

August 23, 1865.]

good who are upon the earth—to their brethren and to those who are not their brethren in a church capacity—to those who believe and to those who do not believe, that they are sincere in their belief before God and man. Every doctrine and principle that is laid down in the Old and New Testaments for salvation, this people will persist in believing and practicing; and, for so doing, they have become a bye-word, and are wondered at by the orthodox Christians of the 19th century, who are truly astonished that any body, in this enlightened age, should emphatically believe that the Lord and His servants anciently spoke the truth, and intended their words should be believed and practiced by all who desire salvation. It is our privilege, if we so wish, to disbelieve the words of God or a part of them; but we choose rather to believe all the words of God, and are trying to observe all of His precepts, to purify the Lord God in our hearts.

There cannot be found a people upon the face of the whole earth who are more perfect in the belief and practice of the gospel of Jesus Christ than are the Latter-day Saints, and there exists no people who are more easily governed. We have been gathered from many nations, and speak many languages, we have been ruled by different nationalities, and educated in different religions, yet we dwell together in Utah under one government, believe in the same God and worship Him in the same way, and we are all one in Christ Jesus. The world wonder at this, and fear the union that prevails among this, as they are called, singular people. Why is this? It is because the Spirit of the Lord Almighty is in the people, and they follow its dictates, and they hearken to the truth, and live by it; this unites them in one, and causeth them to dwell together in peace; and were it not for pettifogging lawyers and judges who are among us, a law suit would not be heard of in Utah from one year's end to another. When many of these people come to Utah they are poor and houseless, but they go to work and labor away with all their might, without a murmur, under wise and judicious guidance, and in a short time they are able to gather from the soil, the water and the air, the essential and solid comforts of life.

When a lawyer comes into the church, if he happens to have a little common sense left, and will take to plowing and cultivating the soil, there is a chance for him to make a man of himself; but if he follows his former customs and habits, the chances are against him, he may ruin himself, lose the Spirit of the Lord, if he ever possessed it, and go back into midnight darkness.

It is through the proclamation of the gospel that this great people have been gathered from their homes in distant parts of the earth. It is not in the power of man to accomplish such a work of gathering thousands of men, women and children from different nations to a distant inland country, and unite them together and make of them a powerful nation. They heard the sound of the gospel, they repented of their sins, and were baptized for the remission of them, and received the Holy Ghost by the laying on of hands; this Spirit caused them to gather themselves together for the truth's sake; they came here because the voice of the Lord called them together from the ends of the earth. They needed not to be persuaded to gather themselves together, for they knew it was the will of God by the power of the Spirit which they had received through the ordinances of the gospel. Here sits brother George D. Watt, our reporter, who was the first man to receive the gospel in a foreign land; there had not been a word spoken to him about gathering to America; but he prophesied that the land of America was the land of Zion, and that the Lord would gather His people to that land in the last days, and thus he prophesied by the Spirit of prophecy which he had received by embracing the gospel.

Wherever the gospel is preached in all the world, and the people repent, are baptized, and receive the Holy Ghost by the laying on of hands, that Spirit teaches them that America is the land of Zion, and they begin straightway to prepare to gather, and thus the Lord is building up His kingdom in our day. Were it not that I possess the spirit of truth which reveals to me the purposes of God, it would appear to me strange work and a wonder; but I can understand that the Lord is feeling after the inhabitants of the earth, and teaching the honest in heart the truth, and infusing His Spirit among them, and leading to all men life and salvation.

If the message which the Lord is sending among the nations is rejected by them, they will crumble and fall,

and cease to exist. The set time has come for the Lord to favor Zion; He is sending His servants to the uttermost parts of the earth to declare the truth to the inhabitants thereof, which they can receive or reject, and be saved or be damned. This is a hard saying, who can bear it? A gentleman asked the Prophet Joseph once if he believed that all other sects and parties would be damned excepting the Mormons; Joseph Smith's reply was, "Yes, sir, and most of the Mormons too, unless they repent." We believe that all will be damned who do not receive the gospel of Jesus Christ; but we do not believe that they will go into a lake which burns with brimstone and fire, and suffer unnamed and unheard of torments, inflicted by cruel and malicious devils to all eternity.

The sectarian doctrine of final rewards and punishments is as strange to me as their bodiless, partless, and passionless God. Every man will receive according to the deeds done in the body, whether they be good or bad. All men, excepting those who sin against the Holy Ghost, who shed innocent blood or who consent thereto, will be saved in some kingdom; for in my father's house, says Jesus, are many mansions. Where is John Wesley's abode in the other world? He is not where the Father and the Son live, but he has gone into what is called hades, or paradise, or the spirit-world. He did not receive the gospel as preached by Jesus Christ and his Apostles; it was not then upon the earth; the power of the Holy Priesthood was not then among men; but I suppose that Mr. Wesley lived according to the best light he had, and tried to improve upon it all the days of his life. Where is the departed spirit of that celebrated reformer? It occupies a better place than ever entered his heart to conceive of when he was in the flesh. This is a point of doctrine, however, which I have not time to speak upon at large now, even if I had strength to do so.

The Lord sent His angel and called and ordained Joseph Smith, first to the Aaronic, and then to the Melchisedek Priesthood, and Joseph Smith ordained others. He baptised believers, and confirmed them and organized the church. The Lord revealed to him that order which is now in our midst with regard to our organization as a people, and there is no better among men. It is the government of the Lord Almighty, and we think it is very good. The Lord is again speaking to the children of men, who have opened their ears to hear, and their hearts to understand; He communicates His will to this people, although they may be ignorant and guilty of a thousand wrongs, and some will apostatize; yet we are the best people upon the earth, the most peaceable, the most industrious, and know the best how to take care of ourselves of any people now living who are not the people of God; and what we do not know God will teach us, and what we cannot do He will help us to perform, if we continue to do His will and keep His commandments; for in doing this we shall live, grow and increase in numbers and in strength, and I pray that we may grow in grace and in the knowledge of the truth, for without this we are nothing. To me it is the kingdom of God or nothing upon the earth. Without it I would not give a farthing for the wealth, glory, prestige and power of all the world combined; for like the dew upon the grass, it passeth away and is forgotten, and like the flower of the grass it withereth, and is not. Death levels the most powerful monarch with the poorest starving mendicant; and both must stand before the judgment seat of Christ to answer for the deeds done in the body.

To us life is the sweetest of all enjoyments. A man will give all that he has for his life, yet it is compared to a span length, and is swift to its termination like the shuttle that passeth over the weaver's beam. Even when denied the enjoyments of health and of worldly comforts and conveniences, still will men cling to life to the last. The kingdom of God secures unto the faithful eternal life, with wives, children and friends, in glory immortal, and in eternal felicity and bliss. Life eternal in His presence is the greatest gift that God can bestow upon His children. This life is nothing in point of duration in comparison with the life which is to come to the faithful, and for that reason we say that in this life it is the kingdom of God or nothing to us. With the kingdom of God, and the facilities it offers for an everlasting progression in godliness until we know all things as our Father in Heaven knows them, there is no life of greater importance than this life, for there is no life

in heaven or on earth to the true followers of Jesus Christ that is not incorporated in His gospel. Those who reject the gospel, when it is proclaimed to them by the authority of heaven, cannot know the Father and the Son, and are cut off from the eternal life which this knowledge alone gives.

We are in the hands of the Almighty as a people, and He is able to take care of us. We entertain no antipathies against any person or community upon this earth; but we would give eternal life to all, if they would receive it at our hands—we would preach the truth to them and administer to them the ordinances of the gospel. But, it is said, you believe in polygamy, and we cannot receive the gospel from your hands. We have been told a great many times that polygamy is not according to Christianity. The Protestant reformers believed the doctrine of polygamy. Philip, Landgrave of Hesse, one of the principal lords and princes of Germany, wrote to the great reformer Martin Luther and his associate reformers, anxiously imploring them to grant unto him the privilege of marrying a second wife, while his first wife, the Princess, was yet living. He urged that the practice was in accordance with the Bible, and not prohibited under the Christian dispensation. Upon the reception of this letter, Luther, who had denounced the Romish church for prohibiting the marriage of priests, and who favored polygamy, met in council with the principal Reformers to consult upon the letter which had been received from the Landgrave. They wrote him a lengthy letter in reply, approving of his taking a second wife, saying:

"There is no need of being much concerned for what men will say, provided all goes right with conscience. So far do we approve it, and in those circumstances only by us specified, for the gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to marriage. Jesus Christ has not changed the external economy, but added justice only, and life everlasting for reward. He teaches the true way of obeying God, and endeavors to repair the corruption of nature."

This letter was written at Wittemberg, the Wednesday after the feast of Saint Nicholas, 1539, and was signed by Martin Luther, Philip Melancthon, Martin Bucer and five other Reformers, and was written in Melancthon's own hand-writing.

The marriage was solemnized on the 4th of March, 1540, by the Reverend Dennis Melancthon, chaplain to Philip. Philip's first wife was so anxious "that the soul and body of her dearest spouse should run no further risk, and that the glory of God might be increased," that she freely consented to the match.

This letter of the great Reformer's was not a hasty conclusion on their part that polygamy was sanctioned by the gospel, for in the year 1522, seventeen years before they wrote this letter, Martin Luther himself, in a sermon which he delivered at Wittemberg for the reformation of marriage, clearly pronounced in favor of polygamy.

These transactions are published in the work entitled "History of the variations of the Protestant churches."

Ladies and gentlemen, I exhort you to think for yourselves, and read your Bibles for yourselves, get the Holy Spirit for yourselves, and pray for yourselves, that your minds may be divested of false traditions and early impressions that are untrue. Those who are acquainted with the history of the world are not ignorant that polygamy has always been the general rule and monogamy the exception. Since the founding of the Roman empire monogamy has prevailed more extensively than in times previous to that. The founders of that ancient empire were robbers and women stealers, and made laws favoring monogamy in consequence of the scarcity of women among them, and, hence, this monogamic system which now prevails throughout all Christendom, and which has been so fruitful a source of prostitution and whoredom throughout all the Christian monogamic cities of the Old and New World, until rottenness and decay are at the root of their institutions both national and religious. Polygamy did not have its origin with Joseph Smith, but it existed from the beginning. So far as I am concerned as an individual, I did not ask for it; I never desired it; and if I ever had a trial of my faith in the world, it was when Joseph Smith revealed that doctrine to me; and I had to pray incessantly and exercise faith before the Lord until He revealed to me the truth, and I was satisfied. I say this at the present time for the satisfaction of both

saint and sinner. Now, here are the commandments of the Lord, and here are the wishes of wicked men, which shall we obey? It is the Lord and them for it.

I pray that the spirit of truth may find its way to each heart, that we may all love the truth more than error, and cling to that which is good that we may all be saved in the kingdom of our God. Amen.

## JEFF. DAVIS AND COMPANY.

Jeff. Davis continues his life of "inglorious ease" at Fortress Monroe. The information which is published concerning his health from time to time is very conflicting. The last account was that he was in better health than he had before been for months. Now we are informed that he is declining rapidly, and will probably die six weeks from date, unless he heeds Dombey-an advice, and "makes an effort." At present he mopes all day long, neglecting to take the exercise he is at liberty to take, in a space 20 by 20 feet which is allowed him. On Sunday last he asked for a chaplain, and Rev. Mr. Kerfoot paid him a visit. Davis was very humble, and as pious as one of his God-bless-me proclamations during the war. He reads his Bible more than he used to, and it is to be hoped he gets some "late news" out of it. He don't like it so well, however, but that he clamors for something else to read. But prison discipline thinks he had better read the Bible during all the "leisure" he gets. Jeff. wears goggles pretty much all the time in his cell, and his eyes are getting very weak—one of them, it is stated, is so bad he can't see out of it at all; but as the same authority states that he complains of blurred sight and "seeing double," it would seem as if two eyes were superfluous. Davis gets up early in the morning—very soon after day-break—and bathes himself carefully in a tub of salt water and a basin of fresh. He protects his modesty by erecting a screen out of an army blanket, so that his guards can't feed their vision on the beauty of his figure. Then he puts on his clothes, then he combs his hair and reads his Bible. At 8½ he has his breakfast—a good meal from Dr. Craven's table; tea, toast, an egg or two, or broiled steak; these are the things the guard brings him. Sometimes his appetite is good; sometimes it is not. After breakfast, he mopes and looks out the window till 3½, his dinner hour. He don't smoke much; it don't agree with his "nerves." After dinner he mopes till supper-time, 8½. And after supper he goes straight to bed. His sleep is pretty good, though he don't fancy the light burning all night in his "chamber." During the day, or some days, he receives a call from Gen. Miles, the officer of the guard, the minister or the doctor; and then he talks all he can—about his trial, prospects of getting off, etc. A correspondent thinks that the death of the assassination conspirators has been communicated to him, which accounts for his low spirits.—[N. Y. Sun.

A letter from Fortress Monroe to the Philadelphia Inquirer, states that:

John Mitchel has varied his barefooted tramps up and down his casemate, by requesting that a Bible and prayer book might be furnished. These two books were offered to Mitchel on the first day of his incarceration, but he then refused to have them in his casemate. Now he asks for them. He has certainly come to a proper knowledge of his real literary wants at last. The desired books were furnished him. They are the only reading matter that is allowed the ex-editor of Jeff.'s organ.

Clem. Clay is still allowed his daily morning walks in the open air, through the grounds of the fort. Clay's health absolutely requires this indulgence. He is allowed one hour every morning for his promenades. He also takes more exercise in his casemate than he formerly did.

WHISKEY STRUCK BY LIGHTNING.—July 10th, a bonded warehouse at Jamestown, Illinois, seven miles from Springfield, containing twenty-five hundred barrels of whiskey, was struck by lightning, and its contents destroyed. The whiskey flowed down hill into the Sangamon, and was covered all the way, and for more than a mile, in a sheet of flame. The Great Western railroad bridge narrowly escaped being set on fire by the burning fluid. The loss is estimated at three hundred thousand dollars.

THE gold coinage at the United States Mint, for June, amounted to \$400,700, all of which was in double eagles. The silver coinage in the same time was \$22,800, in half-dollars.