

that has been set apart for religious meetings into a dancing hall.

I will now pass to my third text. I can say with confidence that there is no people on the face of this earth that pay more respect to females than do this people. I know of no community where females enjoy the privileges they do here. If any one of them is old and withered and so dried up that you have to put weights on her skirts to keep her from blowing away, she is so privileged that she is in everybody's dish or platter—her nose is everywhere present—and still she will go home and tell her husband that she is slighted. Here we see the marked effect of the curse that was in the beginning placed upon woman, their desire is to their husbands all the time. It is also written, "and he shall rule over you." Now put the two together. Nobody else must be spoken to, no other body must be danced with, no other lady must sit at the head of the table with her husband.

A few years ago one of my wives, when talking about wives leaving their husbands, said, "I wish my husband's wives would leave him, every soul of them, except myself." That is the way they all feel, more or less, at times, both old and young. The ladies, of seventy, seventy-five, eighty, and eighty-five years of age are greeted here with the same cheerfulness as are the rest. All are greeted with kindness, respect, and gentleness, no matter whether they wear linsey or silks and satin, they are all alike respected and beloved according to their behaviour, at least they are as far as I am concerned.

It may be all well enough if a woman can attain faith to throw off the curse, but there is one thing she cannot away with, at least not so far as I am concerned, and that is; "and he shall rule over thee." I can do that by causing my women to do as they have a mind to, and at the same time they do not know what is going on. When I say rule, I do not mean with an iron hand, but merely to take the lead—to lead them in the path I wish them to walk in. They may be determined not to answer my will, but they are doing it all the time without knowing it. Kindness, love and affection are the best rod to use upon the refractory. Solomon is said to have been the wisest man that ever lived, and he is said to have recommended another kind of rod. I have tried both kinds on children. I can pick out scores of men in this congregation who have driven their children from them by using the wooden rod. Where there is severity there is no affection or filial feeling in the hearts of either party; the children would rather be away from father than be with him.

In some families the children are afraid to see father—they will run and hide as from a tyrant. My children are not afraid of my foot fall; except in the case of their having done something wrong they are not afraid to approach me. I could break the wills of my little children, and whip them to this, that, and the other, but this I do not do. Let the child have a mild training until it has judgment and sense to guide it. I differ with Solomon's recorded saying as to spoiling the child by sparing the rod. True it is written in the New Testament that "whom the Lord loveth he chasteneth." It is necessary to try the faith of children as well as of grown people, but there are ways of doing so besides taking a club and knocking them down with it. "If you love me keep my commandments." "Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy and my burden is light." There is nothing consistent in abusing your wives and children. There is quite a portion of the Elders of Israel who do not know how to use one wife well. I love my wives, respect them, and honor them, but to make a queen of one and peasants of the rest I have no such disposition, neither do I expect to do it.

I will now pass to my fourth text, and the sermon will be quite brief. It is well known that we now receive news from the west and east by the telegraphic wire that is stretched across the Continent. Last night we read a manuscript telegram, containing yesterday's news from New York City and Chicago. There are a great many in this Territory who want that news while it is fresh, but it goes into our printing office, and there remains from two to five days before the people can get it. I want a company raised to stretch a wire through our settlements in this Territory, that information may be communicated to all parts with lightning speed.

I am now constantly annoyed with "What is the news? Have you received it?" Yes, we have received it. "When?" Three or four days ago, but it is not yet set up; when, at the same time, if there is a particle of manuscript telegram in my office, they never rest until they get it; and when they have got it they seem to care no more about it.

I wish some kind of arrangements entered into whereby we can have the news before us in some reasonable time. We have been put off with printers' excuses until I am tired. We send down to the printing office, and inquire if the extra is out. Answer—"it will be out in a few minutes." We wait until morning and send again. "It will be out in a few minutes; we are now working at it;" when, perhaps, it has never been touched. This I do not like. Thus endeth my fourth and last sermon.

May the Lord bless you all, brethren. Amen.

## DISCOURSE

By Elder GEORGE A. SMITH, Bowery  
Sunday Morning, Oct. 20, 1861.

REPORTED BY J. V. LONG.

I regard it a distinguished privilege conferred upon me, whenever I have the opportunity of arising in this congregation and speaking to my brethren and sisters. The priesthood which the Lord has conferred upon my head through his servant, and which in his abundant mercy he has enabled me thus far to magnify, is my joy, my theme, and the thoughts and reflections of my soul are how and by what means I may in the best possible manner make honorable all these blessings and ordinations which have been conferred upon my head. It is and ever has been, since I entered into this church, my desire to be found among those who are valiant for the truth.

The light of the fulness of the everlasting gospel which, through the voice of the servants of God in the last days, called through the instrumentality of Joseph Smith the Prophet, has been caused to shine or to glimmer in every part of the earth, gives me joy. It is still shining forth, and has caught the attention of thousands that are now here in this Territory, and caused them to come to Zion for the purpose of worshipping God under the instruction of the prophets, that they might learn more fully the mind and will of Heaven, and the ordinances of the gospel that are necessary for the living and the dead.

"And it shall come to pass in the last days," saith the prophet, "that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah, chap. 2, verses 2 and 3.

It is for this purpose, that we may be taught of the ways of the Lord, and that we may walk in his paths that we have gathered from almost every nation under heaven.

It is well understood that the human race have been traditioned to the utmost extreme that tradition could possibly be impressed in the human breast, in the practice of covetousness, the worship of money, the love of earthly goods, the desire to possess property, to control wealth has been planted in the breast, soul and heart of almost every man in the world from generation to generation. It has been the great ruling deity, and the object worshipped by the whole Christian world. It has found its way into the pulpit, into the monastery, into the cloister, and into every department of life. No man seems to desire an office, or is called upon to fulfil an office for the public good, but the first thing to be considered is, What will it pay? How much can we make? "Is there money in it?" The god of this world has dominion over the souls of men to an unlimited extent. Let an Elder go among them to preach without purse or scrip, and tell them so, and they will immediately say, "We can believe your religion a great deal better than we can believe that you come to preach without having your salary paid. Why, the assumption is ridiculous; do not think to stuff us with such a doctrine as that."

With these traditions firmly imprinted upon our minds, we have been gathered, and have brought along our schooling and notions that we have imbibed while at school; but with all these things we brought along a feeling in our souls to build up Zion, and to be faithful in all things so long as we remain in this life, that we may inherit blessings in the life which is to come. We came here inspired with a feeling to awaken in our breasts an unlimited desire to labor for the building up of Zion, and this desire exists in a great many Elders. Some of the brethren have desired to go to different parts of the earth to preach the gospel, part of them for the sake of making it a matter of profit; yes, men who have been ordained to the priesthood will dare to ask how much they can make of a mission when their business is to labor for the building up of the kingdom of God. This feeling of speculation has gone so far as to engross the attention of men in the ministry, so that wherever they have gone they have levied grievous contributions upon the people, and it seems to have been the first thing about which they have planned, and that every step they have taken has been with a view to a reward in gold. In some instances, the poor have been taxed, those to whom the gospel should have been preached freely, without money and without price, to furnish money to gratify the ambition that reigned in the breasts of certain Elders; I hope they are not many, but there are a few instances no doubt.

On the other hand, the Elders that have remained at home ever since the church was driven from Jackson county, and that have continued to farm and perform different services at their business, have not by any means been idle spectators, but they have been pillars in the church. For as soon as the church was organized, Bishops, councilors and teachers were necessary to give counsel and to preside in the temporal affairs of the church, thereby sustaining the kingdom; and while these and many other Elders have not been conspicuous as Elders traveling abroad, they have yet been pillars at home in constructing and building up the kingdom of God on the earth.

While we take this into consideration we will again review, for a moment, the present acts of the Elders generally, for very few of the whole body of the Elders can be pointed

out as having done a great work at a particular place. What the world call having done a great work or big things is somewhat different from the kind of work that the Elders in this church are expected to do. For instance, it is said that Saint Patrick went to Ireland and banished all the toads and frogs, and then converted the whole of Ireland, and that he not only converted the people, but the best of it is that the greater part of them remain firm to the faith of Catholicism until the present day.

There are a few Elders who have baptized their thousands, and an account may be found in the records of the church of some who have gone on missions and baptized their hundreds; but as a general thing it is hard to find but few who were very distinguished in this respect. Constant labor, diligence and humility may and does gather many; they are baptized and receive the fulness of the gospel. But only a portion of those who have embraced the gospel under the auspices of those successful Elders, have had faith and energy enough to gather with the saints to take part in helping to build up Zion. By and bye sub-division takes place, and the people spread themselves abroad upon the right and upon the left, forming new settlements all through this great desert. In this way the work has attained its present position, and the kingdom is being built up. It is like the laborer with his spade and wheelbarrow, who commences on a large hill and digs, and finally wheels it away. Well, says the passer-by, that is small business; but by and bye you pass that way, and the hill is removed, and a fine city is on its site.

The Elders are steadily and quietly operating for the spread of truth and the advancement of the kingdom of God, and before the world are aware of it, their rotten dynasties and corrupt governments will be undermined and crumble to dust. You notice a Bee, it carries a little honey to the hive, and continues to do so from week to week and from month to month, and lays up a store of the most delicious of earthly substance and the choicest of earth's sweets, and this is the result of the little busy Bee. So it is, and so it should be with the elders in Zion. It is not that we are required to do and perform everything in a minute, but by using the minutes to do the little things that are within our reach, and striving a ways to do them properly. Zion is silently spreading her curtains, strengthening her stakes and lengthening out her cords, and she will so continue until her wisdom, her influence and her power circumscribe the globe. Who is doing this? The Lord is doing it and it is marvellous in our eyes. But in all this we have to contend with our tradition, we have to contend with the god of this world—the love of money,—with our covetousness, and we have to contend above all with our ignorance. Men can sit in the congregation and be taught by the Presidency, yes be taught too the easiest lessons ever taught, year after year, and those teachings seem to make no impression upon them. Those valuable instructions are, to a great many, like pearls cast before swine. Again there are numbers of our brethren who have had to go to the States and to California in order to see the difference between the kingdom of God and kingdoms of the devil. Then after a few years they come back and say, well I declare I never saw things in such a condition before, how wicked the world is becoming now to what it was before I came into the church. We have another class of men who can go to ward meetings and say they would labor to build up the kingdom, and even to build a city upon a rock and farm upon naked land, and settle upon the highest peaks, if counsel ed to do so. But there are extremes of expression and thought. To go forth and preach the gospel, teaching faith, repentance and baptism for the remission of sins, and to contend against the arguments presented by the gentile world, has been and still continues to be one of the most laudable employments in the kingdom of God, but a comparatively ignorant man can do it. It is not the learned, nor the wise men the Lord calls to do this, but it is the reverse; he calls the weak things of this world to confound the wise and the mighty. It reminds me of a story that Bishop Hardy tells about Luke Johnson. When he went to preach the gospel in Massachusetts, he was plainly dressed, his trowsers were strapped down to his cowh de boot, because they were not quite long enough. One man said, have you seen the Mormon? No, was the reply, have you? Yes said the man I saw one and heard him preach, and he said "the Lord had called the weak things of this world to confound the wise and the mighty, and by mighty I thought so." It was but a little while till the only argument used against this doctrine was mob cracy, a row at the meeting, a coat of tar and feathers, a shower of mud or the lighted torch.

The man that exerts his power, his influence and understanding to guide Zion at home, to develop our resources, to shape, bend and make useful the elements and facilities which lie dormant in these surrounding hills, has to possess superior wisdom, a greater degree of knowledge; and the Holy Spirit influences the leaders of this church, those that are called to act as trustees, or in any other department of the home affairs of Zion. It is required of us to seek wisdom out of the best books, that a foundation may be laid and all things properly prepared for the great future, that our institutions may be rendered permanent and self-sustaining, that all things may be properly carried on, according to the mind and will of heaven. It is in this respect that the leaders of the people called Latter-day Saints have shown themselves to be the wise men upon

the earth, and it is in this respect too that a large portion of the people have failed to see the grandeur and magnificence of the counsels of the First Presidency, but have suffered themselves to remain in ignorance and stupidity.

I presume now that in speaking at the present time, I am addressing a considerable portion of those brethren who have been called upon to strengthen the stakes of Zion on the southern borders of our Territory. The twelve being called to act a part in organizing this mission, has caused me to fall in company with a considerable number of those brethren who are counselled to go south and raise cotton, and I can realize to a great extent the feelings which exist in some of their breasts. A man who has come into this valley to make Zion his home, has gone to work and by untiring industry, has surrounded himself with comforts and probably with wealth and an abundance of this world's goods; he can proclaim himself an elder in Israel who is ready for anything. Such a man would go into the mountains to hedge up the way of our enemies, go abroad and preach the gospel, and in fact he will find himself constantly called to assist in establishing Zion.

The word of the Presidency is, brethren, it is necessary to strengthen the southern border of our thriving Territory, and this is for the general good of all. Now you go down south and raise cotton and you will be blessed more than you ever have been heretofore, and know that in doing this you are doing your part to build up Zion. But some do not feel so. Why, I have seen faces look as long as a sectarian parson's face, comparatively speaking; I have seen diseases appear in men that had heretofore been considered healthy, and that too as soon as they heard they were wanted to perform any unpleasant mission. I have sometimes argued the case, and tried to persuade them, in regard to this mission that it would do them good. O, but they will reply I have always been sick in a warm country. Well, I have told them, we can, in the cotton country, in a few hours riding, give you any climate from the torrid to the frigid zone. But this is not the difficulty. This cotton mission rouses up covetous feelings, for it must be remembered that the prospects for a large farm are not very good there. We can make more here; we can get more wealth and get along faster if we stay here, than we can raising cotton in Washington county. And in fact a few of the brethren feel disheartened about going south to raise cotton, indigo and such other articles as we cannot raise in this part of the Territory. A brother came into the office the other day and volunteered to go south to the cotton country, then he came in the next day and said he had been too fast in volunteering, that he had not got sufficient clothes to wear. I told him that it was a great deal warmer in that country than it is in this and consequently he could do with less clothing. But he felt that he must go to work and get more clothing for his family before he could go. I replied that I considered the best thing he could do was to raise a quarter of an acre of cotton. I showed him some cloth that my wife had been spinning and weaving. Then he said his wife did not know how. I told him mine did not until she learned.

It has been my lot to take part in the starting of settlements in the southern portion of this Territory, I have assisted in settling the country from the cotton district in Washington county to Utah mountain. It used to be nearly as much work to get a man to go to Iron county as it was for John Banyan in his Pilgrim's Progress to get poor Christians into heaven. When I got them started south, they would meet at every settlement on the road, men who would discourage them by saying "you are going to a poor country, O how I pity you, you will starve in that miserable country, here is a good peice of ground, close by me, you had better stop, I can sell you all the grain you will want for seed and to eat; you are going away out of the world." In this way hundreds of those who were counselled to go to the far south were stopped in Utah county, or turned aside from fulfilling what was desired of them. When I led the first company to Parowan, some of the brethren insisted there was not grass enough to keep their cattle through the winter, when in reality there was an abundance of feed for thousands of stock, and in a few weeks they hardly knew their own cattle, they had improved so much. These incidents have been a lesson to me, and I felt that I wanted to preach to the brethren upon the subject of going south. We are going down there to raise cotton, and the Presidency want men who are called to go upon this mission to let it have their undivided attention.

There are a few that have always allowed themselves the indulgence of whining and finding fault whenever they pleased. This is very wrong. A spirit to find fault is an enemy to your peace and comfort, and also to the happiness of those around you. It is a key to your destruction. It is so in our home affairs, when you go abroad and exercise this influence among the people you sow a spirit of dissension in the midst of Israel. If you have a portion of priesthood upon you, you disgrace it in doing so. If you have been baptized for the remission of sins you dishonor that baptism in doing this. Some will grumble and quarrel, until they go into partnership with Satan to oppose the kingdom, lose the spirit and deny the faith. It is Satan's business to oppose the Saints, but those professing to be Saints should labor for the good of the kingdom of God.

The southern settlements were at first considered rather orderly, more so than some of