REMARKS,

By Pres. Brigham Young, in the Tabernacle, in G.S.L. City, June lst, 1866.

                                                          Reported by G. D. Watt.

The validity of the doctrine which the<y> Latter-day Saints have embraced, they <Latter-day Saints> have proved to themselves, and to all <that> who have become aquainted with them.        The doctrine of salvation incorporated, or embraces within its <pale> limits man as he is, and as he will be, as a mortal and as an imortal being, as a poor weak, fallen creature, and as an exalted, saved, and glorified being <existance> <being> <It> When understood will give strength to him in weakness, it will develope, <and> give direction to and perfect his incipiant and undeveloped natural abilities and qualifications for salvation in this time, and in all time to come.  It teaches the true purpose and object of this life, how to live in this life so as to secure <a daily> present salvation, and how to extend this salvation to all life to come. It will place in his ossession  in this life, <all that of> wealth, influence, power and glory --all that he <can> is capable of enjoying, <in> all that he can profitably possess, all that, in the wisdom of the Almighty is considered for his happiness and good here, and for eternal life and happiness hereafter.  No man need

seek outside of the religion of Jesus Christ facilities for life and happiness  which it does not possess.  This is the character of <the> the religion which we, Latter-day Saints, have embraced.  <If> It is the true doctrine of salvation; <It> it is the kingdom of heaven established among men, and we have great reason to be thankfull that the Lord has counted us worthy to be gathered <into this> out <of> from <among> Babylon, to be citizens of this kingdom and aid in introducing salvation to the world.

It is not very difficult to disearn the drift of the minds of <the> people, what they love and what they hate.  In the remarks of bro. Jennings we we see that the love of gold, <is> the love of earthly <wealth and> possession,s prevails more or less in the minds of all people, they pefer <it> to be rich in this world's wealth to being rich in faith and heirs of the kingdom of heaven.         If our Elders    who go out on missions to various Cities and countries in the world <should> take with them sacks of gold dust, they would find many friends to flock round them, and cover them with civilities, they invite them into their stores, into their houses, and into their carriages to ride with them; introduce them to their friends as gentlemen from the Gold regions, possessing sacks of the precious dust.  When they learn that they are from Utah, the next inquiry <will be> is, "How many wives have you".  How much gold <have you got>, and how many wives have you got, <is> are the two great themes upon which this Christianized and civilized generation love to dwell. They do not <want> have but one wife. it is unpopular to have more and when a Latter-day Saint

Elder acknowledges, and boldly confesses that he has more than one wife, they seem to be horrified and shocked; but when you enquire of them how many mistresses they keep, whose children they dare not acknowledge, the <matters> subject assumes another form.  This represents the true situation of the people in this nineteenth Century; thus they exhibit <aver> the spirit which they possess pertaing to fallen nature. The influence of tradition has a powerful hold upon the inhabitants of the world,          and through the force of false tradition the fear of death holds them all their life time <in the fear death> subject to bondage.

We have been taught from our infancy to beleive that the Old and New Testaments are true, and our mothers and teachers have taken great pains to impress upon our young and tender minds, when we were children, not to lie, not to contend      and quarell and fight, not to take the name of God in vain or to steal, etc.; for <th> all this, we have been taught, is very wicked, -- <an> very wrong, and "you will be damned and go to hell to all eternity if you do any of these naughty things."  Our parents, and their parents and

their teachers not understanding, themselves, what they taught their children,         and not understanding the wisdom, and mercy and justice of God, not understanding His nature, and the great policy <of> and plan of human salvation, left their children also in ignorance.  The result is that the Christian world to day cannot look to <into> the hour of death, and to the future beyond the grave, without an uncomfortable and distressing amount of dread, because when they look beyond the grave all is dark and uncertain to them.  The fear of death is not so appaling to the untutured savage as to the polished and enlightened christian.  He does not look forward to an <knows nothing of an> angery, auful, avenging God, <of> to a yawning hell, <and> to burn him with everlasting fire, and to hideous devils to <increase and> add to his torment.  He likes to live very well upon this beautiful earth, to have good hunting grounds, good horses to ride, plenty of buffalo to hunt and to eat; he likes all this very well, <but> and he does not suffer that fear of death that constantly afflicts his christian neighbors; bu he meets the moments of death bravely, passes through the dark valley, <bravely> confidently <hoping> looking <beyond> for better wigwams and hunting grounds beyond.

Tradition has done a great deal to create <with regard to> this groundless fear of death which afflicts almost all mankind.  No such fear troubles the true saints of God who are in possession of the true religion of Jesus Christ, and who live it faithfuly.  They can exclaime, "for we know that if our earthly house of this Tabernacle were disolved, we have a building of God, an house not made with hands, eternal in the heavens." <For in this we groan, sar>  The great majority of mankind in our day try not to think of the last hour of their earthly existence to which they are hastening; but desire, and <try> diligently strive to possess in this life, gold, wine and women.  Go where you will, talk with whom you may, associate in this or that society, and make aquaintances any where among

any of the present enlightened nations of the earth, and you will find that this is the case.  If you do not know this, you have not had the same experience that I have had.  It is not every one that realy worships gold as some do; but the most part of the inhabitants of the earth worship Gold -- it is their God; they dream of it by night, and it comprises their meditations by day -- it is their desire morning, noon and evening, their God is wealth, this is first and foremost and last in their thoughts.  This is truely the situation of the Christian world.

A great many of them beleive it obligatory upon them to get relegion that they may be saved in a good place, and escape the disagreeable necessity of experiencing what that which the traditions of the fathers have fastened upon their minds with regard to going down, down, down, to the bottom of that bottomless or fathomless abyss, to where, they have been taught, that they will roast in liquid fire and brimstone throughout endless eternities, and be stirred up by the most cruel and malignant demons with forked instruments of torture, gnashing their teeth and writhing in unutterable pain and anguish, without one drop of water to cool their burning tongues or allay their constantly increasing thirst or one little ray of hope that they will ever, throughout Millions of eternities, be delivered from, or experience the least cessation of their tortures.  This they dread, and they <pay> hire preists           of religion <to> who find it to their advantage to  keep this fear of hell lively within them.  They hire preists to pray for them, and to administer to them, what they call, spiritual comfort, and perform for them religious ceremonies to pacify an angery frowning God, and if possible win him over by telling him how great He is, etc. The fear of hell is really the great leading motive, <and lies at the foundation> which prompts the people of Christiandom to exercise themselves in religion at all.  It is not from the love of God,

or the love of the truth, <do> that the great majority of them subscribe to the cause of religion; but they love Gold, they love the world and the pleasures of sin, and draw near unto God with their mouths while their hearts are far from Him.  This comes through the power of the evil one, who had power to sow the seeds of death and corruption upon the earth in the midst of the inhabitants thereof to corrupt all flesh; it does not come from the Spirit of the Lord.

Brother John Sharp, Jun., in giving us a sketch of his experience on his <last>late Mission to Europe, stated that in some places, there was not the inquiry after the truth as that there was in other places, and he could not feel that he had any thing for the people. He could not feel that lively exercise of faith to preach to them and pray for them <as> that he would had there been fitting ground in which to sow the gospel <in> word. When he came among a people who were inquiring for the truth he would feel his heart fired up by the words of God -- he had the words of life for that people.  Where they did not desire to hear the truth, they had given way to the Spirit of the world, and <had> yielded themselves servants to obey it, and the Lord could not by His servants administer to such a people.

<In many instances>  It is in a great measure so with many of this people. I think it would not be difficult to find Elders who travel from place to place -- from settlement to settlement -- who can testify that they have visited settlements where nearly the whole people give way to the Spirit of the world, and in seeking to get rich, forsake their religion, and forget their God, cease to obey the ordinences of their religion, until the Spirit of the Lord leaks out of their hearts.  Their only anxciety seems to be how much wheat they are going raise this season, and how much they will get for it; how many cattle they are going to raise, and how they can add to their farms.  Many of our brethren seem to be actuated by the same motives and principles of the <Southern> cotton raisers of the South, who raised Cotton to get more negroes, and got more negroes to raise more cotton, <with this difference>,  Our brethren raise wheat to get more money, and get more money to raise more wheat, and more money and wheat to get more cattle, and more cattle to get more money and wheat.  They forget the pit from whence they have been taken, and the rock from whenc they have been hewn; the spirit of the Gospel is forsaking their hearts, and they are ready to apostatize and join themselves to their idols.

In Round Valley, for instance, could we gather ten yoke of <cattle> oxen to send back for the poor?  We could not, but <when> the Indians <visited them> found plenty of cattle.  The president there took half a dozen cows to keep on shares for the purpose of raising some cows for himself, and to get some young stock of his own; they would have <drove> driven them off the range if he had not done so himself.  They have a valley ten miles across, with more feed in it than they can possibly consume if they had twenty times as many cattle as they have now.  What do the people want?  Gold, whisky and wives to consume upon their lusts; it is the Spirit of the world.  I have visited the Southern settlements and could name a few things myself.  Iast year, while I was there, they were engaged building new mills, making new farms, enlarging their old ones, extending their fences to raise more wheat; what for?  To get more money, what for?  To get more <money> cattle -- more teams -- to raise more grain to heap up more money.  I recollect <driving> one place we drove into; it appeard to me that we were in the vicinity of iceburgs, so did the bishop of the place feel to me, the cold, freezing breezes from the north west could not have chilled <me> my person more, than my spirit was chilled in that place, <by the cold and unwelcome reception> some of the brethren remarked that "bro. Brigham visites <them> us very often, and and it is pretty expensive to <fee> keep him and his <escort> company". What were they doing?  They were getting rich, raising wheat and cattle. What for?  to get more money.  Ask them for a few cattle to send for the poor Saints, and they have none to spare, "if we had the cattle here, we would send for the poor saints; we realy have not got the means." So their actions speak.

If the cattle that have been stolen by the Indians, and otherwise wasted, could have been <valued> sold, and the value received in money and expended in useful machinery, and factories to work up wool, cotton and silk, it is very plain that we should <this day> have been much <more wealthy> better off in material <we> wealth than we are to day.  What a pity it is that some people cannot see beyond a little gold, and a little whiskey.  I look upon the whole surface of the field at once, and I inquire, what the Latter-day Saints are doing?  The answer I receive is that they are falling back into the Spirit of the world.  Not that they are more honest or dishonest than the world, for there exists just as honest men and women out of this Church as there is in it.  The words of Paul are particularly applicable to such, "But now, <after> after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage"?  They drink into the same Spirit that <leads the nation>s controles <all> the inhabitants of the earth, and it leads to sin, corruption, death and> sorrow and death.  This is too much <so> the case with the Latter-day Saints.

If the Lord sees fit to chasten this people in the way he is chastening them, the chastisement is light.  Let us not worry and cry about it; but exercise a little faith.  Let the Iatter-day Saints humble themselves before the Lord, and ask him to guide and regulate the affairs of Isreal in that way that is the most pleasing to him, whether it relates to us, as Latter-day Saints, <the white, negroes,> or to the red men, for we <it> are all Isreal.  Isreal is fighting Isreal, now, <and> yet we have <done nothing but> only <stand> stood on the defensive, trying to protect our lives and property from the marauding aggressions of the red man.  After awhile, the people will learn to take counsel; but they now forget the Lord, and they neglect to pray in their families and in            secret, and to perform the ordinances of their religion; the chastening hand of the Lord comes upon them to remind them of their duties, then they repent a little,

and they want to get the wrath of God turned away as easily as possible.   If they could only exercise faith to get rid of His chastisements to-day, so as not to last a year or so, then they think <we> they  could go at it and get rich.  The Lord will take His own time. <I understand it, and> the people may look at it as they please; but I understand that the chastening hand of the Lord will be over this people until they learn to take counsel; and when they do that, the Lord has all the wealth and power they can ask for ready to pour into their laps; but they are not yet prepared to receive it. Earthly wealth is good for <have> nothing unless it is to serve God with.  The precious metals serve their legitimate purpose when they are used in furniture for the house of the Lord and for the table; although we can do without them very well even for those purposes.  To forsake God and righteousness, lusting after gold and silver, or money in any shape, making it an idol, is a disgrace to any man, community or nation. <that ever did or will live>.

When the Latter-day Saints can receive the blessings the Lord has for them, and appreciate them, and glorify His name in the enjoyment of them, there is plenty of gold for them close by.  Though they cannot be found, there is no better specimens ever came from any mountains in the world than have come from these mountains.

The Indians are running off our stock; but if the Lord will only spare this people and hide up the gold and silver that our enemies cannot find it, I am willing they should get run off all the stock there is in these mountains, and the Indian war continue from this time on until we are sufficiently chastened for our sins and disobedience to His will and counsels, and call our chastisements light.  Had the Saints done just as they were told to do, there would not have been any cattle taken, or anybody hurt.  I think sometimes the people are crazy.  I should call a man crazy who would run into a camp of hostile Indians, knowing that if they should lay their hands upon him, they would kill and scalp him. Others might consider me crazy perhapes on the subject of discovering gold in these mountains.

I want to see this people called Latter-day Saints obey the counsel that is given, until the blessings which the Lord has for them can come to those who are worthy to receive them.  He will not bestow blessings upon an unworthy people.  The counsel to this people has been from the first of our commencing settlements in this country to build good forts, and large corrals within the <time> range of fire arms from the fort; and never to send little children out to herd and take care of cattle, but send out men; and when stock <increases se> becomes so numerous that they cannot be taken care of, dispose of them in some way; put them into the Emigration fund for the gathering of the poor, to send the Gospel to all nations, and build up the kingdom of God in all the world.  But the brethren feel that they cannot do that; they cannot build forts; they cannot hire a    school master and pay him, to teach their children.  There are scores of men here who <are> do not feel able to purchase a decent frock to put on their children

to go to school, and they will not pay for the<ir> schooling <if they> of their children, if they had clothing for them; they feel that they are not able.  You ask some of that class of persons how much they have lost in the late Indian disturbances, and <you> they will tell you that they have lost, some a thousand dollars' worth, some twelve hundred dollars worth, <and so on> some three or four thousand dollars' worth, and so on.  If you ask that class of persons if they dressed <their>   their children descently, and comfortably, and educated them, and you will very likely receive <for> a reply <a> in the negative <answer>. Have they built a good house for their families?  No.  Have they planted gardens, and orchards of choice fruits?  No.  They consider that they are too poor, and yet they can raise thousands of dollars worth of cattle for the Lamanites to take from them, and to live upon while they make war against them.  If the people had made a proper use of their property, they would have been rich today, and in a position to defend themselves.  If this people had <have> obeyed my counsel, they <they> would, have been this day, possessors of <untold> much more            wealth <to day> than they own.  The people want to get rich, but they want to get rich in their own way, and as they please; if they are advised to import a little machinery <for> they will not do it.  Who has brought carding machines into this Territory? There has been but a few in the country <brought here> that I have not bought and imported myself.  Who has brought paper machines here?  No person but myself. I <have> brought an extensive one here, <for which I paid the money>, and set it up. It is capable of making all the paper we want; but it is a very hard matter to get men to run it who will not in a short time render it necessary to make repairs costing thousands of dollars.

The brethren all want to raise wheat to get money, or they want to go the gold mines, get a little calico, and a little something else. "I <I>  <they> want a little shop"; and, "I want to sell a few goods"; "I want to stand behind a counter and measure out ribbon, and import goods here by the millions of dollars worth." If this people <had done> would do as they <were> are told, they would make cloth they ware.  We can make broad cloth in this Territory as good as I am waring to day, and as good silk goods as these which our sisters ware, which have been imported from different parts of the world.  We can make every thing we need, and what we cannot make we can do without.  Were we to persue this course, we should lay the foundation for substantial and permenant wealth and independance.  But as a specimen of the way the people are trying to get rich, I will refer to the way in which they sell their flour.  I advise them to keep their flour here until <ther> the people of neighboring regions come <for it> and pay as much again <for it> as they now give for it after it is hauled to them.

They think they cannot do this, for they want this and that and the other, and they feel as though they would die if they did not get their wheat sold.

Some men will actually tell me that they could not get their living unless they sold whiskey.  This people will not take good advice, advice that will make them rich if they would obey it; but seeing that they are inclined to persue an opposite course, I say go on, and I care not if we had 500 merchants here where we now have one until they run the business of merchandizing completely under, <thing into the ground> and they are not able to buy a coat and a pair of breeches to ware.  Go on buying and selling, and getting gain, and by and bye we shall live by the loss, and not by the gain.

This people would not have been injured by the Lamanites, if they had done          as they have been told from time to time; they would not have taken their flour to Montana to sell it there for 6 and 7 dollars per hundred, if they had done as they were advised; but they would have kept it here until it had brought their price; and our wealth have increased sufficient to send down five thousand teams after the poor instead of five hundred, and send money to bring them here.

Instead of the men of this Territory raising their own tobacco they would rather pay out two hundred thousand dollars a year for imported  tobacco; <raised> and there is no better tobacco country in the world.

The Latter-day Saints expect to be as rich as they desire to be, yet they try to get at it like blind men fighting the air.  <they are destroying themselves>.   To say nothing about the world outside, the Latter-day Saints even have not wisdom enough to last them home; and, when they get home, we have to be constantly teasing them to keep out of danger, and watching them <lest they eu> as you would children while handling edged tools.  The Lord is merciful to us, he is as gentle and indulgent with this people as a kind father can be to his children.  If we could see our own failings and short-comings, and nothingness before the Lord, we should want to hide our heads in shame.  You may think that I am talking hard to the people; if it will do them <people> good, I care not how hard I talk, I shall not trouble myself about that.  The Elders of Isreal are getting so rich that they feel it almost too great a labor, too severe an affliction to have Elders sent amonth them <out> to preach the gospel, because the Elders must have their breakfast and supper, and that flour they would eat is wanted to sell to get sixpence.  I put this <together for> before the people for them to look at.  It is possible <that we shall> for people to get so far overwhelmed with the spirit of the world that they <shall> will entirely forget or refuse to do <our> those public duties which are <so>

essential for their preservation as a community,  and for  the successful accomplishment of the great work <of the last days> which <are> may be committed to our charge by the Almighty.

I have asked for some teams to haul rock for the temple.  I told bro. Kimball that he might have the privilege of supplying a team.  I told bro. Taylor the same, and bro. Hunter, and bro. J. C. Little.  You know we men of importance have to sustain ourselves and do something to maintain our dignity at the same time.  I have given them a privilege of fitting out a team a piece.  Have we been able to get them to do it?  Not a bit of it.  I would not wonder <but if> bro. Hunter has lost several thousand dollars worth of cattle in Sanpete since I gave him a privilege of fitting out a team, and I would not wonder if bro. Taylor has lost half a dozen teams.  We should draw rock with them; but instead of this, we let the Indians get our teams.  <When> We cannot spare out of our abundance a team to haul rock for the Temple; but when the Indians get our teams, we say: O never mind, we can bear it.  This is pretty hard, bro Taylor and bro. Hunter are here. "But, bro. Brigham, does not the chips fly into your face"?  No. I

am the man who <have> has found the teams to draw those rocks.  And who has found the money to bring the Latter-day Saints from distant lands to this country.  This people now owe me almost one million of money gold and silver that I have expended to bring them here.  Who has brought machinery into this Territory, and tried all the day long to lift up this people above the the reach of indigence and slavish dependance upon their enemies? I speak these things because here are the men whom I want to hear them.

            We want half-a-dozen teams to haul rock for the first course. "Are you going to hurry up the temple"?  Yes, just as fast as we can.  I do not know why we should not, if we can only get the teams to do it, but we cannot build the house without rock.  We want also the lumber for the tabernacle and the men to put it up.  You tailors and carpenters, and you wood butchers, you men who can drive a nail, hew a board or saw one off, if we can get some of you to work, we will be willing to employ you.  If there are any other men in the congregation who are disposed to send a couple of teams we will give them the privilege.  The teams should be three or four yoke of oxen, or two good pair of mules.  Now, let us bring the rock along, and use up what tithing <means> we have, and spend all the means we have in building the tabernacle and in general improvements.  Some say we have got a tabernacle.  Yes, and it is <useless one.  We will> <a many times> more than sufficient many times to hold the people who come to meeting.  We are crowded for room, still we often come here, and find only about one twentieth part of what it will hold in attendance.  How full of religion we are! There is not less than twelve thousand persons could attend meeting from sabath to sabath, but they are in the Canyon getting wood or lumber, riding out for pleasure, doing this or that.  Sister, why do you sew

instead of attending meeting?  "O I had to finish this peticoat;  I could not get it done yesterday and I must finish it to day." Many of the men <You> are hunting cattle, or <a laying> lounging about home.  Do <you> the people work hard all week and want to sleep all day <on> and rest on Sunday?  If <you> they will all consent to that, we will have our meeting on Saturday and sleep and rest on the first day of the week.

I commenced by saying that we are a living testemony to all the inhabitants of the earth that we can read our language, and also to people of other languages.  We are a living witness that we have a different religion to any other person or people on the face of this earth, notwithstanding all of our neglect, and backwardness and weakness.  Do you hear any of the Latter-day Saints Sware?  Yes.  I will tell you what I would do if I were a bishop.  In the first place I would live my religion faithfully myself.  I would do just as I want my ward to do.  Then if a man would go to the Canyon, ride over the ranges hunting stock, work on sunday instead of attending meeting, sware and get drunk, cheat lie and be dishonest,  or do anything conterary  to the law of God, I would cut <them> him off from the Church.  If the bishops would do that, they would not have so many dead limbs to incumber the tree.  When a limb dies on a tree instead of letting it remain there, it should be cut off immediately, the wound healed over, and the tree is not injured.  But if it is suffered to remain, it incourages injurious insects to prey upon the living branches, and becomes a conductor of water and mildew and decay to the heart of the tree; until the whole tree becomes sick, and if a <timely> <the> remedy is not applied, will in time droop and die.

I am telling you what I would do, if I were a bishop.  I can see myself with the people, and I am always looking at Brigham to see what he is doing.  "Do you see bro. Brigham exactly as he is"?  I will promise you one thing, that man or woman that will walk in the path I mark out for them, my soul for it, if they do not go into the Celestial kingdom.  I do good all that I have power to do, and I calculate to keep on doing so for I have got rich at it, and I calculate to keep on teasing this people to do right, and to keep on myself trying to do them good.

Will the people go into silk culture,?  No.  "My husband has got to buy my silk, I will not do a thing to produce it.  The husband says, "I will raise cattle and wheat, and buy everything I need <up> imported from a forign market; but, as for getting a peice of machinery to benefit my family and the community, I will not do it," I have been at considerable expense in importing Mulberry seeds to this Territory from France.  I gave about one-third of them away to our gardeners and nursery men; but I do not think they have succeeded in raising one hundred trees.  I directed the preparation of the rest of the seeds and the preparation of the ground to receive them, and succeeded in raising over a hundred thousand plants.

<Now this for the Latter-day Saints; look at them, where are they?  What are <they> many of the Latter-day Saints doing? They are after the money, teaming up north, selling their produce, sending <away> their fruit and flour there, and everything they can rake and scrape together that will bring a dime.  I do not wish to oppress them north; but I am willing that they should pay me for my labor, and I want nothing more than what is right.  Here are hundreds and hundreds of men grasping and reaching for the world until they forget their God and their religion.  The Lord wants

us to be rich; He wants us to own all we wish to own; but if we do not have it in <His> the way he has ordained that we shall not have it.  They that seem to be rich to-day, tomorow they may be extremely poor; and they that have a multitude of cattle and say that they have none, by and buy the Lamanites will find them, and then they have plenty to lose.  Let us go to work and do as we should do, finish up this Tabernacle, and get rock for the temple; and finish the Cannal.  A year ago <to> we called upon some of the merchants of this City, and raised fifty thousand dollars to <be spent> expend on that cannal; <it is> that money is all spent.  I want to bring the rock here for the temple by that cannal. I also want to see nice and substantial houses erected in this city, and the same kind of <the> rock we haul for the temple wich we want to build <them> our houses, our streets, and our public places. <of>

It is our duty to go streight forward in the performance of our duties and build up the kingdom of God, and never mind what other people do; for, whatever other people do, we can well endure, the Lord sustaining us.  Paul may plant and Opolus may water, but it is the Lord who gives the increase.  It is the Lord Almighty who makes this people rich or poor as it pleaseth him; and he se teth up one nation, and casteth down another, and they cannot help it.  We are in His hands.  Our religion and the ordinances of the house of God are everlasting; they are from eternity to eternity:  <it> is the law by which the heavens abide the holy preisthood of the Son of God.  It is a perfect system of Government for all the eternities that are, that were and that are to come.  It regulates the actions and the doings, and the dealings of the children of men in time and in eternity.  If the Lord chasten us a little as he is doing now, I thank him. Let us try and take warning and profit by it, and pray that His hand may not be laid heavily upon us.

When we preach the Gospel, our religion is there, and it speaks for itself.  We would like to exhibit it at noon-day before all men; we have nothing that is secret or hidden.  It was said anciently: "Take our brethren old or young, and send them out to preach the gospel, and if the power of God is upon them, it is no <trick> trouble for them to confound all the sectarian ministers they may <come across> meet; as to converting of them, that is another thing.  Our principles and our life and actions in these mountains the world cannot gainsay; they are truthful, and they are upon the principles of honor, justice, righteousness and mercy.  We want to continually live by these principles, and we shall yet live to see the time when we shall outgrow all the prejudices which <ex> now exist against us.

The untruths which our enemies circulate about us are self-confounding to all those who exercise their sense, devoid of prejudice; and even our most bitter<est> traducers become ashamed of themselves; and when they have spewed out the filthiness that is in them, they will universally sink to ruin, and convince the world that they were liars.  When people pick up  a book written by an apostate against this people, there is a spirit which tells them it is not true. The matter they read is self-confounding, <and> the <reader> writer becomes confused and he writes things he does not himself beleive, neither do those who read his <he> writing.  Let an unprejudiced man or woman read the bible, and there is a conviction that it is true goes with it, and they are satisfied that they are reading doctrine which will save people from all error, and that will save the nations from destruction, and that will preserve peace and love and joy, and produce every comfort and blessing that can be asked for in this life and in the life to come.  The Spirit of Jesus Christ lighteth every man that cometh into the world, and when they hear or read anything that is opposite to that Spirit of truth, they instinctively know that it is not true, and out of their own mouths will they be judged and condemned in the great day of the Lord.

It is for us to understand things as they are, upon philisophical and natural principles, exercising sound judgement and good sense upon every matter that comes before us.  There is a cause for every effect, although many things are done behind the Vail, and we alone see the result.  We cannot understand the cause of many things which we see, and the ignorant <term> view them as mircals.  We can understand the causes which lead to the rise and fall of nations, and the wise and experienced statesman can foresee the saving or distructive tendencies of laws and enactments.  I wish the whole world were wise enough to understand that the law of the Lord is perfect; heavenly beings abide it, and it sustains them.  Then if it sustains angels in their communities, will it not sustain earthly beings <a> as communities and nations if they abide it?  It is the only law that will ever sustain any nation forever.  It is the law given from heaven, the law of the Holy Preisthood.

   May the Lord bless you.    Amen.