

Such is the case with myself; such is the case with every man that I ever heard speak. It is so with br. Kimball and many others who arise to address you here. When some rise here to present a dish of mental food to the congregation, they will be two hours perhaps in bringing out a dozen kernels of corn, but br. Kimball produces a full dish of both corn and beans in one quarter of the time, or less; and we have a fine soup and sweet meats mixed with it, a taste here and a taste there. If it could be comprehended by the people, they would generally find as much in one of his sermons as there is in forty or two hundred sermons delivered by those flowery speakers that sometimes address you.

Br. Kimball was afraid of tiring us. I said that I should never be afraid of being tired with eating sucketash so long as I had room for a single spoonful. I generally deal out the sucketash, and I do not care whether there are two beans to one grain of corn, or one bean to two grains of corn, for those who like the beans best can pick them out, and those who prefer the corn can select it out. I really like the sucketash that br. Kimball has just laid before you, for it contains ingredients that pertain to our salvation.

I told you last Sabbath, and I can tell you again to-day what br. Heber has just told you, that the enemy of all righteousness never was more formidably arrayed against the Saints than at this very present time. There never was a greater hatred against pure, undefiled, practical religion, and it seems as though every person was our enemy. But if your eyes were opened, as were those of Elijah's servant, you would see more that are for us than all that are against us.

When people falter in their path and stumble and fall, if they had eyes to see, if they would cling to the Lord and sustain his cause here upon the earth in preference to turning their backs upon it, they would see that there are infinitely more for his cause than there are against it.

Men and women must have eyes to see, or they cannot understand these things; they must be revealed by the Spirit of God, for that is the only way in which people can understand the things of God. This makes it our imperative duty to study and know the will of God, and then do it with all our might. It brings us under the deepest obligations, for our own safety and security, to live so that we can have the mind of Christ within us, and understand the mind of the Lord day by day. If we do this we are a happy people. As br. Heber observed, we are the happiest people upon the face of the whole earth.

You cannot go into any other community on the earth, and find that peace and union and those principles of honor, of justice, and of right between man and man, that you find in this community. You cannot find the same amount of good works, faith, virtue, kindness, gentleness and peace that you find here; there is hardly enough of these good qualities among the world to enable me to establish a comparison. The whole world is in a turmoil, in a terror, and every man's hand seems to be against his neighbor; nation against nation, party against party, people against people. The world is in confusion, but this people are dwelling in peace.

As I told you last Sabbath, I have an experience with regard to the feelings of over one hundred brethren during our late travels; perfect peace and union reigned. If there was a cross word, I did not hear it; if there was a cross look, I did not see it; if there was a cross feeling, I did not perceive it. Can any other community produce such a set of men and women? Is any other people blessed like this people? No. We have the privilege now of living in peace, of securing to ourselves our temporal salvation; we enjoy this right. And we will find those words of br. Kimball to be true with regard to the suffering of the children of men around us, and if we do not hearken to the counsel given us we will see the day in which we will wish that we had. We will lament, if we do not go to and secure to ourselves means for our temporal existence.

It is true that the Savior says, "Seek first the kingdom of God and his righteousness," but now we have the kingdom of Heaven with us. We have sought it and we have it in our possession. We enjoy the blessings of that kingdom, consequently if we neglect every thing else we would be foolish, we would become extinct. But inasmuch as we have the kingdom of God within us, inasmuch as we have it here among us, inasmuch as we have the keys of it, the glory of it, the comfort of it, the power of it and the laws of it, let us now go to and sustain our bodies, that we may live long on the earth to do good. And let us sustain our families—our wives and children—inasmuch as we have the necessary means and blessings, preparatory to having all things added unto us.

Be wise; be as wise as the generations of this world. In the days of Jesus those who received the kingdom and the spirit of the kingdom seemed to lose all sight of a temporal salvation, and Jesus said to his disciples, "The children of this world are wiser in their generations than the children of light." The children of light did not know how to sustain themselves; they did not understand how to preserve themselves and the kingdom with them.

There is danger on the other hand with this people. We have witnessed it, we have an abundant proof of it, that when the people actually turn to the world and seek after the things of this world in order to secure to themselves the comforts of life, their affections appear to be weaned from the kingdom of God and they become attached to the things of the world. It would be better if you and I never should have anything pertaining to this world, than to lose the spirit of the gospel and love the world.

But have we not learned enough, do we not now understand enough to know that strict economy is required at our hands, in order to sustain ourselves and prepare for our friends and also for our foes, and to be able to deal out the staff of life not only to our friends but also to our foes, and prove to them, what we have preached all the day long, that we are the friends of mankind?

We are actually their friends, not only spiritually but temporally. Let us go to then and lay up in our store houses and prepare for the day of famine, of sorrow and of trouble, for all those things written in the prophecies in ancient days and in this our day will surely come upon the inhabitants of the earth.

I bless you and your substance, with all that pertains to you, and if I could I would so bring the Spirit of God upon you that you might have eyes to see, and be able to know the mind and will of God for yourselves.

We are in the happiest situation of any people in the world. We inhabit the very land in which we can live in peace, and there is no other place on this earth that the Saints can now live in without being molested. Suppose, for instance, you should go to California. Brs. Amasa Lyman and Charles C. Rich went and made a settlement in South California, and many of the brethren were anxious that the whole Church should go there.

If we had gone there, this would have been about the last year in which any of the Saints could stay there. They would have been driven from their homes. It is about the last year that br. Amasa can stay there. Were he to tell you the true situation of that place, he would tell you that hell reigns there and that it is just as much as any 'Mormon' can do to live there, and that it is about time for him and every true Saint to leave that land.

Suppose that we should go South. A great many wanted to go to the Gila river; that was proposed when we first came to this valley. It was said to be a lovely country, and that men could live there almost without labor. What if we had gone there? You see what has followed us here, but what would have been the result if we had gone there? Long before this time we would have been out-numbered by our enemies; there would have been more against us than for us in our community. Suppose we had gone to Texas, where Lyman Wight went? He tried to make all the Saints believe that Joseph wanted to take the whole Church there. Long before this we would have been killed, or compelled to leave that country. We could not have lived there, and it is as much as ever they can do to let us alone here.

As I have often said, I am thankful to a fullness that the Lord has brought us to these barren valleys, to these sterile mountains, to this desolate waste, where only Saints can or would live, to a region that is not desired by another class of people on the earth. When they come and have succeeded in getting our money, they will not stay any longer. When they have made all they can out of the Latter Day Saints, they wish to leave. And when you see a person who becomes tired of 'Mormonism' and falters in his path, backslides in his feelings, at once his eye is to the States, to California, or to some other place besides this. Though previous to their departure such persons will write to their friends and to newspapers abroad every conceivable misrepresentation, and even the majority of the officers that have been sent here are trying to make the Government believe that we are taking the country, that we are actually usurping power to ourselves with regard to the soil, that we are transgressing the laws of the United States, that we are traitors in our feelings, alienated from our Government, and so on and so forth. They also declare that the 'Mormons' are getting out what little timber there is in the Canyons, and that if the timber is used up this land is not worth one penny an acre.

In playing the game that they do, they give us nine out of ten. A gentleman by the name of Morrill wished to deliver a speech in the House of Representatives on the 'Mormon' question, but his friends managed to prevent it, for they saw the light surface on which he rode while he was writing his speech. They saw that the delivery of his speech would do the 'Mormons' more good than harm, and they managed to head off its delivery by a motion to adjourn, which prevailed. He felt chagrined at losing the opportunity to make his speech, which he thought was full of thunder, and which occupies six and a half columns in a large newspaper, and much of it in nonpareil type. They did not want to hear it; every man of sense said, 'Mr. Morrill, this will destroy your influence with your constituents, and do the 'Mormons' more good than hurt, and ruin our cause.' No doubt his friends wished to steal it from him and let it have a still birth, but Mr. Morrill feels himself imposed upon, runs straightway to the Globe Office and gets it stuck into the paper, much to our credit and advantage. That is the way all our enemies do, they overshoot the mark they are aiming at.

Another man has written and got published a long article, and I have really thought that I would like to have the speech which was never delivered, the long article, and some other articles of like character read before the public congregation. William Smith, brother to the Prophet, is the one suspected of having dictated the writing of the long article mentioned. He defies the United States to send a Governor here that can do anything with the 'Mormons,' except himself. He declares that no man can go to Utah but a man who is well acquainted with the 'Mormons,' and one who has as much influence among them as Brigham Young, and presents himself as the man. He also tells about the Danites, and asserts that they are in every town and city throughout the whole of the United States, and that their object is not known by the people. That they are all over the world; that there are thousands of them, and that the life of every officer that comes here is in the hands of the Danites. That even the President of the United States is not safe, for at one wink from Brigham the Danites will be upon him and kill him. After all this he says that no man can go there, and when he gets through with his story, sufficiently so to expose who he is, he says, in purport, 'I can go there, and if you do not believe me, try me; and if you think I cannot, give me the right to go there with a good large army.'

Judge Drummond comes out with death and

thunder on the 'Mormons,' and that no other man ought to govern the 'Mormons' but Judge Drummond the HORSE DEALER, and so it goes. And they publish that we have thousands and tens of thousands of men scattered over the world, full of fervor, integrity and courage, and ready at a moment's warning. Just one word from Brigham, and they are ready to slay all before them; and then they turn round and proclaim that the 'Mormons' ought to be used up, and that you can do this and that with them. It is all a pack of nonsense, the whole of it.

"The devil is mad and I am glad,
And what can we do to please him?"

I know what I think, but I will not tell it now. It would please me better to have him kicked out of doors than anything else, and especially from this community.

If we would not say one word about people's living their religion, and let this Temple alone, and the spirit of improvement in regard to our religion and everything pertaining to the world, and bid the world welcome to our houses and fire-sides, and strike hands with them and call them our friends, we should have no difficulty with them. They have nothing against us, only they cannot do as they please when they come here, but have to observe the laws of the United States and this Territory, and a certain degree of moral decorum. They cannot do as they please in their corruptions, and they raise a hue and cry against the 'Mormons.'

If we would not say to the brethren and sisters, try and live your religion according to the Spirit of the gospel, grow in grace and in the knowledge of the truth, and in all the graces and gifts of God's Spirit, all would be peace between us and the wicked. If we were to say nothing about building a Temple to the name of Israel's God, the devil would not be mad, and the case would be like that of a priest. In his vision in the night he came along to a pretty good sized town, walled in fine and nice, and he thought that he came to one corner where there stood a post, and that the devil sat asleep and nodding on the top of it. But he opened his eyes and noticed the priest and asked him, 'which way are you going, to the city?' 'Yes,' replied the priest, 'but what are you doing here?' 'O I am just overlooking the City.' 'How many devils does it take, beside you, to take care of this people?' 'There is no other here besides myself, the whole people are under my control, and I have trained them so well that I have nothing to do; and they are so well learned in the doctrine of the devils that they can almost get along without me. I am merely here to see whether they continue to do as they have been doing. I was thinking that I should have to go to another City, but as you have come I shall have more work.' If we live so that the devil has need to look after us carefully, all is right.

The world would like to have us their friends, and to have us to do service to their father the devil. We profess to be Saints of the Most High, and the people prove it by their actions. They are full of integrity and good works, and yet there are a few that ought to mend their ways, though I am happy to see that there are not many in this community, and that that number is growing less. And it is my constant prayer all the day long that God would multiply the righteous and righteous principles throughout the world, while he decreases the ungodly, and also that we may so live as to enjoy all the brethren have spoken of this morning, root out the devils and bid all foul spirits to depart from our houses and community, that we may enjoy the peace of the gospel in its fulness.

I pray, both for my friends and for my enemies, that if they will not repent the earth may be speedily emptied of the ungodly. I have often told you how I love my enemies; I would do something for their salvation, if the Lord would permit me. And if the time was come I would take a step to give them, not a superlative heaven, but a comparative place of peace. If it was in my power, I should perhaps be for doing this before the time.

Pray that our enemies may have no power over us; pray for the Spirit of the gospel, that the Lord may strengthen the Elders and keep them in the spirit of humility while they are out preaching the gospel; pray for the anointed of the Lord, for the house of Israel, those poor degraded Lamanites, that light and truth may spring up among them more and more. They begin to improve greatly, pray that it may continue, that they may come to a knowledge of the truth and help to build up Zion, and they will be a shield to us in the day of trouble. All this and a great deal more, I feel to say, but for the present I will give way. May God bless us all. Amen.

REMARKS

By Prest. Brigham Young, Bowery, p.m. of June 7, 1857.

[REPORTED BY GEO. D. WATT.]

I can bear witness to the truth of what br. Hyde has said with regard to the principle of government, and I wish to add my testimony in these words; there is no people on this earth, in a national capacity, but what have been operated upon to return to what they themselves, in their own government, have prepared the way to accomplish. That is the overruling hand of God in the midst of the people, when they know it not.

Pertaining to the officers that br. Hyde has alluded to, there is no statute law in the United States, in neither the constitution nor the statutes at large, but what allows the Latter Day Saints every prerogative they could ask for. There is no right or privilege that we could ask to enjoy, none that any other people could reasonably ask to enjoy, but what is guaranteed unto us by the constitution and laws of the United States. Officials who feel to traduce the name and character of the Latter Day Saints, whether they be judges, marshals, Indian agents, or holding any other

office under the United States Government in this Territory, have to violate and trample under their feet their oaths to be loyal to the Government and laws by which they profess to be governed, in order to intrude in the least on the rights of this or any other peaceful, law abiding community. To the honor of a few of those officials that have come here, we can say that they have honored the law under which they came, while others have trampled it under their feet. And for officers to infringe upon any of our rights, they have got to transgress the law that they are sworn to maintain. These are facts. If men will only observe the laws of the United States, will only honor the laws they are sworn to honor, we are safe.

It would please me much if the congregation that assembles here from Sabbath to Sabbath could hear the details of the foul slanders of men that have been here, that they might know what they will spew out. The great majority of this people have no idea what rottenness those characters carry within them, and they did not find it here, they brought it from the places whence they came. They come here as full of foul matter as any shell or skin can be stuffed, and yet I have heard some of the Saints say that such and such a one of the lot was a perfect gentleman. Speaking as the world view men and things, in the eyes of the vast majority of mankind the devil is the greatest gentleman that ever made his appearance on this earth. In accordance with their estimate you cannot begin to produce a person who is so much of a gentleman as the devil himself.

There are but few here that actually know the face of a Saint from that of a devil, and that is one reason why we are exhorting the people all the time to obtain the Spirit of revelation, that they may know whether they are right themselves or not, and whether their neighbors are right or not; and that when truth is presented to them they can partake of it and receive it with a keen appetite as food which their spirits rejoice in; and that when evil is presented they can detect it. But there are so many who profess to be Saints that live beneath their privileges, that it becomes a constant task on me and others to plead with the people to repent, to forsake their heart wanderings and return to the Lord their God and seek his face and favor, and never stop until they get the Spirit of revelation within them that they may know for themselves who are gentlemen and ladies, who are angels or devils; and know and understand the truth from error, light from darkness, and be able to detect every deception and every deceptive character. How long shall we labor? We will labor on until we are worn out.

I am exceedingly thankful that the excessive labors that have been upon me are not on me now as they have been. The spirit of reformation has taken hold on the people, it has kindled the fire of the Almighty in Mount Zion to burn out many of the ungodly that could not stand it, and they have fled. I feel happy; it is a rest to me. I feel as though I should endure yet for many years. But the labor that has been upon me in observing the grovelling backwardness of many of the Latter Day Saints, to see where they were going, was indeed hard to be endured. It is not long since many of our Bishops and other leading men in this community could not tell a Saint from a devil. Do you not suppose that that danger is before me all the time? But within the last six months, comparatively a hundred tons of care and anxiety have been removed from my shoulders, and I hope that this fire will continue to burn among this people until those poor, miserable curses, those poor, miserable gentlemen, shall all leave us. I pray that the fire of God may burn them out. I pray for this continually.

There are a few men who like myself feel the burden of this, but take the mass of the community and it is, 'how do you do, Mr. Devil?' And for a pound of tea or a pint of whiskey it seems that many might be bought. And when a 'Mormon' undertakes to sell goods here, many of the people think that he ought to give them away, or sell to them upon credit which they never try to cancel. And if the 'Mormon' merchant deals upon a business principle, the people will flock to the gentile stores where they will trust them. Why will they trust them? Because they know that they will get their pay. I know of men bearing the character of Latter Day Saints who, because a 'Mormon' dealer would not let his goods go out of the store without pay, or a good prospect of pay, would go to the gentile stores and get trusted and then say, 'O, what a good man that gentile is,' while at the same time he is as full of hell as an egg is full of meat, and all he wants is a chance to spew it out. They will meet you with bland expressions, with soft, silky hands and velvet lips, and blarney around you, but let a mob come and they are ready to point out their victims here and there, and be glad to see us destroyed.

Those whom the Government sends here are a most miserable set, and, as a general thing, they they do know enough to tell a decent lie. But this is not altogether to be wondered at, for they are under the same difficulty as we are sometimes; it is hard for them to tell a man who has got brains in his head from one who is filled with pudding. The President and his Cabinet know nothing about the characters whom they send here, if they did, many who have come here never would have been sent. If we cannot always discern the children of men, it is no wonder that they are blind and cannot send men here capable of making a decent lie. If they have not already told every falsehood about us that they can invent they will be mighty sorry when they think of it, for if they could have told any more they would have done so. They have made and told every lie that they knew how to, and if there is any blame on them for not lying more it must be attributed to their ignorance.

I would like to come here next Sunday morning, at about eight o'clock, and read to you those beautiful stories they have invented and published, (O, they are lovely!) and let you understand how little sense they contain. They have us eaten up