

He saw the righteous gathered together in the spirit world, and there were no wicked spirits among them. He saw his wife; she was the first person that came to him. He saw many that he knew, but did not have conversation with any except his wife Caroline. She came to him, and he said that she looked beautifully and had their little child, that died on the plains, in her arms, and said, 'Mr. Grant, here is little Margaret; you know that the wolves ate her up, but it did not hurt her; here she is all right.'

'To my astonishment,' he said, 'when I looked at families there was a deficiency in some, there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here.'

He asked his wife Caroline where Joseph and Hyrum and Father Smith and others were; she replied, 'they have gone away ahead, to perform and transact business for us.' The same as when br. Brigham and his brethren left Winter Quarters and came here to search out a home; they came to find a location for their brethren.

He also spoke of the buildings he saw there, remarking that the Lord gave Solomon wisdom and poured gold and silver into his hands that he might display his skill and ability, and said that the temple erected by Solomon was much inferior to the most ordinary buildings he saw in the spirit world.

In regard to gardens, says br. Grant, 'I have seen good gardens on this earth, but I never saw any to compare with those that were there. I saw flowers of numerous kinds, and some with from fifty to a hundred different colored flowers growing upon one stalk.' We have many kinds of flowers on the earth, and I suppose those very articles came from heaven, or they would not be here.

After mentioning the things that he had seen, he spoke of how much he desired to return and resume his body, after having seen the beauty and glory of the spirit world, where the righteous spirits are gathered together.

Some may marvel at my speaking about these things, for many profess to believe that we have no spiritual existence. But do you not believe that my spirit was organized before it came to my body here? And do you not think there can be houses and gardens, fruit trees and every other good thing there? The spirits of those things were made, as well as our spirits, and it follows that they can exist upon the same principle.

After speaking of the gardens and the beauty of every thing there, br. Grant said that he felt extremely sorrowful at having to leave so beautiful a place and come back to earth, for he looked upon his body with loathing, but was obliged to enter it again.

He said that after he came back he could look upon his family and see the spirit that was in them and the darkness that was in them; and that he conversed with them about the gospel and what they should do, and they replied, 'well, br. Grant, perhaps it is so, and perhaps it is not,' and said that was the state of this people, to a great extent, for many are full of darkness and will not believe me.

I never had a view of the righteous assembling in the spirit world, but I have had a view of the hosts of hell, and have seen them as plainly as I see you to-day. The righteous spirits gather together to prepare and qualify themselves for a future day, and evil spirits have no power over them, though they are constantly striving for the mastery. I have seen evil spirits attempt to overcome those holding the priesthood, and I know how they act.

I feel well, and I do not feel to condescend to a spirit of mourning. If I do weep, I will weep for my own sins and not for Jedediah. If he could speak he would say, weep not for me, but weep for your own sins.

Before br. Grant was taken sick, he said that he had unsheathed his sword, and that it never should be sheathed again until the enemies of righteousness were subdued; and he fought the devil to the last, and used to proclaim that he should not prevail on this earth. I can say that he left us with his sword unsheathed, and he will help Joseph and Hyrum and Willard.

Previous to the late reformation, I saw br. Willard in a dream. I dreamed that we had a very large kiln filled with articles of ware of various kinds and sizes. Many of them had previously fallen down, being thin, not having strength to remain upright; we had put the good ones into the kiln and put in the fire, and had got them considerably warmed. But, somehow or other, they got cold again, and we thought we would go down to a certain stream and get some dry wood, and burn the earthenware for use. As we were going towards the stream, brother Willard came along and said, 'brethren, I am gathering up better fuel than that some that will make a bigger fire.' So he is, and Jedediah has gone to help; and the day will come that many of us will go too; and as the Lord Almighty lives, and as my soul lives, we have unsheathed the sword and we never will sheath it, until the enemies of our God are overcome. Jedediah has overcome all his enemies.

Br. Brigham says that we will have hundreds and thousands of boys right here that will help us with a power greatly increased beyond that of their fathers, and I know that it will be so. When boys go back on the plains to encounter storms and rescue the suffering, as did David P. Kimball, Stephen Taylor, Joseph A. Young, Ephraim Hanks and many others, it makes me feel well. David took the consecrated oil and went forth, like a man of God, and anointed the sick and afflicted, and commanded them to arise; and those boys acted valiantly, having been trained up amid the Saints.

Br. Ephraim Hanks has put a feather in his cap, through his noble conduct in aiding our belated immigration, he has unsheathed his sword upon the side of doing good, and I exhort him not to sheath it again.

I feel encouraged; br. Jedediah has gone to be with Joseph.

Let us be faithful, and listen to the words of br. Brigham and br. Jedediah and those placed to lead us, and what joy I will have. Would I be willing to lay down my body? Yes, if that would sooner accomplish so great an object, and bring this whole people into a position where they could see and understand for themselves.

These are my feelings, brethren and sisters, and may God bless you. To those who delight in uprightness I am all blessings, from the crown of my head to the soles of my feet; but I am heavy on the tracks of sinners, because I know that if they do persist in their course, and if the Quorums do not purify themselves quickly, you will see something that will make you lament; some are nourishing a cankerworm that they will not easily get rid of.

Why do you not all listen to br. Brigham and Jedediah and Heber and many others? They have had the spirit of reformation all the time. Then wake up, ye Saints of Latter Days, and cleanse your platters inside and out, and God Almighty will rescue us from our enemies. He will slay them; he will hurl kings from their thrones and unrighteous rulers from their places of authority, and they will drop faster than you saw the stars drop from heaven, at the time that the Saints were driven out of Jackson county Missouri.

I am talking of what I know, and not of what I merely believe; and may the Spirit of God, the Holy Ghost, the Comforter, rest upon you, my brethren and sisters, and upon our families and every good person. Br. Brigham is my brother and br. Jedediah is my brother; I loved him, I love those men, God knows I do; better than I ever loved a woman; and I would not give a dime for a man that does not love them better than they love women. A man is a miserable being, if he lets a woman stand between him and his file leaders; he is a fool, and I have no regard for him; he is not fit for the priesthood.

I want to stir you up to faith, obedience, integrity and everything that is good. I am preaching to you; not to Jedediah. What remains here of him goes back to mother earth, and let us strive to honor our tabernacles as did br. Grant his.

My body has got to return to dust, and I will honor it, then I will take it again. I am as sure of that, as I am that I am standing here before you.

God bless you forever. Amen.

THE DESERET NEWS.

ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, DEC. 10.

OBITUARY.

President Jedediah Morgan Grant, who died at his residence in Great Salt Lake City, at 20 minutes past 10 p.m. of December 1st, 1856, was the son of Joshua and Thalia Grant; and was born in Windsor, Broom county, New York, on the 21st day of February, 1816.

He was baptized into the Church of Jesus Christ of Latter Day Saints by Elder John F. Doyington, on the 21st of March, 1833.

In 1834 he went to Missouri with the company of Saints styled 'Zion's Camp,' and, in the fatigues, privations, trying scenes and arduous labors endured by that handful of valiant men, exhibited a goodly portion, for one so young, of that integrity, zeal and unwavering effort and constancy in behalf of the cause of truth, that have so invariably characterized his life.

On his return from that mission he was ordained an Elder, and on the 22nd of May, 1835, went forth among the people preaching the gospel and baptizing, in company with Elder Harvey Stanly.

In the winter of 1835-6 he assisted in the labors upon the Temple in Kirtland, Ohio; and, after receiving his blessings, started, April 13, 1836, on a mission to the States east of that place. During this mission, most of his time was spent in the State of New York, where he preached much in various places and baptized 23 persons in Fallsburg, one of whom was his brother Austin, and several in other localities; and returned to Kirtland on the 6th of March, 1837.

He again left Kirtland on the 6th of June, 1837, and passing through Ohio, New York, Pennsylvania and so on, preaching by the way, arrived in North Carolina, where he faithfully proclaimed the principles of eternal truth in court houses, chapels and other places of assembly, and held discussions with the Methodists, in which he was signally successful in overpowering the reasonings and foil aspersions of error.

On the 9th of October, 1833, he once more started for Missouri, and arrived in Far West on the 12th of November. At this time he visited his brother George D. Grant, to whom he had, on a former occasion, first introduced the gospel, and who was then in Richmond jail with the Prophet Joseph and others, imprisoned on account of their religious faith. December 25 of the above year, driven out by bigotry and intolerance, he left Far West with his father's family, whom he located in Knox

co., Illinois; and remained preaching and baptizing in that vicinity during four months.

On the 12th of May, 1839, he went to Commerce, (afterwards Nauvoo) stayed there three days and proceeded to Quincy, where a conference was held on the 1st of June, at which he was appointed a mission to Virginia and North Carolina. He labored extensively in those States upwards of three years, preaching day and night, baptizing many, and building up Branches; and, having fulfilled his mission with honor to himself, to the cause and to his God, he left in the fall of 1842, 'recommended by the Saints and hundreds of worthy citizens.'

—[Times and Seasons, Vol. 4, Page 63.]

In June, 1843, he was sent to preside over the Branch in Philadelphia, and returned to Nauvoo in March, 1844.

On the 9th of May he started from Nauvoo in company with Elders Wilford Woodruff and Geo. A. Smith, whom he accompanied through Illinois, preaching as opportunity offered, and returned and was in Nauvoo at the period of the martyrdom of the Prophets Joseph and Hyrum.

He married Miss Caroline Vandyke in Nauvoo, July 2, 1844, Bishop Newel K. Whitney officiating.

He bore the tidings of the Prophet's massacre to the Twelve and brethren in the eastern States, and resumed his station of presiding in Philadelphia, whither he took his wife, and where he wrote and published several truthful and cutting strictures upon the doctrines and course of Sidney Rigdon and his followers.

In May, 1845, he returned to Nauvoo where, on the 12th of the following December, he received his endowment in the House of the Lord; and diligently assisted in conferring that great blessing upon many others.

In February, 1846, he shared with the Saints in their exodus from Nauvoo, and with them turned his back upon the tyrannical oppression of professedly civilized and Christianized Illinois, to seek a new and peaceful asylum amid the fastnesses and barren wastes of the mountains.

He started from Winter Quarters, (Florence) during the winter of 1846-7, on a short mission to the Eastern States, where he bought the cloth for a mammoth flag, transacted other important business, and returned in the succeeding June and was appointed Captain of the 3d Hundred of the emigrating Saints, which he led to this valley, arriving in the forepart of the October following.

In October, 1848, with characteristic energy and promptness, he went beyond Fort Bridger, with several men and teams, met Prest. Willard Richards and company, and assisted them in.

He was elected Brigadier General of the 1st Brigade of Cavalry in the Nauvoo Legion, May 26, 1849.

In October, 1849, he was sent to the States on business, in company with several other missionaries who elected him their Captain, and whose lives he greatly aided, by his generalship, in saving, when furiously charged upon by a large war party of Indians in the Black Hills. He returned, in 1850, with a train of merchandise.

Great Salt Lake City was incorporated on the 19th of January, 1851, and at the first election held under the charter, on the 1st Monday of the next April, br. Grant was elected Mayor, which office he magnified and held uninterruptedly and by unanimous voice, to the day of his death.

In 1851 he again went to the States, where he spent much of the time in Philadelphia and Washington, and wrote several letters to James G. Bennett, Editor of the New York Herald, and also published them in pamphlet form under the title, 'Truth for the Mormons.' Those spicy and unanswerable letters had a timely and salutary effect in allaying the excitement, tried to be raised by certain foolish officials who ran from here yelping at their own shadows. He returned in 1852.

October 23, 1852, he was elected Major General of the 1st Division of the Nauvoo Legion, which office he still held; and always took an active and efficient interest and action in everything pertaining to the protection of the lives, property and rights of the red as well as the white man.

He was unanimously elected Speaker of the House of Representatives, in the Legislative Assembly of the Territory of Utah, on the 13th of December, 1852, and at the three subsequent sessions; and filled that position, as he did all which he was called to occupy, with dignity and honor, and to the fullest satisfaction of all the members over whom he presided during so many successive terms.

In April, 1854, President Brigham Young selected br. Grant for his second counselor, and

on the 6th, that wise choice was enthusiastically sustained by the large concourse assembled at that Conference, and subsequently by all the Saints throughout the world, so fast as they received information thereof. To the Saints comment is unnecessary upon the manner in which he so ably and satisfactorily filled this station, one among the highest and most responsible to which a human being can be called; so also is a particularization of wherein he greatly relieved our beloved President Brigham Young in the great and onerous duties devolved upon him.

During the last six months of his sojourn with us, he labored most indefatigably and beyond his physical endurance, in starting and rolling forth that reformation which is sweeping through our settlements, and kindling a fire in Zion which will be joyfully felt by the remotest Saint and cause sinners to fear. These pre-eminently useful labors were followed by that brief though severe illness which freed his spirit from its earthly tenement, to join Joseph in a more enlarged sphere of action, and where he can bring to bear a greatly increased ability to aid in ushering in the reign of peace and righteousness upon the earth.

Br. Grant needs no eulogy, and least of all such an one as our language could portray, for his whole life was one of noble and diligent action upon the side of truth, of high toned and correct example to all who desire to be saved in the kingdom of our God. As a citizen, as a friend, as a son, as a husband, as a father, and above all as a Saint, and in every station and circumstance of life, whether military, civil, or religious, he everywhere and at all times shed forth the steady and brilliant light of lofty and correct example, and died, as he lived and consorted, with his 'armor on and burnished.' And though all Saints deeply feel his departure, yet they can fully realize that it redounds to his and our 'infinite gain.'

THE CALIFORNIA MAIL, having been hindered by snow, arrived on the evening of the 6th inst. We have not had time to examine its contents, further than to learn that it brought 'Standards' to Nov. 1, one package of papers from our Noisy Carrier friends, one of papers and magazines from J. W. Sullivan, some exchange papers and a bottle of cuttings of choice varieties of apples, plums, nectarines, apricots and roses, with some watermelon, orange and flower seeds from br. W. E. Dodge of San Bernardino, for which he will please accept our thanks, and an assurance that we shall use our best efforts to make them contribute to the benefit and adornment of this mountain home of the Saints.

We trust that br. Dodge will not become weary nor slack in continuing a purpose he has so well begun, and that others will imitate him, until our valleys teem with every variety of tree, shrub, plant and flower adapted to our varied soil and climate, from 42 north to 37 south.

It would give us much satisfaction to be able to commend all, but of late some sticky fingered person has found his way into the Post Office at San Francisco or at San Pedro, or into the mail bags en route between those points; for by the Nov. mail our Sullivan packages came to hand robbed of 10 N. Y. Herald, 2 London Punch, 2 Illustrated News, 10 Godeys and 10 Grammars; this time it was plundered of 10 N. Y. Herald, 2 London Punch, 2 Illustrated News, 10 Harpers; and how many other papers and packages of papers have been abstracted, we have no means of knowing.

So long as the felonious abstractor, or abstractors, kept within moderate bounds, we managed to endure the usage with such patience as we could; but now that papers and magazines, and we know not what all, step out by the dozens, we can but wish that the person or persons thus infringing upon our rights, could be denied all mail facilities, privileges and benefits, for at least six months, when we think they would thoroughly reform.

NEWS FROM THE COMPANIES.—Elder Chauncey G. Webb arrived on the 5th inst., from Caps. Hodgetts and Hunt's companies, and reported that he left them all at Fort Bridger on the 2nd, quite comfortably situated and in the enjoyment of an increased degree of health and buoyancy of feelings. Only a very few in these two companies had been frosted and they only slightly.

Br. Webb met, en route, enough teams, going to their relief, to bring them all in; and in a few days the last of this season's immigration will have arrived, except those who are stationed at the Devil's Gate until spring.

Much credit is due br. Webb for his lengthy and energetic services in aid of the belated immigrants, encountering cold, storms, severe toil and rough fare for a period of 55 days; and that too so soon after his return from a foreign mission. Most certainly has he manifested his faith by his works.

THE EASTERN MAIL, none having arrived since the one which left Independence on the 1st of Sept., was taken from here on the 16th inst., by Messrs. Feramorz Little and Ephraim Hanks, under contract with Hon. Judge Smith, Postmaster in this city.