

not cherish any bad feelings. 'Why?' says one. Because they will not do you any good, and that should be reason enough. Do not allow yourself to do any wrong.

I want you to go home and do all the right that is required of you. You are only required to do right as far as you know what is right. You are not required to do right in the President's place, nor for anybody but yourself. And the wrongs done by individuals, should they all be piled up until they make a pile that would reach the gates of the celestial city, would not justify you in a single wrong.

Then let us go home and turn aside this other calamity, and this other chastisement that will come upon us, if we do not do right. If we do not do right, the result will be that we shall have to suffer that which we are told, but we shall not suffer if we will do right. If we do suffer, it will be because we have not done right and we shall know in a few years whether we have done right or whether we have not.

If I could live for all the Saints, or for anybody besides myself, if I had any time that did not need to be occupied for myself, I would not mind doing right for others, but I cannot, for I have only time enough to do the good that I am required to do myself, in order to do my share in this work, therefore I want you to do your share.

You, each one, do your piece of work, carry it to your firesides, to your fields, keep it with you, so that it may be in you all the time. Keep your face Zionward every day and every night and all the time that shall be allotted to you, and when you will all do this, what will be done? Why, we will secure an insurance against the destruction of the comforts that are around us and desolating of our country. If we are not forced to desolate our country, there is one thing that is certain, our enemies will not occupy it, they will not dwell in it and it will not be cursed by them running over it.

If these are not inducements for us to live our religion, I do not know what are. It appears to me that they should be sufficient to secure the interest and the affections of every man and woman that has a knowledge of the truth.

This is a point that I feel particularly and specially interested about; I care but little about big things or mysterious things. If we can only, as a people, take hold of these small matters that affect us at our home, which, if not attended to, will roll obstacles between us and our God and then ask God our Heavenly Father to do for us as we would do for each other, to bless us as we want to be blessed, to be charitable to us as we are charitable to each other, merciful to us as we are merciful to one another, what will be the result? If we always do these things, there will never be anything in the way of our prayers.

But if we withhold our hand and do not bless our brethren and sisters as we should, will God hear us when we pray to him? I tell you he will not. We might pray until we were so hoarse that we could not speak, we might pray in thunder tones till our prayers could be heard from one end of the continent to the other, and still he would not listen to us.

He has told us what spirit we should pray in and how we should act towards those around us. Then let us go and cultivate these things in our homes, in our family circles, for this is the most effectual way to carry out these principles.

If all the men in the Territory, or three-fourths of them, are called away, do they quarrel? No, some of them write home to me and say they have been for ten days assembled together in a motley crowd of four or five hundred men, in circumstances not near so comfortable as those by which we are surrounded here at home, and there has not been a sign of difference nor of contention nor quarrelling in their midst.

Well, is this a sign that everything is all right in Zion? I do not know: I wish that the same feeling pervaded the circle of every family in the mountains as pervades those brethren in the mountains. Well, sisters, cannot you help to make it so? You can; you have been told how to make it so. Be charitable to one another's faults, just as you would be charitable to your children, or as you would wish God to be charitable to you. When you pray, ask God to do as you would have others to do. And, as you think it would be good for God and angels to do, and as you would have others to do, even so do yourself.

If you go home and do that way, whether it is in the domestic circle or whether it is in the more extended circles of your associations in life, there will be a peaceable, happy influence around and within you, and that influence will extend from you to others.

You come to the Tabernacle and enjoy the Spirit of peace and of truth that is here, the Spirit of God. Well, now, you ought to enjoy that Spirit, the Spirit of peace, just as much at home as any where else; you should have it there all the time. There is a fruitful field for the cultivation of practical purity and virtue, that is as imperishable as truth itself, that will render you secure in that victory that is anticipated in the conquest before us. Let us not be found delinquent in the duties that are enjoined upon us.

That you and I may be enabled to attend faithfully to our duties is my prayer in the name of Jesus: Amen.

**HOW TO MAKE BLACK CURRANT WINE.**—Pick and squeeze the currants when fully ripe. To one gallon of juice add six quarts of water, and to each gallon of this mixture add three and a half pounds of brown sugar. Mix well together and strain. Put into a cask and let it be ventilated till it shall have passed the active or vinous fermentation, when it may be well corked. As it will improve by age, it may be well to let it stand undisturbed for years unless wanted for medicinal purposes. The same precaution should be taken in regard to its frequent use as to other fermented and intoxicating drinks, lest a morbid appetite be created therefor.

## REMARKS

By Pres. Brigham Young, Tabernacle, Sunday Morning, Oct. 18, 1857.

[REPORTED BY J. V. LONG.]

I purpose to have read to you this morning some of the communications that have passed between our enemies and ourselves, for the people are anxious to know the feelings of the two parties—they are very anxious to learn the news. I am perfectly willing that they should know all, for my feelings and yours are very different from those of the world. You are aware that among the nations, the soldiers are never permitted to know anything about the plans of the officers; statesmen withhold from their constituents every policy they possibly can, and the statement of one of them is verily true pertaining to their use of the English language, that is, to secrete ideas instead of revealing them. Men study to talk a great deal, when at the same time they know but very little, and often even strive to conceal the little they do know. Among its other capabilities the English language is better adapted than any other in existence to the using of thousands of words without conveying an idea.

If the Government of the United States have sent soldiers to this Territory I do not know it, for I have had no official notice of such a circumstance, and you will perceive that I treat them accordingly. If they are sent by Government, they are sent expressly to destroy this people; and if they are not sent by the Government, they have come expressly to destroy this people; therefore I shall treat them, as I have informed the officer in command, the same as though they were an avowed mob. Not as I would those who have heretofore mobbed us, but as parties who have come to mob us now.

I have informed Colonel Alexander that had his command been the men who have heretofore mobbed us, and the lying scribblers and the wicked rabble who have all the day long been trying to incite mobs against us, they never would have seen the South Pass.

You will perceive, from the communications which Mr. John T. Caine will read, the feelings of the two parties, myself representing the Latter Day Saints and Col. Alexander representing the officers of what he states to be a portion of the United States army. Whether it is or not, I have no business to know, and shall not know, until I am officially notified.

Mr. Caine will now read the principal letters in the order best adapted to your comprehending their purport.

[Mr. Caine read an unofficial letter from President Brigham Young to Col. Alexander, dated Oct. 14; one from Lt. Gen'l. Wells to Pres't. Young, dated Oct. 15; one from Col. Alexander to Gov. Young, dated Oct. 12; and one from Gov. Young to Col. Alexander, dated Oct. 16.]

There are a good many here who have not witnessed the scenes of persecution that some of us have. I was asking father Morley, this morning, whether he thought the enemy could now ride into our corn fields, and through our gardens, and shoot down our cattle, and plunder and burn our houses, as they did in Missouri.

When the mob in Missouri commenced burning our habitations, we frequently sent to the Governor petitioning him to stop mobbings, but instead of doing that he rendered them assistance by ordering about 3,500 men to go and lay waste the city of Far West and destroy men, women and children. Those orders Gen'l. Clark had, though at their close the Governor said to him, 'I shall leave it discretionary with you whether you kill all the 'Mormons' or not'. We saw them coming and some thought they were sent to disperse the mob, in answer to our petition, but the mob were expecting them and seemed to understand the movement.

The first act that I saw Gen'l. Clark's army perform, was to throw down about half-a-mile of fence that opened into a six hundred acre field of corn. The mob mingled with the army, and they rode and drove their animals into and through that corn field. At night they took the rails and burned them for firewood, and let their horses run loose in the field. That I saw and knew, hence I was just asking father Morley whether he thought our enemies could now ride into the corn fields of the 'Mormons'. He said that he thought they could not. This blessing makes me say, hallelujah to God.

It is pretty hard for us to come here with nothing, and we have come as near coming here with nothing as the Lord did to creating the heavens and the earth out of nothing, and I have frequently thought a little nigher. I do not think that He was under the necessity of borrowing, but I was. I believe that the Lord has material enough to build all He wants, but I had almost nothing. Some of us worked in the Temple in Nauvoo until about five days before we left, which gave us but little opportunity for outfitting; though many were crossing the river before that time.

If I remember rightly I then owned one span of horses and a buggy that Mr. Daniel Spencer gave me. I traded for wagons, other things that I needed and for an old horse, I then had three horses and three wagons. I bought and borrowed and traded and got the brethren to help me out, and a good many others borrowed on my credit. Suffice it to say, we left our houses and lands and thousands and thousands of bushels of grain.

This year has made me think of the season that we were obliged to leave Nauvoo. That was one of the most productive seasons ever known in the State of Illinois. It has been asked me by some of the brethren, 'do you think we shall have to leave our fine crops?'—The earth seems to be loaded as well as it was in Nauvoo. We have not got to leave; we shall not be obliged to leave our crops and our houses to our enemies; we can sustain ourselves. It makes me rejoice that we are now

in a situation that if this people will live as they should live, they will no more have to be driven as we have been hitherto. Should we ever be obliged to leave our houses, the decree of my heart is that there shall naught be left for our enemies but the ashes of all that will burn. [The congregation responded, 'amen'.] They shall not have my house nor my furniture, as they have had hitherto.

That privilege gives me joy and comfort; and I will now say to those who are not acquainted with such scenes, for many of you are not, that if you see the time that you are obliged to lay waste and leave your homes you will say, right in the time and afterwards, that you never felt so well in your lives, for the Spirit and power of God will rest upon you in proportion to the necessity of the case. I know that those who have been in our past troubles, those who have been in the midst of death and destitution, can bear testimony that they never enjoyed so much of the Spirit of the Lord at any other time in their lives. I do not know that anybody complained in Nauvoo, except Mr. Kimball, and he was only sorry that the war closed so soon, for we had our eyes upon a good many of those infernal scoundrels, and we wanted to sod them.

We have sought for peace all the day long, and I have sought for peace with the army now on our borders and have warned them that we all most firmly believe that they are sent here solely with a view to destroy this people, tho' they may be ignorant of that fact. And though we may believe that they are sent by the Government of the United States, yet I as Governor of this Territory have no business to know any such thing, until I am notified by proper authority at Washington. I have a right to treat them as a mob, just as though they had been raised and officered in Missouri, and sent here expressly to destroy this people. We have been very merciful and very lenient to them. As I informed them in my unofficial letter, had they been those mobocrats who mobbed us in Missouri they never would have seen the South Pass. We had plenty of boys on hand, and the mode of warfare they would have met with they are not acquainted with.

I would just as soon tell them as to tell you my mode of warfare. As the Lord God lives we will waste our enemies by millions, if they send them here to destroy us, and not a man of us be hurt. That is the method I intend to pursue. Do you want to know what is going to be done with the enemies now on our borders? If they come here I will tell you what will be done, as soon as they start to come into our settlements let sleep depart from their eyes and slumber from their eyelids, until they sleep in death, for they have been warned and forwarned that we will not tamely submit to being destroyed. Men shall be secreted here and there and shall waste away our enemies, in the name of Israel's God.

I have thought that perhaps the Lord designs to furnish us a little clothing and ammunition, and if he does he will permit our enemies to try to come in here, but if he sees that that would be an injury to us he will turn them another way.

I intend to publish the communications between the army and myself, for I wish the whole United States to understand it.

Col. Alexander complains of our mode of warfare. They have two or more field batteries of artillery with them, and they want us to form a line of battle in an open plain and give them a fair chance to shoot us. I did not tell the Colonel what I thought, but if he had a spark of sense he must be a fool to think that we will ever do any such thing. I am going to observe the old maxim:—

"He that fights and runs away,  
Lives to fight another day."

Should our enemies venture upon violent measures, I design to so manage affairs that none of our boys will be killed, and in my answer to the Colonel I have told him pretty plainly what we shall do under certain contingencies.

Did he not granny it off admirably about the prisoners, when he wrote, I need not assure you that not a hair of their heads will be hurt? He dare not hurt them, neither has he the first particle of reason for hurting them. He has released and sent in the younger brother with an express, under the alleged consideration of his having a wife and three children entirely dependent upon him. I wonder that the Colonel had not a young officer to send with him.

The boys report their order of march to be, the 10th infantry in front, the baggage in the center, the 5th infantry in the rear, and several flanking companies traveling through the brush as best they can. Don't you think they would look well coming from the United States in that way? That is the way in which they were traveling at our last advices, and it was said that their picket guard declared they would not watch.

If the soldiers knew the facts in the case as do their officers, they would probably nearly all leave the army; but the officers keep the soldiers in the dark. The last report is that the officers had been telling the men that I had written a very favorable letter to Col. Alexander, and that they were intending to come in.

When I think, are they in your houses? are they in your fields? I can answer, no, they are in the mountains, they are in the cold and snow, and if they continue, as those officers appear to intend to, upon the side of despotism and mobocracy, they justly ought to be served as we would serve all mobocrats. But we are here, and we are free, as Mr. Kimball has said, just as free, in one sense, as we ever shall be. We need not think that we are always going to be unmolested by the efforts of mobs, until wickedness is swept from this earth. If we live we shall see the nations of the earth ar-

rayed against this people, for that time must come in fulfillment of prophecy. Tell about war commencing! Bitter and relentless war was waged against Joseph Smith before he had received the plates of the Book of Mormon, and from that time till now the wicked have only fallen back at times to gain strength and learn how to attack the kingdom of God.

Col. Alexander preached to me a little, stating in his letter, 'I warn you that the blood shed in this contest will be upon your head', but that warning gave me no thought. But if the blood of those soldiers is shed it will be upon the heads of their officers.

What they will do I neither know nor care, for it will be just as the Lord God wills it. If He sees that we need their substance, He will turn things to that end; and if He designs them to be wiped out, He will either cause them to undertake to come here or will overrule some other plan to accomplish that end.

Another year I am going to prepare for the worst, and I want you to prepare to cache our grain and lay waste this Territory, for I am determined, if driven to that extremity, that our enemies shall find nothing but heaps of ashes and ruins. We will be so prepared that in a few days all can be consumed. I shall request the Bishops to see that the people in their Wards are provided with two or three years provisions. There is already enough raised in many places this season to supply the people from two to three years, and I wish them to take care of it, though I expect that in all probability we will raise a great many crops before our enemies again attempt to come here to disturb us; and I expect that we are fully able to defend ourselves, and that our enemies will not be able to come within a hundred miles of us. I know that ten men, such as I could name and select, could stop them before they got to Laramie. And if we had seen fit to have sent such men this season, they alone could very easily have so stopped our enemies that they never would have got through the Black Hills. I count five such men equal to twenty-five thousand, and believe that two of them could put ten thousand to flight. I believe we are now where that could be done. I will take five or ten such as I can name, and if two can put ten thousand to flight I am sure that ten are perfectly able to do it.

Who has sought for war, have we? No, we have preached the gospel to Saints and strangers, when strangers would come and tarry long enough to hear it. We do not want to stand here and talk about war. There is nothing so repugnant to my feelings as to injure or destroy, but what is upon us? Nothing, only another manifestation of the opposition of the devil to the kingdom of God. War has been declared against the Saints over twenty-seven years, and our enemies have only fallen back so as to gain strength and pretexts for making another attack. Will that spirit increase? If it does and we live our religion, let me tell you that we will increase faster than our enemies will. This Territory and people are perfectly able to defend themselves, with the help of our God. They are perfectly able to set apart men of the right stripe, and maintain a standing army that can keep off the armies of our enemies. And if the world combine against us, so we are but one, then all will go on well and work together for our good.

Our enemies, in the last treaty they made with us, should have stipulated that we should have gone only a short distance, so that we would not be out of their reach. They had better have made that stipulation, but they did not have wisdom, or they would have stopped us from going so far away. They drove us away from their society and allowed us to travel so far over the sage plains, that it is impossible for an army to bring provisions enough to last them here.

I have been told that the first artillery company, upon its arrival at Laramie, loaded up all the grain they could haul to feed their mule teams, and when they reached the Devil's Gate they sent forward after their grain from their freight trains, and then they had not enough to last them to Ham's Fork. It is impossible for them to load up teams with sufficient forage to last them to Green River; and the more men they send the more there are to eat up what the mule and ox teams haul, and the consequence is that the more men they send the worse it is all the time.

If they undertake to send fifty thousand men to Utah, I will venture to say that they cannot raise so large a company in the United States but what would cut each other's throats before they traveled a thousand miles across the plains, to say nothing about any other persons' molesting them. They would be cursing, damning and howling all the way. I know that the comparatively few scattered here and there over the country and in the mountains, can spoil their march before they could get here.

If the Lord sees that we need to be afflicted, he can apply the rod. I do not say this to urge you to your duty, for if you will not live your religion for the blessings that God bestows upon us you will not live it anyhow; and the man who will not live his religion ought to be damned. Never serve God because you are afraid of hell, but live your religion because it is calculated to give you eternal life. It points to that existence that never ends, while the other course leads to destruction, to dissolution, where they will be destroyed from the earth and from the eternities, and return back to the native elements.

What blessing can be bestowed upon man, equal to that of eternal life? The greatest blessing that can be bestowed is that of eternal existence, to place mortal beings where they can endure for ever, where they are free from sorrow and pain and possessed of keys, thrones and dominions, where they can be perfectly swallowed up in happiness and bliss. What greater gift can be bestowed upon beings? None, therefore if we will not live up to our religion according to our ability, we ought to be damned.

We have the privilege of honoring the stations