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The time was to come and is now that God has set up his kingdom upon the earth and He is determined that men shall be in subjection to his laws. Can the Lord go to any other people but this and declare his will? He cannot. There is not a nation, kingdom, power or people, there is not a political, moral, social, philosophical or religious society in the world that would receive the word of God, except this people.

If there cannot be a people anywhere found that will listen to the word of God and receive instructions from him, how can his kingdom ever be established? It is impossible. What is the first thing necessary to the establishment of his kingdom? It is to raise up a Prophet and have him declare the will of God; the next is to have people yield obedience to the word of the Lord through that Prophet. If you cannot have these, you never can establish the kingdom of God upon the earth.

What is the kingdom of God? It is God's government upon the earth and in heaven.

What is His priesthood? It is the rule, authority, administration, if you please, of the government of God on the earth or in the heavens, or the same priesthood that exists upon the earth exists in the heavens and that priesthood holds the keys of the mysteries of the revelations of God, and the legitimate head of that priesthood, who is in communion with God, is the Prophet, Seer and Revelator to His church and people on the earth.

When the will of God is done on earth as it is in heaven, that priesthood will be the only legitimate ruling power under the whole heavens, for every other power and influence will be subject to it. When the millennium which we have been speaking of is introduced, all potentates, powers and authorities—every man, woman and child—will be in subjection to the kingdom of God, they will be under the power and dominion of the priesthood of God; then the will of God will be done on the earth as it is done in heaven.

This places man in his true relationship to the Most High, and while others are boasting of their own intelligence, powers, authority, rule, greatness and might, our boast, glory, might, strength and power is in the Lord. Do we have any temporal blessings? We acknowledge the hand of God in it. Do we have spiritual blessings? We acknowledge the hand of God in it. Do we do wrong and receive chastisement? We acknowledge his hand in it and consider it a blessing. Are we in difficulties? We acknowledge the hand of God therein and consider that it is necessary we should be tried and proved in all things, that we may be counted worthy to associate with the intelligences that surround the throne of God. Do we have prosperity? We acknowledge the hand of God in it and pray Him for wisdom to use properly what He has put in our hands. Do we possess scientific knowledge, knowledge on agriculture or any other kind of knowledge? We acknowledge His hand in it. Are we here in these mountains, surrounded, as a people, by the barriers of the everlasting hills, brought out from our enemies to inherit these valleys? We acknowledge the hand of God in it. Does an army come to make war on us? We acknowledge the hand of God in it.

We feel that we are in His hands and say, it is the Lord, let him do what seemeth good unto him and we will seek to do what is right on our part. Have we to go to war, we will acknowledge the hand of God in it. If we are old not to kill our enemies, we will not kill them, but cultivate a spirit of meekness and humility, doing what the priesthood of God dictates—what the servants of the living God tell us. In peace and prosperity, war and adversity, we will lean on the hand of God and acknowledge it and say hallelujah, the Lord God Omnipotent reigneth.

What is it we are seeking to do? Is it to get a farm, a house, or a possession of any kind? Who is anxious about such things, which are here to-day and gone to-morrow?—They are well enough in their place.

Some of you are tried because you do not have many things you would like to have. If you had those things, you would not be tried in that point and it is, therefore, necessary you should be placed in that position. It may be necessary, after a while, that you should be tried with more of the things of this life than you know what to do with.

With none is the Lord God angry except those who do not acknowledge his hand in all things. What does it matter whether we are farming, building, planting, fighting or anything else, if we are doing as we are told? Who cares? I do not. Let matters come in whatever way they have a mind to, it is all right, if we do right.

As eternal beings, associated with eternity that was and with eternity that is to come, beings that dwell in eternal light before we came here, we are now seeking for salvation, preparing for celestial inheritances in the eternal worlds. This is what we are after; we are trying to lay a foundation for ourselves, for our progenitors and for our posterity, that will endure and extend while countless ages roll, and we are taught the principles by which we may obtain this salvation by the Holy Priesthood, by the revelations of God, communicated to us through that priesthood.

And now, having being forced from the United States, after having been driven time and time again from our homes by our murderous enemies; having fulfilled all the requirements that God or man could require of us and kept every law necessary for us to observe; after all this, and more, I say, shall we suffer those poor, miserable, damned, infernal scoundrels, to come here and infringe upon our sacred rights?

[NO] resounded throughout the Tabernacle, making the walls of the building tremble.

NO, it shall be 'the kingdom of God or noth-

ing' with us. That is my text, I believe, and we will stick to it, we will maintain it and, in the name of Israel's God, the kingdom of God shall roll on and all the powers of earth and hell cannot stop its progress; it is onward, onward, ONWARD, from this time henceforth, to all eternity.

[Voices of 'Amen'.]

'Are you not afraid of being killed?' you may ask me. No. Great conscience!—who cares about being killed? They cannot kill you. They may shoot a ball into you and your body may fall, but you will live. Who cares about dying? We are associated with eternal principles; they are within us as a well springing up to eternal life; we have begun to live forever.

Who would be afraid of a poor, miserable soldier, a man that gets eight dollars a month for killing people—and a miserable butcher at that, one of the poorest curses in creation?—Mean as the Americans are, they will not, many of them, hire for soldiers, but the Government must hire foreigners for eight dollars a month to come out here to kill us. Who is afraid of them? Let them come on or stay and wiggle, it is all right.

We are the Saints of God; we have the kingdom of God and the devils in hell and all the wicked men on the earth cannot take it from us. We shall rule and have dominion in the earth and they cannot help themselves. They can take their own course, they may fight against us if they like, or they can back out and leave us, but the kingdom will go on. They may take what course they please, the kingdom is ours and we are Christ's and Christ is God's.

It is for us to live our religion, keep God's commandments and we will be saved; we will thus have the honor of doing something for the kingdom of God, in rolling back the flood of darkness that is enveloping the universe and preparing ourselves for dominion on the earth and eternal exaltation in the kingdom of God forever.

God bless you and preserve you in purity and holiness before Him, that you may inherit all you anticipate, I pray in the name of Jesus Christ: Amen.

### DISCOURSE

By Elder George A. Smith, Tabernacle, Nov. 1, 1857.

[REPORTED BY G. D. WATT.]

Our Father who is in heaven has placed us in this world in the present generation and has placed before us laws and principles by which we may obtain exaltation and celestial glory.

In the acquisition of any department of science the laws thereof must be ascertained and the application properly made or it is not in our power to become acquainted with its branches so as to master it and realize the benefit of its effects. So also in entering into the kingdom of the Most High God, we enter by a door preparatory and, to all those who have been traditioned in the false religions of the present age, this door seems to be but little understood.

I have watched the movements of persons coming into the Church of Christ from sectarian churches for many years and I discover they are almost entirely enveloped in a kind of cast iron shell and it is with the greatest of difficulty that they divest themselves of it—of their prejudices and traditions—it is the work of years, and altho' many come into this church while young, without an extensive knowledge of sectarian principles, yet, such is the force of tradition even in them, that they have to stop, consider and question whether principles are really true and received from a proper source, or whether they are false.

There is a feeling in the human breast to reverence something; we find it among the untutored savages, we find it among what are denominated the heathen nations, among those who are considered Pagans, bowing down to worship images, the workmanship of their own hands.

I had the pleasure, while in the States, of being subject to the Sabbath-keeping rules of the railroad company. I wished very devoutly to have the privilege of spending my time with the Saints in Saint Louis, but, to avoid traveling on the Sabbath, the railroad decree had gone forth that we should not leave Chicago; so on the Sabbath I went to St. Mary's Cathedral for the purpose of hearing a Catholic discourse.

I was there gratified by hearing a very eloquent gentleman explain the reason why the paintings, crucifixion and emblems of this kind are used in the Catholic churches. He said that it was not understood with them that a person bowing before a likeness or a picture of a saint did so with the intention of worshipping that saint or picture, but that the design was to inspire in the heart of the worshipper a disposition to emulate the virtuous deeds and good actions of that saint; hence, said the orator, a portrait of the Virgin Mary, placed in a proper position where females, especially the young, can come before it and offer their adorations, inspires in their minds chaste and virtuous ideas, holy thoughts, pure principles and ardent desires to live as perfectly, to be as humble and to observe the laws of righteousness as fully as did the Virgin whose picture they stand before.

I bring this up simply to illustrate the principle upon which the Catholics answer the objections raised by the Protestant world against the use of images, etc., in their churches, thus accusing them of idolatry.

There are reasons, well-known to every reader of history, why pictures were introduced into the Catholic churches. Although they assign for this the reason given by the eloquent gentleman in St. Mary's cathedral, Chicago, yet they were not originally used in the Catholic churches nor in any of the Christian churches, previous to their becoming mixed with Romanism.

When it took its origin, the Empire of Rome

was both a religious and political institution; its Emperors and Senators had attached to them sacred authority and their religion embodied within it the power, perfection and consolidated union of the pagan institutions of that age, which consisted in a series of systems of idolatry.

Hence, by order of the government, temples were dedicated particularly to their god of peace, to be opened in the time of peace and to be shut in the time of war; temples were also dedicated to the god of war, to be opened in time of war and closed in time of peace, for, at certain times the gods of peace and plenty were to be invoked, at other times the god of war was to be courted.

The Christian religion silently advanced until it became a power to be courted by men who thirsted for dominion. When Constantine got possession of the throne the empire had become to a considerable extent christianized and it became necessary to do something to consolidate the feelings of the whole. To destroy idols entirely would be taken with a bad grace by the higher order of the Roman people. In order to meet this difficulty, Constantine substituted pictures instead of idols; instead of the statue of Minerva, he had the picture of the Virgin; instead of a temple dedicated to Jupiter, a church dedicated to St. Peter; instead of a statue of Apollo, a likeness of some of the apostles or of some saint or personage, imaginary or real; thus completely comingling the Christian religion with idolatry. Then, men started up to assign reasons for this and these reasons were presented in the eloquent style of the address I heard in St. Mary's cathedral.

Heathen and Pagan idols are built for the same purpose. You ask the priest of a heathen temple if the real intent is to worship that stone or that image of gold, silver, brass or iron and he would tell you that it was only a representative of something, that you could not see the real god and the image was introduced as a substitute.

Among the early inhabitants of the world, who rejected the true religion, many began to pay their adoration to the sun, moon, stars, etc. These soon adopted personages that they considered would represent the objects of the adoration. Hence we find Jupiter is represented as the king of gods, or as the god of thunder more particularly, the thunder representing his weapon, being the most powerful agent they had any idea of, and his image or statue was worshipped by the early inhabitants of the earth as the representative of that power. There was generally attached to these deities an idea of terror.

In studying the principles of Mythology held by the Greeks, who are considered the most classical people of early ages, we discover that to almost everything they associate the idea of terror; hence, when a man passed from this world to the next, they considered it necessary to place a little change in his coffin to pay his passage across the river Styx. They had a personage named Charon who, in their mythology, operated as ferryman, and the very moment the spirit of the dead crossed the river it came in contact with a dog, Cerberus, with three heads and, instead of hair, covered with snake; that dog answered as watchman to keep the departed spirit from returning to the abodes of men.

The human imagination was tortured to bring up the most hideous pictures. In following these imaginations they had a variety of detail, and in these we find that scarcely any two writers agree. The Greeks were about as united in the worship of their gods as the Christians are who profess to worship Jesus. They went in, however, for worshipping all the deities, and some of them to a great extreme.

For instance, go to Athens, in the day of its glory, as did the Apostle Paul, and you might see the statues of all the gods of the ancients and among the rest, an altar to the 'unknown God.' There was a God they did not know, but they were determined to hit every case and be prepared to worship every body, like the man in a storm at sea, it was good Lord and good devil with him, for he knew not in whose hands he should fall; therefore, to be sure that they worshipped all, they set up an altar to the unknown God, that if they should fall into his hands, they could claim that they had worshipped him, and that is about the sum and substance of the so-called Christian worship of the present age.

You may go into any society of people, almost, and ask them what they worship and they would as soon tell you they worship the unknown God as not. You may take up their creeds and they give it out that they worship a god that has neither body, parts nor passions and yet has three persons. Their ideas are so perfectly confused and their knowledge so supremely ridiculous on this subject, as to make it clear to those enlightened by the Holy Ghost that they are entirely ignorant and totally in the dark on this matter; they must have made their creeds without thinking whether the words composing them had meaning or not.

When I was 18 years of age, I was sent on a mission preaching the gospel. I called one Sabbath to see a friend of the Baptist persuasion; the old gentleman wanted I should go to the Baptist meeting with him. As I had no appointment until evening I went with him. I had not been there a great while before he made an effort to have them let me preach; they, however, did not feel disposed. Their minister was gone and one of the deacons got up and read an old fashioned, close-communion, dry chip and porridge sermon and besides, the deacon being a miserable poor reader, I was not very much interested.

When the meeting was dismissed, the deacon came up to me and asked me where I lived. I told him, and I in return inquired of him what church that was. He said it was the church of Christ. Said I, what Apostle built it?

'The Apostle Paul,' he replied.

I said I was not aware that Paul had been in this country preaching and building up churches. 'Well,' said he, 'it was built up upon his doctrine.'

Indeed, said I. What Apostle presides over it? 'We don't have any in these days.'

Then it is not the Church of God.

'Yes it is,' said he, 'Apostles and Prophets are done away.'

Not so, said I, and I drew out the New Testament and read, 'God hath set in his Church first Apostles,' etc. Now, said I, the very fact of there not being Apostles and Prophets in your church proves that it is not the Church of God, and I don't want anything to do with it.

Says he, 'you are a strange fellow, I never thought of that before.'

I told him to read the scriptures and said, you may forever read such sermons as you have been reading to-day and they will keep you blind. Unless there is a principle in the organization of the church, inspired from the Almighty, unless there is an authority that is governed by the power of God and his Spirit, men might just as well worship dumb idols, the fancy gods of the ancient heathen, the pictures of the Catholics, as to go to meeting or perform any other kind of worship. If you undertake to go to any place, you have got to take the right road, you must start right; if you start wrong, you are sure to come out wrong and the further you go in a wrong direction the further you are off the starting point.

I have heard it said, in the course of my travels that if persons think they are right they are right, that if persons are only sincere, all will come out well. That may answer for people to talk about who know they are wrong and are trying to carry themselves into the idea that it is just as well to be wrong as right. But if we wish to enter the kingdom of heaven, we have to enter by the door, for says the Savior, 'I am the door, by me if any man enter in he shall have life.'

But suppose you enter through somebody else? Where has the idea originated that there is the least possible prospect of coming out right from starting wrong? Suppose a man should start to the States, but instead of that he makes his way into the Western desert, saying, 'it don't make any difference which way I go.' What would be the result? He would wander in the desert and perish. Suppose a man in attempting to serve the Lord, by mistake should serve the devil, is the Lord going to reward him for serving the devil? Not at all.

When Joseph Smith commenced to proclaim to the world the truth, the way of life and salvation in the manner he was inspired of the Lord to do, every religious denomination, Protestant, Idolater or what not, the moment they heard of it, commenced a dismal howl of 'false prophet, false teacher, imposture, deception,' etc. Why? Because there was a light directly from the Almighty; a man had come forth that taught in the name of the Lord; a personage bore testimony of the plan of salvation, that would actually overthrow, dissolve, use up, annihilate and destroy every thing that did not come from G. d.

'Well,' says the old Priest, 'if this goes abroad, what will be the result? The people will see the light, the true doctrine, and they will quit coming to my meeting and paying me for preaching and I cannot grunt and groan over them and play the hypocrite with them any longer and I shall have to go and get an honest living. I will therefore stir up the people to kill and destroy the man.'

This was the spirit and design of every one over whom the spirit of the devil had dominion. The very instant the first message of truth began to be proclaimed to the children of men, all the devils in hell and all the devils on earth and the spirits of demons were stirred up, and went to work at once to frustrate, destroy and overthrow this work.

'Where did you get your authority?'—say they. By the inspiration of the Almighty the Holy Priesthood was conferred and we were ordained to the Apostleship and Priesthood to go forth and preach to you the plan of salvation. Where did you get your authority?

'It came down from the ancient Apostles, through the church of Rome and by the way of the Waldenses,' says the Baptist, or by the way of the reformers.

But were not those reformers expelled by the church of Rome?

'Yes.'

If they, then, had their authority from the church of Rome, that church must have had the power also to divest them of that authority. If we admit that the Romish church had this power and authority, we must go back there to find it, and if we take that testimony, it proves that all the reformers have no authority.

The Baptists attempt to show that their authority came through Waldo. Who was this Waldo? He was a merchant and hired a man to translate for him the four books of the gospel. He went to preaching without any inspiration, revelation or light from heaven; he had only the light which he could discern from the translation made by an excommunicated monk. He was zealous and doubtless honest in his intentions, but without the inspiration of the Holy Ghost, Priesthood or authority from God.

Now, as I said before, if you start wrong, you will be wrong all the way. Without a messenger from God, without the revelation of the Most High, it is all folly and useless to attempt to follow the Savior. It is written, 'if any man lack wisdom let him ask of God, who giveth liberally and upbraideth not, and it shall be given him.'

The Savior said, 'if any man will be my disciple, let him take up his cross and follow me.' You may follow all the men and devils in the world, but unless you follow Christ, you cannot be his disciple, and the more men and devils you follow the worse you are off.

When we talk about following Christ, we hear it said that we should believe in him with all our hearts, repent of our sins and be baptized for the remission of them. Before the Savior commenced his mission on the earth he went to Jordan to be baptized, that he might set an example for us to follow. Take any other track and you go wrong. The right track is the only plan, the only design and the only intention that can bring