

# ODE FOR JULY 24th, 1857, Celebrated at the Head Waters of Big Cotton- wood Canyon.

BY W. G. MILLS.

The spirit of liberty spread forth her pinions  
Unfolding the era that man should be blest;  
And soaring on high left the 'old world's' dominions,  
To raise the pure standard of peace in the West:  
Tis a land long reserved from the grasp of the tyrant,  
Its destiny sealed to be great and sublime:  
And ne'er shall the despot, nor bloody aspirant  
Disgrace the rich soil of its glorious clime.  
Then hail to the birthday of power and freedom,  
When right against might the grand victory won;  
And long should the nation have heroes to lead them  
Like the noble, high-minded and just Washington.  
But the spirit that burned in the hearts of our fathers  
Is gone, and new statesmen now stand where they  
stood;  
And the fiend of oppression her deadly links gathers  
To chain down the souls of the great and the good.  
For see! while the banner of freedom is flying,  
Our thousands are driven the prairies to roam;  
With no hearts to pity, but on God relying  
They find for a refuge our 'new mountain home.'  
Then hail to the power of the Prophet that found us  
A home in the valleys secure from our foe;  
With these ramparts that nature has cast up around us  
The hopes of the heroes of freedom will grow.  
Let it fly on the winds to the earth's distant region,  
Tell the prince and the peasant, the proud and the poor;  
The standard is raised of our holy religion,  
And freedom's enthroned to be cast down no more!  
By the shades of the champions of freedom departed—  
By the glory our cause to mankind has unfurled—  
By the name of our Seer that our liberty started  
We'll stand till its sceptre shall rule o'er the world!  
Then hail to the day that all ages expected,  
Let its praises be sung from the south to the north;  
The rights of mankind will be henceforth protected  
From this glorious epoch, July twenty fourth!  
We thank thee, great God! for the breeze of the moun-  
tains,  
That breath inspiration from crowned heads of snow;  
For the life that we drink from the untrammelled fountains,  
That water the fields of the valleys below:  
But more for the Priesthood, the power of salvation,  
The peace that is ours in our dear mountain home,  
Where the good and the worthy from every nation  
To enjoy the rich blessings of freedom may come.  
Then hail to the men that are watching o'er Zion,  
That her interests defend, and her foemen despise;  
God bless the anointed ones, Brigham 'the lion,'  
And Heber the faithful, and Daniel the wise.

G. S. L. City, U. T., 1857.

## DISCOURSE

By Pres. Heber C. Kimball, Bowery, Aug. 2,  
1857.

REPORTED BY G. D. WATT.

I have appreciated br. Elias Smith's remarks; he has stated things as they are, according to my knowledge. I have been acquainted with him some 23 or 24 years. He is our Judge in this county, and I can say to his praise that he is one of the best Judges we have in the Territory, and my prayer and wish to God is that we may not have a worse Judge from this time henceforth and for ever, and that we may never have any Judges in this Territory but men of our own choice, and that we may never have any person to preside over us in the capacity of a Governor of this Territory but the man of our own choice. [Voices: 'Amen!'] And I can say further, we never will. [Voices: 'Amen!'] I have my reasons for this.

This people here are the people of God; here in the Territory of Deseret is the kingdom of God, and here are all the officers pertaining to that kingdom, and here is an organization that is organized after the order of God and it is organized after the order of the Church of the First Born.

Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this earth; that is the first born Church, that is what I mean, and when God our Father organized that Church he organized it just as his Father organized the Church on the earth where he dwelt—and that same order is organized here in the City of Great Salt Lake, and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Br. Brigham Young, myself and others were present when that was done, and when those officers received their endowments they were together in one place, they were organized and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand for ever.

Now mark it, that kingdom will never be overthrown; although they may kill, that is, if they can, br. Brigham and me, and br. Daniel H. Wells, and they may kill the Apostles, if they can, and so they may keep on from this time to all eternity and they never can obliterate this work. I know it. They may kill and destroy and waste a great many limbs that are upon this Church, but let me tell you they never can kill the tree nor destroy the root from whence we have sprung, for our Father and our God is that root and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine, and if we keep his commandments and receive the Spirit of God, the Holy Ghost, it is that nourishment that comes down directly from the Father, from Jesus Christ, the true vine.

And, as President Buchanan, the President of the United States of America, holds the keys of the government of this whole nation, so Brigham Young holds the keys pertaining to this Church and people.

Well, do I suppose, when I reflect, that troops are being sent here without Pres. Buchanan's

permission? No, not for a moment; he has permitted it; we are a poor, isolated people, driven over one thousand miles from our native land, and many of us have been driven and broken up five times, and he and his coadjutors have acknowledged it and have said pointedly there could nothing be done for us as a community, and here we are, after sending forth our men, the Elders of Israel, and redeeming this land from Mexico, they are now designing to come with troops to break us up and to kill our Prophets and our Apostles and our Elders.

Brethren, I will tell you one thing, and you may be sure of it, as the Lord God lives and as my soul lives, that nations that raises the weapons of war against this people shall perish by those weapons. [Voices: 'Amen!'] Every nation, every tongue and every people shall perish, and every man and woman that gives consent to it. [Voices: 'Amen!'] You may 'Amen' to the whole of it, for it is true. Go and read the Book of Mormon, the Prophets, and the revelations given to Joseph the Prophet, and you will learn that God has said that every nation and every people on this earth that will not serve him shall be destroyed.

This is the kingdom of God; when they fight us they fight God and Jesus Christ and the Holy Ghost, and they fight all the Prophets that have been from the creation down to the present time. Why? Because Joseph was the last Prophet, God spoke to him, placed the keys upon him, by Peter, James and John? Do you suppose they did it without having authority from Jesus? No; Jesus told them when to do it, and told them who the man was; and Joseph, the Prophet of the living God, placed those keys on br. Brigham.

The Father told Jesus when to go and again commit these keys to men on the earth, Jesus told the Twelve when to do it, Joseph told Brigham when to do it. Now look at it naturally and you will see that every man and woman that raises their hands against this people will be destroyed and that without remedy.

Set your hearts at rest, then; you need not be troubled, nor frightened at all, for as the Lord liveth and we live, we will prosper and we will come off victorious. [Voices: 'Amen!'] You know we have to stick in an it—if you live your religion and will do as you are told and become like the clay in the hands of the potter.

Who are you to be subject to? You say you are willing to be subject to God, to Jesus Christ. You are willing, if Peter came along, to listen to him. Well, Peter is here, John is here, Elias is here, Elijah is here, Jesus is here and the Father is here. What! in person? If not in person, their authority is here with all the power that ever was or ever will be to seal men and women up to everlasting lives; seal them on earth and in heaven by the power of Elijah, which is upon br. Brigham, and it is on every man he authorizes.

Joseph had those keys and powers directly from those men and we received them from Joseph, so you see we are legal heirs to the kingdom of heaven. You have got to be subject to these powers that be, for there is no power only that which is ordained of God. You have to listen to that.

Can we be Saints by having our own will, our own way? Br. Elias has been talking about that this morning, how he has felt that will that was in him. Gentlemen, he has not been easy to handle and place upon the wheel, if he had been, he would have been filled with almighty power, even the power that was upon Joseph and Brigham and upon every other good man in this Church; but he is going to walk up henceforth, he aint going to stand back any more. He is a-kin to br. Joseph, and Joseph is ashamed of his own kindred that will not step forth and be valiant, and God is ashamed of them.

Be passive in the hands of God, in the hands of his servants, as clay in the hands of the potter. How is that? How can the servants of God mould you, fashion you and prepare you to become moulded and fashioned after the likeness of God, unless you are passive?

If you go into the adobie yard you may see men engaged in the business of adobie making, and you can see them moulding adobies out of the elements. Suppose that clay would not be passive but would have its own will and not be subject to the moulder of the adobies, he could not mould them, because the adobie would not let him mould it.

When I carried on the pottery business I used to take a good deal of pains to get good clay, and hauled it a long distance and then I always immersed it before I put it into the mill to grind it. Why? To make it passive, and I mould, grind and grind it again until it becomes passive, then I took it out of the mill and carried it into the shop, where it was kneaded as you would a cake, and then put on to the wheel and turned into a vessel unto honor. Did I ever design to turn a vessel unto dishonor? No. If I did, I did not get any reward for it; I only got reward for those I moulded and fashioned according to the dictation of my master, and I presented them to him that he might receive them, as Jesus says, 'Father, I have lost none of those thou gavest me except the son of perdition.'

Go into the blacksmith's shop, on this block, and you will find br. Jonathan Pugmire, the foreman. I go to him and say, br. Jonathan, make me an axe. He goes to work with a piece of iron that the moment he tries to shape it flies into a thousand pieces—'I can do nothing with that,' says he, 'I must get a piece of iron that will be passive and then I will make you an axe that will be as keen as a razor.' He gets another piece and that begins to fly; it is not the fault of the blacksmith, 'but,' says the iron, 'don't you handle me in this manner.' He throws that aside, that has got to go back into the furnace again to be melted and made into a loop and that turned out into iron again, because it was not passive, and then it becomes passive by getting the snappish stuff out of it; it runs out with the dross; the dross, you know, is very brittle and snappish.

When you find a man or woman snappish and fretful and not willing to be subject, you may know there is a good deal of dross in that character, because dross is brittle. That dross has got to come out.

Talking about trials, br. Elias says he did not come here with the pioneers; it was pretty hard and laborious I admit, but it was one of the pleasantest journeys I ever performed, still there was a great deal of care and anxiety, especially on br. Brigham and those that helped him. Did we persevere? We did; we came here to the valleys of the mountains and you have followed us.

Let me tell you, gentlemen, you have got to learn to be passive and be like clay in the hands of the potter, or be like a tallowed rag or wick before a hot fire: it becomes limber and passive and you can tie it into a thousand knots and it will not break.

Are you of that nature that you will not break and fly as though there were a hundred convulsions in you? You have got to come to that standard, as true as you ever become the true subjects and heirs of the kingdom of God. And let br. Brigham take a hundred men of that character and I would give more for them than ten thousand people who are stiff in their own way, and he would take that hundred men and go into the mountains and whip out the world.

We read that one shall chase a thousand and two shall put ten thousand to flight; we read that in the Bible. You have always heard it from the days of your youth to the present time. Do you appreciate it?

We will refer to Gideon, the Prophet of God, when his host was so numerous that he went and made a selection of 300 men to put all his enemies to flight; that is in the Bible; for heaven's sake believe that, if you won't believe me.

There was Daniel, a servant of God, one who kept his commandments; he was valiant, and his friends said to him, 'Daniel, put down the window or they will see you praying.' 'I will pray with it open,' he replied, and he opened his window and prayed and told them all that he asked no odds of them. 'I will pray to my Father and God, who can preserve me in a den of lions, or in boiling hot oil, or in anything else, and he will sustain me while he will send you to hell, you poor devils.' He had such confidence in his God.

Should not you have as much confidence in God as br. Brigham, Heber, or the Twelve Apostles have?—as much confidence in this vine as any branch that pertains to it? You should.

To gratify some who cry, 'O don't say anything, br. Heber, don't say anything, br. Brigham, to bring down the United States upon us,' we have at times omitted printing some of the remarks that might offend the weak stomachs of the world, and we have made buttermilk and catnip tea to accommodate the tastes of our enemies, but the poor devils are not pleased after all. Would they come any quicker if we told them that they were poor, miserable, priest-ridden curses who want a President in the chair that dare not speak for fear those hell-hounds would be on him?

God knew that Zachary Taylor would strike against us and he sent him to hell. Pres. Fillmore was the next man who came on the platform, and he did us good, God bless him. Then came Pres. Pierce, and he did not strive to injure us. We hoped that the next after him would do us justice, but he has issued orders to send troops to kill br. Brigham and me and to take the young women to the States.

The woman will be damned that will go; she shall dry up in the fountain of life and be as tho' she never was. But there aint any going; [Voices: 'there are none that want to go!'] unless they are whores. If the soldiers come here, those creatures will have the privilege of showing themselves and of becoming debauched.

I tell you there is not a purer set of women on God's earth than there is here, and they shall live and bear the souls of men and bear tabernacles for those righteous spirits that are kept back for the last time, for the winding up scenery.

Will the President that sits in the chair of State be tipped from his seat? Yes, he will die an untimely death and God Almighty will curse him, and he will also curse his successor, if he takes the same stand, and he will curse all those that are his coadjutors and all who sustain him. What for? For coming here to destroy the kingdom of God and the Prophets and Apostles and inspired men and women, and God Almighty will curse them, and I curse them in the name of the Lord Jesus Christ, according to my calling; and if there is any virtue in my calling they shall be cursed, every man that lifts his heel against us from this day forth. [Voices: 'Amen!']

Am I afraid? No; but I am afraid to do wrong. I feel joy in my heart to be valiant and tell you the truth, and I pray that God my Father, and his Son Jesus Christ may bring the evil upon them that they desire for this people.

Our enemies are crying out that we are confused, that we have rebelled and that the devil is to pay; I pray that God Almighty may bring that thing upon them that they have imagined upon us. But we are at peace and in harmony; we are worshipping and serving God. Will they overcome us? Never, no, never, no, never while the earth stands, if we will stand up and be valiant.

I know that you never heard br. Brigham rebuke me for being valiant before this people. He says, 'let her go, Heber, let her slide.' You never saw any other spirit in him in your life, and every other good man there is will say so, and have said so, and they are the elect of God, and they will be saved.

But be wise, be wise, be still, as I told a man this morning; said I, you are always talking, you talk to everybody and think everybody our friends, but they are not. I have lots and scores of friends here, and so has br. Brigham, who, by their ignorance would destroy us from the earth.

You have received your endowments. What is it for? To learn you to hold your tongues and keep what you get and increase upon it. If you

do not keep the word of life you receive, that which proceeds from God, your minds never will expand and you will always be barren like unto a barren woman.

Now receive the seed, as Jesus says, and if that seed takes root, it will grow and swell, and sprout, and bring forth. What will it bring forth? Something like the character that produced the seed. If you plant corn in the field and that corn is rooted out of the ground, it perishes and don't produce anything. Receive the word and treasure it up in your hearts, and then you shall continue to receive the word of life, here a little and there a little, and you shall grow and increase and multiply and no good thing shall be withheld from you.

Learn, above all things, brethren and sisters, to have a passive spirit and be subject where you should be subject. I hear a great many say, 'I am willing to be subject to br. Brigham, but I don't want to be subject to this one and to that one.' Let me tell you, gentlemen and ladies, if you won't be subject to my words and listen to them and receive them, you will not be subject to and receive br. Brigham's words. How can it be possible for you to receive his words and reject mine?

Now we will say br. Brigham is the head of this vine that has sprung out in the Latter Days, that is, the head of the vine that is upon the earth, that you naturally see, but Joseph was the head of the vine when he was here, and he is now, only you cannot see him; then I am connected to that vine as one of br. Brigham's counselors, and then the Twelve, the Seventies, High Priests and other officers. Now just look at it, why should you not listen to one man as much as to another connected to that vine, in case he produces the fruit of that vine? And they should know whether that branch is connected to the vine, they should know whether the fruit is the same as that produced by the head of the vine.

When I speak the truth, is it not the same as tho' br. Brigham spoke it? When I tell it as it is in the Lord Jesus Christ, what is the difference? I can go into my garden and show you apple trees there with perhaps a hundred limbs which have apples on them; you may taste an apple from the first or head limb, then of the second and the third and the hundredth, and the fruit tastes just alike, because it all came from one tree, and the tree came from the root, and it is all one thing.

This is the principle; we should be connected one with the other, every Quorum in its place, and keep organized and keep in our places, according to the order of the Church of the First Born.

Are we going to be preserved? Bless your souls! I have no more fears, if this people will live their religion and learn to be passive like clay in the hands of the potter, than as though I was in heaven, for if I was there and rebelled, as Lucifer did, I should expect to be chastised and cast out with all those connected with me.

A great many suppose that when they get there they will be perfectly safe. You will if you keep the commandments of God, but if you cannot learn to keep the commandments of God in Great Salt Lake City, how can you learn to keep them when you have to flee to the mountains? And if you cannot keep them here, how do you expect to keep them in Jackson county?—for we are as sure to go back there as we exist.

This Church and kingdom will reign triumphant; and when the United States take a course to bring us into collision, they will strive to take away every thing from us that they have given us. What of it? We will make them the aggressors, they shall be the first men that shall rebel against God and against this people, and if we are not the aggressors and we stand on the defensive and they come upon us and they fall into our hands, the Lord says if they repent and we forgive them our blessings shall be doubled unto us; so also for the second time, but if he comes upon you the third time, thine enemy is in thine hands, thou mayest do with him as seemeth thee good, but if he repent and you forgive him the third time, then I will reward unto you a hundred fold. But don't you forgive unless br. Brigham does; if he says give them justice and righteousness, then it will be right.

Now you need not sit here as judges and judge br. Brigham. Good heaven! how does any one without any priesthood look when judging him and his brethren? He is capable of judging all things pertaining to this kingdom, for he has the keys of light and revelation and God is with him; I cannot comprehend him, only in proportion to the measure of the Spirit bestowed upon me. Can br. Wells comprehend me? No, he cannot, nor never can only as he has the same measure of the Spirit, and no man can comprehend his file leader except he has the same measure of the Spirit.

But let me walk in my place and the sap that is in br. Brigham is in me, and the sap that is in me is in him, but can I measure any further than my capacity? No. Then what do you judge me for? God will lead br. Brigham, don't you be scared, he will give him revelation upon revelation, and when he says do this or that, God will sanction it and he will bless all men and women that walk up to it and curse every one that backs out.

Suppose I am partaking of the same spirit and nourishment that br. Brigham partakes of and he is resting himself while br. Heber speaks, don't you see he speaks the mind of br. Brigham? You may see it has been so all the time and it will be so for ever.

You have come to me and I have given you counsel and then you have gone to br. Brigham and he has given you the same counsel, and when you have asked counsel of him and then come to me, you say, 'that is just as br. Brigham said to me.' Do you suppose I could give any counsel contrary to his mind?

Well, then, let that Spirit and power be in our families, and I want to know what difference there will be? Br. Hyde, don't you never give counsel from this time henceforth but what would