any shape or form, what is the use of working it? You throw it back into the mill and let it be ground again, and then take it out and make of it a vessel unto honor.

Perhaps some do not really believe that when a man is thrown back into the mill, or goes into the spirit world, that he ever will be redeemed, but he will, if he has not sinned against the Holy Ghost. He will be ground and worked up until he becomes passive, and then God, through his servants, will redeem him and make him a vessel unto honor.

A great many will go to hell, and the very men that are preaching to you now will visit you and offer you salvation, after you have laid there, perhaps, thousands of years, for you must stay in the mill until you are passive and obedient.

Jeremiah, at the command of God, went to the potter's house where the potter was molding clay, and when he went to turn it on the wheel it was refractory and rebellious; and he worked at it and sweat over it, but after all it was rebellious and fell down on the wheel.

What did he do then? He cut it off from the wheel and threw it back into the mill, and after he had ground it awhile he took it out and made of it a vessel unto honor; so of the same lump he made a vessel unto dishonor and one unto honor.

Did the potter make it dishonorable? No, the vessel made itself unto dishonor; and the next time it was pliable and passive, and the potter made of it a vessel unto honor, because it was honorable and submissive.

I wished to make these few remarks, because they touch upon things that are on my mind all the time. And if you wish to be Saints, for God's sake be Saints; and if you wish to be devils, be devils and get out of this place; and let those that will be Saints, be Saints; and let them commune together and carry out the purpose of God.

I would rather have three hundred men and women that are perfectly amenable to the authorities of this church than a numerous people that are rebellious; and I could do more to bring about the purposes of God, and do it ten times quicker, with a few faithful persons than with hosts of the wicked.

You know this, every one of you. I can accomplish more work with one man that is amenable to me, and will do as I tell him, than I can with twenty who are disobedient; so I can with one woman. I had rather have one woman that is humble, than twenty that are not; and she is more honor and glory and happiness and heaven to a man, than twenty disobedient ones.

You that have but one wife know this pretty well, but we who have scores know it better; we are further advanced in the experience of this life.

Now, brethren, what do you say? This is the word of the Lord to us, that we rise up and gather up our teams and start forthwith, not with loads, except feed; take hay and deposit it in different places, so that you can have some when you come back, and bring in those brethren and sisters, and you will have a pleasant time and God and his angels will go with you, and you will be prospered, upheld and sustained.

That man that drops down his head under his wife's arm and says, "I guess they don't see me;" and that wife that says, "O, my husband, I cannot spare you, I cannot sleep alone, for when night comes I shall get cold;" O, the poor little things.

I say that those who will take counsel and prepare themselves to go back on this mission shall be blessed; and if a man has but one yoke of cattle let him put that on with those of some other person.

I now want every man that will actually go and help, and not say he will go and not go, to rise up.

[One hundred and fourteen teams were volunteered, and reported ready to start forthwith.]

## DISCOURSE

By Jedediah M. Grant, Tabernacle, Oct. 26, 1856, p.m.

[REPORTED BY G. D. WATT.]

While the sacrament is passing, I will occupy a short time, for I wish to bear my testimony to the truth of what we heard in the fore part of the day. It is not for want of truths or testimonies that the people are careless, but it is for the lack, on their part, of living up to the truths and testimonies they hear.

We have, in the revelations of God and in the teachings of the servants of God a great variety of truths, but those truths are not specially in force and brought to bear upon our minds, and to be carried out in our practice, until we are fully impressed by that gift of the Lord God which we call the Holy Ghost.

When the Spirit of the Lord rests upon a community they naturally are inclined to feel after the Lord their God, and they are inclined unto righteousness and they like the influence of that Spirit which leads into all truth; it is sweet and very delicious to them. But when darkness beclouds the people in consequence of their transgressions, they have but little relish for the things of God; they relish every thing else but the things which pertain to the kingdom of God on the earth and the kingdom of God hereafter. They cannot enjoy the gospel as do those who are not in the dark, for those who are in the light can appreciate the light they are in the enjoyment of.

But while people are in the dark they do not see the light; their deeds are not made manifest, for it is the light that maketh manifest. If a room be dark the objects in that room are not

discernible, but when light breaks into the room the objects therein can be plainly seen.

We may say the same of the people of God; when they are in the dark, no difference how much light they may have had, if they pass from the light into the dark, they may remember that they once saw the light, they do not enjoy the light because they have passed from light into darkness, and they do not discern the objects in themselves. They gradually are sliding from the law of God, or from the church of God, and do not discover where they are going or what from, from the fact that they are in the dark, they cannot see.

But when the light comes they discover that they are about falling from a precipice, about plunging into ruin, about going to destruction; the light makes this manifest, and they see their situation.

I have no idea that chastisement from this stand will increase the darkness, or aggravate the transgressions of the people; but if light breaks forth from any source and reflects upon the people, they then see the moles, the beams and the dross in themselves. While the light maketh manifest, the Spirit of God reveals the secrets of the heart and makes manifest those dark spots that exist among the Saints of God.

Some suppose that they can pass by the priesthood of God on the earth, and very lightly esteem the men who hold it. They think it is not material about offending the bishops or the presiding elders, or the councils that preside over them, and no difference, specially, about br. Brigham, 'he is only br. Brigham, no difference about giving offence to him, or in associating with him.'

'We are conscious,' says one, 'that we have offended him and many of the councils of the church, but notwithstanding this we will go to God and ask him, in the name of Jesus Christ, to forgive us, and we will make it all right between us and our God; and if we can only keep the stream pure between us and our God, no difference whether the water is dark and turbid between us and his servants, or not. We can get the Spirit of God for ourselves, and the blessings we want we will ask God for, no difference about offending his servants.'

A great many people actually suppose that they can treat with impunity the authority of God and the light of God, the chain that the Almighty has let down from heaven to earth, which we call the priesthood; that they can break and insult that chain and trifle therewith, as much as they please and when they please, that they can abuse Jehovah in his power and attributes. I reason in a different circle, or upon a different principle; I have practised a different principle. When I offend one of God's servants I consider it my duty to atone, to make reconciliation for my offence, no matter whether he be above or below in this church, as the term is used; no matter whether it be President Brigham Young or my teacher, I have erred in either case.

A great many say, 'If I can only keep the stream clear between me and the heads of the church, that is all I want or care for.'

A high priest in the road the other day, a talented man, an important man, said, 'if he could only keep the stream clear between himself and the heads of the church, that he would consider that he was all right.' I said to him if you act upon that principle, in the same sense you have thrown it out to me, it will send you across lots to hell. The spirit of the principle to me was that it did not matter about offending persons below him, or injuring different individuals in the church such as elders, priests, teachers, deacons and members, if he could only keep the stream pure between him and the First Presidency.

This idea a great many people entertain; they can offend their bishops, or the bishop's counselors, and the teachers, and they can offend the president of a branch of the church, the president over the high priests' quorum and the president over the high council, and they can offend all the church, so they can only have the good graces of br. Brigham and his Counsel, that is enough for them.

That is actually the idea of some people. Such doctrine as that, with me, is the height of nonsense. You have not their good graces, only as you treat every person right. If you are dishonest with one of those poor benighted Indians you foul the water between me and you, and God Almighty will not give me power to bless you until you rectify that wrong with that poor Indian, or with the least person on the footstool of God. And you should not pass by your bishop and insult him, if you do, you will forfeit your claim to the throne of God in heaven, until you make reconciliation to that bishop, or to any other person you have injured; and then it is time enough for you to bring your offerings, and they will be accepted in the sight of God and in the sight of his servants.

We exist here in an organized branch of the church, we have several councils, quorums and organizations. We were called upon during the last Conference to elect a President of this Stake of Zion; Daniel Spencer and his two counselors, Elders Fallner and Rhodes, preside over this Stake. Now suppose they know that the bishop of some ward, or one of his counselors, is teaching an erroneous doctrine, it is the duty of Daniel Spencer to send for that bishop, or that counselor, or instruct some one in that ward to rectify that people.

The Presidency of this Branch of the Church should go to work and learn whether every quorum in this branch is doing its duty. The First Presidency, by their sanction, have ceded the local branch of this church in Great Salt Lake City to Daniel Spencer and his counsel, and he should understand whether the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth and twentieth ward is in order; and if his jurisdiction extends beyond this city, he should ascertain