

In the afternoon trying a span of grey horses in the carriage.

Dr. Turner, a phrenologist, came in; I gratified his curiosity for about an hour, by allowing him to examine my head.

I was engaged settling accounts with D. S. Hollister.

Saturday, 14.—In the morning at home, having a long conversation with a physiologist and mesmerizer; I asked them to prove that the mind of man was seated in one part of the brain more than another.

Sat in city council till 1 p.m., which passed "An ordinance concerning the inspection of Flour," and appointed William E. Horner inspector of flour for the city of Nauvoo.

Sunday, 15.—Cool, calm and cloudy. At 11 a.m., I preached at the stand east of the Temple. The following synopsis was reported by Dr. Willard Richards:—

"It is one of the first principles of my life, and one that I have cultivated from my childhood, having been taught it by my father, to allow every one the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on the earth. In my feelings I am always ready to die for the protection of the weak and oppressed in their just rights; the only fault I find with the Constitution is, it is not broad enough to cover the whole ground.

Although it provides that all men shall enjoy religious freedom, yet it does not provide the manner by which that freedom can be preserved, nor for the punishment of government officers who refuse to protect the people in their religious rights, or punish those mobs, states, or communities, who interfere with the rights of the people on account of their religion. Its sentiments are good, but it provides no means of enforcing them. It has but this one fault: under its provision a man or a people who are able to protect themselves, can get along well enough; but those who have the misfortune to be weak or unpopular, are left to the merciless rage of popular fury.

The Constitution should contain a provision, that every officer of the government who should neglect or refuse to extend the protection guaranteed in the Constitution, should be subject to capital punishment, and then the President of the United States would not say, 'Your cause is just, but I can do nothing for you;' a Governor issue exterminating orders; or judges say, 'The men ought to have the protection of law, but it won't please the mob; the men must die anyhow to satisfy the clamor of the rabble; they must be hung, or Missouri be damned to all eternity.' Executive writs could be issued when they ought to be, and not be made instruments of cruelty to oppress the innocent, and persecute men whose religion is unpopular.

I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up into the presence of God, and learn all things, but the creeds set up stakes, and say, hitherto shalt thou come, and no further; which I cannot subscribe to.

I believe the Bible as it read when it came from the pen of the original writers: ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. As it read Gen. 6 ch. 6 v., 'It repented the Lord that he had made man on the earth;' also Num. 23 ch. 19 v., 'God is not a man that he should lie; neither the son of man that he should repent,' which I do not believe; but it ought to read, 'It repented Noah that God made man.' This I believe, and then the other quotation stands fair. If any man will prove to me by one passage of holy writ, one item I believe, to be false, I will renounce and disclaim it as far as I have promulgated it.

The first principles of the gospel as I believe, are, FAITH, REPENTANCE, BAPTISM for the remission of sins, with the promise of the HOLY GHOST.

Look at Heb. 6 ch. 1 v. for contradictions, 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.' If a man leaves the principles of the doctrine of Christ, how can he be saved in the principles? This is a contradiction—I don't believe it: I will render it, as it should be, 'Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.'

It is one thing to see the kingdom of God, and another thing to enter into it, we must have a change of heart to see the kingdom of God, and subscribe the articles of adoption, to enter therein.

No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.

I prophesy in the name of the Lord God of Israel, anguish and wrath, and tribulation, and the withdrawing of the Spirit of God from the earth, await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if he were here today, and should preach the same doctrine he did then, they would put him to death. I defy all the world to destroy the work of God, and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die.

I will now speak a little on the economy of this city. I think there are too many merchants among you: I would like to see more wool and raw materials, instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods. Set our women to work, and stop their spinning street yarns, and talking about spiritual wives,

Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves.

I proclaim in the name of the Lord God Almighty, that I will fellowship nothing in the church but virtue, integrity, and uprightness.

We cannot build up a city on merchandise: I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it.

The temporal economy of this people should be to establish and encourage manufactories, and not to take usury for their money. I do not want to bind the poor here to starve. Go out into the country and into the neighboring cities, and get food, and gird up your loins, and be sober. When you get food, return if you have a mind to.

Some say it is better to give to the poor than build the Temple: the building of the Temple has sustained the poor who were driven from Missouri, and kept them from starving; and it has been the best means for this object which could be devised.

O all ye rich men of the Latter Day Saints from abroad, I would invite you to bring up some of your money, your gold, your silver and your precious things, and give to the Temple: we want iron, steel, spades, and quarrying and mechanical tools.

It would be a good plan to get up a forge to manufacture iron, and bring in raw materials of every variety, and erect manufacturing establishments of all kinds, and surround the rapids with mills and machinery.

I never stole the value of a pin's head, or a pecayune in my life; and when you are hungry, don't steal. Come to me, and I will feed you.

The secret of masonry is to keep a secret. It is good economy to entertain strangers—to entertain sectarians. Come up to Nauvoo, ye sectarian priests of the everlasting gospel, as they call it, and you shall have my pulpit all day.

Woe to ye rich men, who refuse to give to the poor, and then come and ask me for bread. Away with all your meanness, and be liberal. We need purging, purifying and cleansing. You that have little faith in your elders when you are sick, get some little simple remedy in the first stages; if you send for a doctor at all, send in the first stages.

All ye doctors who are fools, not well read, and do not understand the human constitution, stop your practice; and all ye lawyers who have no business, only as you hatch it up, would to God you would go to work, or run away."

Monday, 16.—At home nearly all day, attending to family concerns.

Went to municipal court, and adjourned hearing of the case to the 17th.

Tuesday, 17.—Went to municipal court: the prosecutor not appearing, court ordered that the prisoner be discharged.

Wednesday, 18.—Pleasant and comfortable day.

Fifteen deaths have occurred during the past week in the city.

Thursday, 19.—Warm and pleasant day. The water has risen about two feet in the Mississippi, and is still rising.

About noon started for Macedonia, in company with brother William Clayton: arrived there about sundown, and I staid at brother B. F. Johnson's for the night.

I extract from Elder W. Woodruff's journal:—

"This was one of the awful, fearful, dangerous, exciting, affecting, grand, sublime and interesting day's journey I ever took in my life. Our boat was drawn out of the canal on cars prepared to run on the railroad, to convey us over the Alleghany mountains, which is a novel scene indeed, to see a canal boat taken apart into four sections while loaded with freight and passengers, and hoisted on a railroad by inclined planes into the air 1500 feet over high mountains, and then descend into the valley below, in the same way, and every rod is attended with the greatest danger; and what adds dread to it, is having careless men in attendance, who seem indifferent both to their business and the lives of men, which was apparent during this day's scene at least.

But to the detail. Horses were hitched to our cars and drew us four miles and a half; then we came to the first inclined plane which we had to rise. Two cars were fastened at the top of the plane to the same rope that ours were fastened to at the bottom. The engine was stationed in a building at the top of the plane that drew the cars up and down. When all was ready, the sign was given by raising a red flag; the engine was put in operation, and the cars started. This plane was half a mile long, and raised 180 feet.

We went up in two minutes, and I was truly thankful to reach the top; for had the rope broke, or the fastening untied, we should have rolled back to the bottom with a tremendous crash. We were then carried on to plane No. 2, which raised 125 feet in half a mile: our boat rocked badly while going up, but no accident happened.

SERMON

By Elder Orson Hyde, delivered in Great Salt Lake City.

DEAR BRETHREN AND SISTERS:

It is with feelings not a little peculiar that I arise to address you on this occasion. By this effort I have solely for my object your edification in the wide field of truth, which has been opened by the "key of knowledge" to our mind's eye, and we are bade to enter and regale ourselves among the undying beauties that flourish spontaneously in this heavenly soil. We wish to be made wiser by a knowledge of true principles,

and better by adopting them in all the practical walks of life.

Had I copied the style of address adopted by the fashionable world, I might have said, "Ladies and gentlemen," placing the fair in the van, but as this would only be to reverse the order of our being through life's thorny way, ordained and established by heaven's law, I have felt, and still feel, to observe the spirit of that law and that order, not only in my manner of address; but in all the varied duties, responsibilities, and pleasures of life. The hypocritical respect lavished upon females by the etiquette of the world in pushing them forward, and in exciting their vanity by making them most conspicuous in all the novels and romances which, like so much trash, have flooded society and cursed the land, is only to make them a more easy prey to the unbridled sensuality and ungodly lusts of their beighted authors. Flattery is food for the silly and shallow brained; but a wise heart and pure hand will never administer it.

The order of heaven places man in the front rank; hence, he is first to be addressed. Woman follows under the protection of his counsels, and the superior strength of his arm. Her desire should be unto her husband, and he should rule over her. I will here venture the assertion, that no man can be exalted to a celestial glory in the kingdom of God whose wife rules over him; and as the man is not without the woman, nor the woman without the man in the Lord, it follows, as a matter of course, that the woman who rules over her husband, thereby deprives herself of a celestial glory.

[Here the speaker was interrupted by the question from the congregation: "What then will become of Prince Albert and Queen Victoria?" The speaker replied: General and eternal principles are too stubborn to yield to individual accommodation. They must see to their own affairs.]

But to my subject: The day in which we live is an important one,—important to the world, at large, and to us as a people. As time is measured off to us by the day, by the week, and by the year, our quantum will soon be run off; and we be summoned to render an account of the use and improvement we have made of it. Let the question now arise in every breast: Am I acting well my part while I occupy the stage of life? Remember that your daily prayer to God is, "Thy kingdom come and thy will be done on earth as it is done in heaven." Remember, also, that we are the favored and chosen people to whom that kingdom is come, and it will continue with us provided our energies, coupled with the wisdom and power of God, be directed to that object,—an object for which all Christendom is praying to be accomplished; and one too, against which their skill, learning and power will be arrayed. Even the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth to oppose the kingdoms of this world becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission. "He shall send forth judgment unto victory." Let strict integrity and purity of heart and life be our bulwark, and the faith of Abraham, Moses, Daniel, Shadrach, Meshach and Abednego, be our shield and fortress of strength now, and in the day of temptation and trial! To incite you to diligence and perseverance, let me tell you that our foes are not only strong, but wily; and yet to encourage you,—to inspire you with faith and hope, allow me to say that God is stronger and more wily than they. The Almighty never did, neither will he ever display his power in behalf of his people until they are brought into tried and straightened places: and what if some of us should lay down our lives for Christ's sake? We all have to die at some time; and if we are but in the faithful discharge of our duty, it should matter not to us when or by what means we go. Our enemies may say, for righteousness sake we kill thee not, but for thine own wickedness and perverseness!

What persecutors of the followers of Jesus ever acknowledged that they martyred or killed the Saints for righteousness sake? None! They claimed that they did it on account of their wickedness: and if they never have made this acknowledgment, do you think they ever will? Not with a blind and maddened zeal against the Saints, strengthened by the eternal hatred and jealousy of the fallen angels, will they fill the cup of their iniquity and ripen in the glare of their oppression for the judgments of Almighty God.

Are we everywhere spoken against? Is almost every newspaper and journal, with a thousand and one anonymous letter writers, pouring forth their spleen, animadversions and maledictions upon the Saints in Utah? Do they wish and intend to blow up a storm—a tempest to burst upon our heads with all the fury of the combined elements to sweep us from the face of the earth? Or secretly and undercover do they intend to rig a purchase to prey upon the peace and happiness of the Saints who have fled from the face of the "serpent," unprotected and undressed, to this desolate land to which no other people would come until after we came and killed the snakes—built the bridges—proved the country—raised bread and built houses for them to come to? A land where no other people can or will dwell should the Mormons leave it!

Why this hatred and ill-will against you? What have you done to provoke it? We have rebuked iniquity; and in some instances, in rather high places. But the real cause is explained by our Savior: "Ye are not of the world, but I have chosen you out of the world, therefore the world hate you." Remember that God not only rules the storm, but visits the secret chambers. He can hush the storm, and say to the winds, "Peace, be still." And catch the fowler in his own snare.

The professed purity of this generation will not allow the institutions of Utah to exist undisturbed, if they can devise any scheme to disturb them.

It is true that the people of Utah believe in and practise polygamy. Not because our natural desires lead us into that condition and state of life; but because our God hath commanded it, and wishing to comply with that as well as all others of his commands, we are as we are. We also wish to be counted Abraham's children to whom the promises were made, and also with whom the covenants were established; and being told that if we are the children of Abraham, we will do the works of Abraham, we are not a little anxious to do as he did. Among other things that he did, he took more than one wife. In this he was not alone; for this example was copied by most of the ancient worthies and others who succeeded him under the same everlasting covenant. Even the wisest and best men,—men after God's own heart, entered the most deeply into this practice. Nor was this practice limited to the days of the Old Testament.

It will be borne in mind that once on a time there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he were never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred and feathered; and rode, not on an ass; but on a rail. What did the old prophet mean when he said, (speaking of Christ) "He shall see his seed, prolong his days &c." Did Jesus consider it necessary to fulfil every righteous command or requirement of his father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. "Thus it becometh us to fulfil all righteousness," said he. Was it God's commandment to man, in the beginning, to multiply and replenish the earth? None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfil them? He came to fulfil. Did he multiply, and did he see his seed? Did he honor his father's law by complying with it, or did he not? Others may do as they like; but I will not charge our Savior with neglect or transgression in this or any other duty.

At this doctrine, the long-faced hypocrite and the sanctimonious bigot will probably cry, blasphemy! Horrid perversion of God's word! Wicked wretch! He is not fit to live! &c. &c. But the wise and reflecting will consider, read and pray. If God be not our Father, grandfather or great grandfather, or some kind of a father in reality, in deed and in truth, why are we taught to say, "our Father who art in heaven?" How much soever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God. Object not therefore too strongly against the marriage of Christ; but remember that in the last days, secret and hidden things must come to light, and that your life also (which is the blood) is hid with Christ in God.

Abraham was chosen of God for the purpose of raising up a chosen seed and a peculiar people unto his name. Jesus Christ was sent into the world for a similar purpose but upon a more extended scale. Christ was the seed of Abraham, so reckoned. To these, great promises were made; one of which was, that in Abraham and in his seed which was Christ, all the families of the earth should be blessed. When? When the ungodly or those not of their seed should be cut off from the earth, and no family remaining on earth except their own seed. Then in Abraham and in Christ, all the families and kindreds of the earth will be blessed—Satan bound, and the millennium fully come. Then the meek will inherit the earth, and God's elect reign undisturbed, at least, for one thousand years.

Is there no way provided for those to come into this covenant relation who may not possess, in their veins, any of the blood of Abraham or of Christ? Yes! By doing the works of Abraham and of Christ in the faith of Abraham and of Christ: not in unbelief and unrighteousness like the wicked world who have damned themselves in their own corruption and unbelief. If thou wilt believe on the Lord Jesus Christ, and repent of thy sins and put them all away and forsake them for ever, and turn unto the Lord our God, and serve him with all thy might, mind and strength, the Holy Ghost will change thy vile body, quicken and renew thy spirit and natural system, so that thou shalt lay off or overcome that fallen nature which is in the body with its sins, and be created anew in Christ Jesus, with a new heart and a new spirit, even the Holy Ghost—this will cause your spirits to cry Abba Father. Your lips may even now cry, "Abba Father;" but your spirit cannot until it is renovated; and lip service, you know, is mockery before God. We are to worship God in spirit and in truth, and with the understanding also. But if you wish to destroy us for doing the works of Abraham and of Christ, know ye that God will curse you; and neither he nor his people will allow you to have any part in the covenant of promise, and neither in Abraham, nor yet in Christ can ye be blessed. There is something more implied in this change often alluded to by all professing Christians than is usually considered. It is nevertheless scripturally and philosophically true.

During the late session of the Legislature, a very polite note was received by that body from Mr. Van Emman, agent of the American Bible Society, who wished to have the members call at his depository and examine his bibles, quality and prices; and to advertise them in the various lo-