Discourse

                               By President Brigham Young, Aug. 16th. Tabernacle 1857.

                                                           Reported by G. D. Watt

I hope that I may speak <say> to the people <the things that> as the Lord would, <say to them if he> were he now to speake to <them> you with an audible voice.  It is seldom that I ask the Saints to pray for me, for I am well satisfied and do know that all honest hearts are dirrected to the thrown of Grace in behalf of their speaker, that I may speak the things of God in truth and in soberness.  I do not know that I shall <have much to> say much <to you> for the time of our morning meeting is nearly <is retty well> spent, <for our morning meeting> but I hope that what I do say <I hope> will be in truth and in righteousness-- dictated by the Holy Ghost.

There is much excitement in the regions of darkness, concerning the kingdom of God upon the earth, though we have had peace here for several years <here> in the midst of the mountians.  Some of us <we> have lived here in peace during the past ten years, and some more and others less of that dating from the period of their arrival. <some of us, and a good many have lived part of this time, and some have lived here ten years in peace>. That is the longest rest that the Saints have ever had at one time.  While bro. Joseph was living he never saw but a few mounths at a time in which <that> he could say, <was> there is peace, <and> there is rest.  I do not recollect well enough to say that he ever experienced <one year of his life> in his <the> Gospel carreer <and has as much peace as we have had here for ten years> even one year so peaceful as have been the ten we have enjoyed here.   This has arisen from the favor of the Lord upon the people.     A great many of the Saints who <that> have gathered in late years have regretted that they <have> were not <been> with the Church in former years.  They <could> hear men and women tell their experience and relate the narrow sercumstances they have passed through, while <that> they were not partakers  in <of in> those afflictions, and for that they are <were> sorry and regrett<ed> that they had not been with the Church in the days of sorrow and affliction.  We have often promiced the Saints that they would have all the affliction that they would require, need, or disire, if they would live their religion.

<tho> It apears strange to many of us that the inhabitants of the earth should be arrayed against us as they are, and <a great many> you <will> hear <them> many exclaim, 'it is outrageous; why do the <people> world feel so hostile towards this people as they do <body of men and women> in the midst of the mountians?  How can they have an antipithy against them, and hold malice in their hearts towards the Saints?  I can hear <them by> hundreds and thousands say, "I have never injured <this people that> those who are angry at us; we are strangers to them.'  There are <here> many of this congregation and of the people in Utah who <that> are not acquainted with the inhabitants of the United States.  <A great portion of this community> Many came here from the States when <when> too young to know much of the conduct of the population, and many have come from the old country, have past through the United States, bought what they needed <was necessary for them> and paid their money for it, and come peacably along among the inhabitants making no aquaintance with any body.

Why should so many of the people of the United States be angry at you?  <This anger is in the minds of a great many> I will tell you why.  It is necessary to perfect the Saints, that they should receive persecution.  It is necessary that your names should be cast out as evil, it is necessary that you should be hated of all men, for the simple reason that without this you would not have the opportunity of having your faith tried as <you> it can be at this time.  If you had no opposition, never was afflicted with sickness, never experienced poverty and want, where would be the trial of your faith?  Would you know whether you had faith, or not; whether you had confidence in your God, or not?  Would you know whether you would <know whether you would> trust in him in trials, and perils, or not?  No, you would not; consequently it is necessary, to purify the Saints, that they should have trials, a trial of their faith-- that they should know and understand the difference between the things of God and the things of the devil, between righteousness and unrighteousness, between truth and error.

There must be cercumstances <that> to bring these things before the people and give them a trial, in order for them to discriminate and divide between the truth and the error, the light and the darkness, the things that are of God and the things that are not of God.  It is just as necessary that you should have trials, tribulation and every kind of difficulty to pass through to perfect you, as <that> it was that Jesus should meet with the difficulties he met with in this world.  After being persecuted and hunted, it was then necessary that he should have his blood shed to atone for the sins of the world.  He could not have forgiven sins, he would never have received the power to redeem his people, had he not met with all those difficulties and trials.  <and after passing his short life here of sorrow and affliction>

He had <and> not where to lay his head, not as good a home as we have.  Indeed we may say that he had no house nor home, and very few friends.  The most of his <His own father's family or his> mother's family <otherwise,  was> were his enemies; <the most of them>  it was hard for them to beleive him to be the character he truly was.  He found enemies on every hand, he was procribed by almost every individual, and after passing a short life of sorrow and affliction was shed his blodd, <or had it shed> upon this earth, that he might gain the power to redeem his Saints -- his brethren. All <this> that was necessary.  It is also necessary that you and I should prove ourselves, and unless the Lord brings us into sercumstances wherein we can do so, <it> we shall not know whether we are the Saints of God or not.

I have been reflecting upon <looking over in my mind> the situation of this people.  I have had a lengthy experience in this kingdom.  I have studied, prayed, thought and reflected, and I have desired and <I have> sought with all my heart to know the things of God -- to understand the ways of the Lord among the people.  His providences are plain and easy to me, and inasmuch as I have the revelations of Jesus Christ I can understand the propriety of the providences of God to this people and to the world, and so can you.  Inasmuch as the Spirit of the Lord opens <up> your minds to see and understand things, all is reasonable, all is rational, all is right, and you can see and understand the ways of the Lord and his doings among the people, and be satisfied.  <I have reflected much>,

I was with Joseph in many <the most> of his afflictions, though I was not with him <not> in his last days.  <here is bro> Br. John Taylor and br. Willard Richards, who died in this place, were <was> in prison with Joseph and Hiram,  but <I was not>  I was then in the easteren country.  <at the time> I was with him through many of his trials, and I do know that he suffered <which was> one continual scene of persecution through the seeking by the wicked to destroy his life though <the life of the prophet, the> they were not able to take this life until he had finished his work.  <I have thought of this I used to think a great deal and reflect a great deal as to the>

During <that scenery> the transpiration of those events <I often> my mind was often exercised concerning the propriety of the affliction which continually came upon the saints, and the reason of it <it > has become natural and easy to my understanding.  yet I have queried <thought> how long, how long, O lord, shall we have to endure these afflictions and persecutions of the wicked, and tamely submitt to their Government -- to their ruling? <of late in refering to the words of Joseph in which he promises the saints, the there was enough said by him, but since> and now we have heard that the Government under which we live have realy come out, not openly and boldly, but underhandedly, <and> sneekingly, raskaly -- in the form of a mobb - again to pour their intolerant persecution upon this people and break them up, and ruin them, <etc> -- to destroy and kill them-- as they have at other times.  They have already been the means of the death of thousands and thousands of innocent men, women and children.  They have with fiendish cruelty whipped  <them, they have killed some, that is, killed them out right.> and otherwise abused many, and many they have killed outright.  They killed Joseph and Hiram in prison, while they were there under the ledge of the Govern<ment> of the state of Illinoi, and they have lately killed <a great many others, they have killed> br. Parley P. Pratt, one of the Twelve. <lately.  What do you see here, ask any every man that has been to the United> And now in the States <in the> east of us, in <ask every man person that has been to the state of> Callifornia, <ask those that came from> in England and <from> in the uttermost parts of the earth where 'Mormonsam' has been prached, <and I will tell you that> every man that can boast that he has had a hand in sheding the blood of a Latter day Saint <he> is praised for the noble dee, <he> is blessed, <he> is looked upon as a man of honer, and varasity, <he> is caressed and received into the affections of the people, and the prevalent feeling is, 'If <if> you can kill a latterday Saint, you have my friendship.'

All these things have been before me, and now I am going to tell you what I have concluded upon.  I have come to this decision, if this people feel like joining me in it, that the last mobb has come to afflict this people that ever will <has> come.  Let <the Government of the United States,> the Government of England, or the Government of France, or <any other> the Government of the United States, or that of any state <or State in our Country, in our Republic, or let any people whatever rise up against this people to destroy them, and in <in> the name of Isreal's God I say, lift the sword and slay them.  (<Voices> A unanimous<ly> shout <erying> 'Amen.')

I do not know that I have ever felt better in my life, <nor> more satisfied, <nor> more rejoicing in my heart, or had <and> more of the testemony and witteness of the Spirit within, than when I have said, You Latter Day Saints may be driven to move, if you will take your own part, and "I the Lord your God am with you, and I will help you and I will fight your battles."  It is rather a <pretty> bold statement; it is rather a <pretty> bold step for a <little> handful of men here in the Mountians to think that they can cope with the extensive, <Government>-- the owerful <Government of the United States.> kingdoms of darkness.  Upon natural principles we cannot, but we can fight them in the name of God Almighty, and <we> with his aid we can keep them off from us.

They may call that <Let it be> treason, of not just as they please, for <treason>;  we know that they wilfully turn every thing that we say or do into treason.  No 'Mormon' can say or do anything but what is wicked and unlawful in their eyes, <and unlawful but> when in reality we do and will (as we always have) take the <institution of> Constitution and the <Saints, take the> <of the United States> laws of the United States, and <take> the Declaration of Independance and <we will> walk in the path of our fathers.  <and> We have as good a right to <declare> expound the Constitution of the United States as have any other people, and that <seemes> guarantees to every man, <and> to every family and to every community, life and liberty. <Well>

As to in the least, <for> infringing upon or transgressing the Constitution and <the> laws of the United States <our Goernment, as for transgressing or infringing upon the constitution of the United> I am at the defiance of all Earth and <and> hell to point out in truthfulness a single instance wherein <the first thing that> this people have ever infringed upon or transgressed that Constitution and those laws. <committed where in in righteousness it could be called an infringement upon our Government.  Upon this point I am at the defiance of all <hell> Governments, but expecialy our own. <ours>.  But they turn good into evil, <and> they make light darkness; the things  that are of God they say <is> are of the devil, and the things that are of the devil they count as righteousness.  <Well> Who is to blame of <it?> their folly?  No, I am not.  <Is> Are this people to blame?  They are not.  We are not to blame for their being wicked,  We are not to blame for their turning good into evil; they alone are responsible for their mad career. <but I sill say to this people and I have my reasons, and I can show them, let an armed force as is

callculating to now ordered out by the Government of the United States.>

<They> There are treasoners in Callifornia, and there have been all the time.  <They> Men have defied the Government of the United States in the east, in the West, in the South and in the North, but they pay no attention to that.  We have always lived most strictly according to the Constitution and laws of the United States, and to the Constitutions and laws of the several States where we have dwelt.  We have invariably observed good, wholsome rules and laws, but now they can pass over every Mobocratic spirit and institution, over every violation of the Constitution, <they pass over it> as though all that were nothing, and raise a force to come and slay <all> the Latterdaysaints, men, women and children.

The officers of this force say that they have sealed orders which are not to be opened until they get upon the plains, or to the mountians.  So had Clark, when he came to Far West, <Missouri> He had sealed orders from old Boggs, the Government of Missouri.  <old Boggs.>  What were his orders?  To kill the leaders of the Latter-day Saints, or 'Mormons', and disperse the people among the other inhabitants <citizens> of the States.  He said in my hearing, after he had taken away our arms and enclosed us in a <got us in the> hollow square, <and had taken away our armes, and> his soldiers also surrounding our leaders, whom <which> he said 'we never more should see', <says he> 'Gentlemen, so <as> far as you are concerned you are the best Mechanics we Have ever had in the States, you are the best Citizens, the most industerious; you labers are seen by the improvements you have made.  You have done more here in a few years than <that> the old Citizens have done in many.  We want you to tarry with us, to scatter among us <and disperse> and become as we are.'  He made a speech an hour and a half long,saying, as <though for your the> <if you Bishops, Presedents>, Hig Councils, and Bishops and organisations, <and ordained and established the Almighty through  be persuaded to> <owers roduced by Joseph Smith would break up and disperse and become as they were> they must be broken up, and you must assemble together no more.

There is no need of telling what I thought.  <he> However he did not tell the truth exactly, for as soon as Josepph was taken to <went into> prison, and the army dispersed, we <got> called the High Councel and Bishops together, and laid our plans <to get> for removing the people out of the State, instead of remaining and <their> becoming drunkards, Methodist preists, Batists preists, and Presbuterian Preists, <and their followers.> <where> whom you could see them once or twice a week drinking, running horses, and mingling with the most vulgar; breathing the same air and drinking out of the same glass, with the most outrageous, degraded, drunken, filthy, ------ out-lawed cruses there were <was>   The priests led the van in <on the> bringing that mobb upon us, and <then> when <they had got> they had <ready> a good many <of them> <mob had> assembled near Far West, they sent to the Governor of the State to legalize the mmob, <it> and he called them his Militia.

The President <Governor> of the United States is ordering troops <sending soldiers> here with sealed orders.  I know what those orders <they> are, as well as though I had had the papers and read them.  Their sealed orders amount to this, 'go <there>, to Utah, build <your> stations, distribute your toops, decoy away every man and woman you can, and bring them to our standard, hatch up any kind of pretext, no matter what, and use up the leaders, break up their organisations, disperse the peole, and call in our Gentile brethren and break up the <this> kingdom called Latter Day Saints.'  That is the purport of  of their sealed orders, though the public are informed that all this is to be done very pacifically. <Now do it pacificaly as Franklin as Franklin told the House of Lords in London say he>, That reminds one of the question propounded by Franklin to the House of Lords in London, when he and his people were circumstanced same as we are, 'do you want us to stand still and let you run a read hot iron into us, while you say, 'hold still, we are not going to hurt you,' and run it in another inch, saying, 'hold still, we are your freinds'?' That is the way they intend to treat us, but I tell you, the Lord Almighty and the Elders of Isreal being my <our> helpers, they shall not come to this territory, in a manner so contrary to the Constitution, for I would <I will> fight them and <I will fight> far rather all hell, than tamely submit to such outrageous wrong and oppression.

<Now> Supose you are brought to that test, <let me point it out to you> and grant that they cannot do anything this fall.  <we will> say that we know that we are easily able to handle our enemies <good for them> this fall, <anyhow, and they may send all they can get here,> but that in another year, <supose> they send 50.000 <troops> or a l00,000 troops against us, how many <is there> of the Elders of Isreal and of this community <that> will go with me, (<here the speaker was interrupted with voices all over the congregation one after another saying, "We are ready">) do as I do and take the road I shall travel?  I will tell you what <it> that is, before I ask you <to> whether you will do it or not?  If they come here, and if it <is> becomes necessary, I will tell you what I shall do.  I shall lay this building in ashes, I shall lay my dwelling houses in ashes, I shall lay my mills in ashes, I shall cutt every shrub and tree in the Valley an take <with> every pole and every inch of board, and <put it> burn them all <in>to ashes.  I will burn the grass, and the stubble and lay everything <it> waste, and make <worse> more desolate than Moscow <of> every settlement, and then I guess that we will make a Potter'sfield of every Canyon the enemy go into,  Dare you all go into the Mountians?  (The congregation, at the top of their voices, shouted, 'Yes'.)

What I am saying now, is upon natural principles.  I want to prove the prophecies true, as made by <if> the poor miserable curses. <true>  When we went to Kirkland, Ohio, <Joseph gathered up there before we went to Missouri> the wicked prophecied that we could not stay there a great while, and we did not.  When <they> we went to Jackson County, Missouri, they prophecied that we could not stay there a great while, and they were again correct.  And when we went to Nauvoo, Illinois, the devil prophecied that we could not live there a great many years, and we <did not and> could not and did not.  <When> But when we came here they all said that all hell could not rout us out <of here> from the mountains, and I will prove that also to be a true prediction. <Though but I tell you upon natural principles if> For upon natural principles, even though we had not God with us, though we had no religion with us, though <if> we were as they are, I will take this people in the midst of these Mountians, and I am at the defiance of the world.  They may come with their fifty thousand men, or a hundred thousand, <men and> or as many as they can raise, and just <as> so sure as they increase their numbers the worse it will be for them.

How do you think they will feel to come here and not find a house, <or> a barn, <or> a stick, or a board, nothing under the heavens in the shape of a building, of fuel or of lumber? Do<nt> you not think that the new Governor would feel well <nice> to come here and reign as Governor over a dreary, uninhabited and blackened waste?  (Laughter.)  <How pretty>  Who would a United States Court <would look here, who will they> try?  One another, and that <would <will> be trying which can be the biggest <damned> raskel.  <Excuse me for swaring>.

<Now> As I have often mentioned here, who have ever objected <mentioned> to real gentlemen coming here and occupying the <that> offices to which they are appointed by Government?  Nobody.  Who has ever objected to a United States Court being here?  No one.  Who has ever mistreated the officers sent here <them>?  No one.  They have always been treated here like Gentlemen, <here> more so than in any other part of the United States.  What are they raising a hue and cry for? <it is our> Solely because of our religion.  Only let me declare this day that 'Mormonisam' is untrue and that I am going back to my old brethren, would they call me a treasoner?  No, everybody would hail me as a freind and brother in hell, but I do not intend <callculate> to go there.

I have no objections to their sending Governors and judges here, but I do object to their injuring <Governing> this people, and I do not mean that they shall do it as they have hitherto.  As started in the last number of the 'news," <weeks paper> the only fault that can be found with this people. is that we did not hang up certain <the> poor miserable curses <before they got out of this place.  I will tell you further, every man and woman that do not callculate to take this shoot with me, if we are obliged to, and it is necessary upon natural principles I want you> who have been wilfully misrepresenting us because we did not foster them and partake with them in their cursed plans.  If we should be obliged to lay waste our improvements, in order the better to be able to proteact our rights, and if there are any who think that they cannot endure that trial, I want them to pick up and leave now while <you> they can go in peace, for if a man <refuses to come to the seratch if the time ever should come that we lay waste everything, if a man rises up saying> then rises up and says, 'You <cannot must not touch my building,' we will hue hew him down as a cumberer of the ground, and lay waste his heritage.  We warn and forewarn <you> all classes, I am perfectly willing that every man and woman, -- every <and> person that has come to years of discretion -- who <that> will not come to this test, should go in peace, and <you> they will be glad to come whining back again; and they will <in> be in a worse condition <be worse> than Thomas B. Marsh, <you> they will not know as much as a child, and will be palsied on both sides instead of one.

Can you make the sacrifice?  You know that I <dispise> dislike that word, for it is the heighth of folly to me for people to talk about making sacrifices pertaining to the things of this world, when they have the privilege of gaing all eternity.  <now> Who can endure the burning? <stand it?>  Can you flee to the mountians, men, women and children, and lay wast and desolate every thing <behind you? <before them,> (Voices, "yes".)  If you can, show your hands.  (All hands were <up and not contented with this the whole congregation of thousands of Saits claped their hands> raised and enthusiastically claped together.  The feeling that prevailed in the meeting cannot be discribed.)

<Now> Some <of you> may say, <Why> 'Bro. Brigham;, you are unwise to tell this.'  Not so, and I will tell you why.  Though <in the first place,> I will first digress <commence> a little from that point <this>  You know that they <falsely> <aledge> alledge against me almost every thing they can imagine, <to my character>, proclaiming that I have been the means of doing this mischeif and that and of killing emagrants, and they have laid the death of Gunnison upon me, and the distroying of <the> United States records, every partical of which <it> is a lie.  Everybody knows that I have kindly treated all who have been sent here, that <them kindly> I have done everything I could to make them happy.  Do<nt> you not see that I am clear, that I am free?  Do<nt> you not see that I can call upon God to assist me in time of need?  Now then, if I warn them, and fore warn them, what fault can they find?  None at all.

If <you> our enemies come here we shall surely lay <you> them waste.  Report it, ye gentiles, you hickory Mormons, write to them, publish it abroad, that we <callculate> intend to sweep the latter, and <to> lay this Territory wast, and <we will take it> then operate Indian fashion in the Mountians, and see what <you> our enemies can do with us.  <Now> You need not any of you ask me where you will go, but <you just> wait until the time comes and it shall be told you.  That I shall keep to my self.  But I warn <them> and fore warn <them> our enemies to let this people alone.  The Elders of Isreal are Almighty, and it will soon be said, 'let us not go up to Zion, for the inhabitants of Zion are terrible.'  That <and it> will soon be the case.  They do not know the strength and power that are <there is> in a man by the faith of Jesus Christ.  They have never had the trial, and when it comes they will find every man to be ahost.  I have now warned them and forewarned them.

I have now a few wores to say to our freinds <that> who are and have been among us as merchants.  They do not realise what they have been doing for years.  Men <that> who are speculaters here, <they> do not realise, <it they> do not see the result of their course.  I have understood it all the time.  Our Merchants, who <that> are freindly, to all apearance, and kind, What have they been doing for years?  Hanging on to this society and fattening upon our labors, and yet never lifting their tongues of their pens to contradict the <stories> base lies that are circulated against us.  'Hist, be still,' has been their policy, and by still blowing the flame a little they have sought to bring about their secret wishes, shortsightedly planning the overthrow of their own money making schemes.  What do they want?  The United States money <here>  If they were to expect a few millions of United States money to be scattered here, hundreds more <of> speculaters would want to come <here> What for?  To get the money lavishly and wickedly expended from the coffers of the United States.  They do not contradict any of the myriads of lies about us, <say anythinhg,> but fan the flame, whispering, "Soldiers are coming here, now we <I> will send for goods'.  They did not know last year whether any goods were <was> coming, or not, but now <they hear the soldiers are coming> they are sending for hundereds of thousands of follers worth.  What is the result of this?  Do they think of the result <it>?  What are they doing?  Peddling off <for> your blood and mine for money.  What will be their case, provided <that> we are driven to an extremity to meet our enemies?  The<y> traders do not know what they are doing.  The United States do not realize what they are doing.  They are working their own distruction, filling up their cup of iniquity, and heaping up the combustables that will burst out and consume them, and they know it not.

I was telling bro. Hyde, the other day, when I related this train of reflection <over> to him, that we are no more to be afflicted, if you do right and live your religion; I promice you that in the name of the Lord God.  We may all have to flee to the mountians, but would I not <I> rather die in freedom than live in bondage? <Why> Says br<o.> Hyde, 'there is no knowing where this peole will go, is there?'  "No, <says I,> I replied, there is no knowing where this people will land in Jackson County Missouri;there is no knowing where they will build the next temple in Jackson County, Missouri.  The rest of it I will leave for you to read in the Book of Mormon and guess at. <it. All I can say is>

Be at peace with yourselves in the United States; cease your quarreling, and contention, cease your hatered one towards another.  Let the abolitionist lay down his weapons of war against the slave holder, and let the free-soilers cease their opositions against the North.  Let party cease contending against <to quarreling against> party, that they may be happy.  If they do not, the confusion that has been increasing in their midst will continue to increase, until they distroy each other.  <Just take it upon Natural principles.>  It would be one of the easiest <pretiest> things in the world to make our enemies use themselves up, <and one of the easiest things in the world to make them do it,> if they come to fight <you and I, I make them use each other up, and we will sit> us, while we sit and laugh at their <sight> rage and calamity.  I say, keep away from this Territory, unless you want to come in peace.  <A few more things I will say>.

I have uniformly striven <streve> to my uttermost, since I have been in this Territory, to make peace with the Indians, and still they have <all the> at times been troubling us, and the passing emagrants, more or less.  I have been sending out and expending means among them, until the Government of the United States now owes me <in my financial capacity> some forty <40> or fifty <50> thousands dollers <which I have expended for them more than they have paid me.> for expenditures for the purpose of keeping the Indians peaceable.  I need not tell you that if the Government send <in> any property <in> here to sustain hostilities against us, that I mean to put my hand on it to pay myself.

I have preached to the Indians, I have sent them presents, visited them and prayed for them, that they might become peacable, and let the traveler alone.  This Year they are again mischeiveous on the North rout, and our brethren <when they came through> who have lately come from California and Carson Valley expected to have a fuss with them.  The Indians tried to rob them, but they found them too numerous and too well guarded. <many of them> Now <let me say> if the United States send <their> an <and> army here and <war> commence<s> war on us, their travel across this country must <the travel must> stop; their <your> trains can <must> not cross <this contenant.  I will say no more to the Indians, let them alone, but do as you please.  And what is That?  It is to use them up, and they will do it.> back and forth. (1) <To accomplish this I need only say to the for the Indians will use them up, unless I continually strive to restrain, as>   <With> Notwithstanding all my exertions this year, I understand that they have killed <a good many of the> several emmagrants, and it is a matter of regrett.

I warn them and fore warn the<m> United States, that if they commence <on> war upon us, they need not expect me to hold the Indians while they shoot them.  What did the first party of Emagrants from California to the States do this year?  <Going to the States, I will show you the foolery of it> It is currently reported that they shot at every Indian they saw, <they shot at.> and that they <shot> killed a few Indians.  This raised the ire of the Indians to <that> such a digree that I cannot keep them peacable.

<Government> <Emigrants> The<y> people lay the ax at the root of the tree to distroy themselves, and what can I do> Sit and laugh, and let them persist in their folly.  But as for their hanging Brigham, Heber, Daniel, or any of the rest of the<m> Saints, they have to catch them first, for they never can hang us until they have <catched> caught us.  I am generally <pretty> very wide awake, and I want you to <should> understand this as I say it.

Still I have no ill feelings towards any; I wish no man evil.  I can say to our freinds who have taken our money, millions of it, to make themselves rich, cease your operations, <cease to peddle for> of peddleing <in> off our blood for <our> money.  Write to your freinds, if the United States Armies attempt to here, not to undertake <but I do not believe they can get here, then say to your freinds dont pretend> to cross by the overland route, <this Contenant> for I will tell you honestly, and plainly, and in all good feeling that I will not hold the Indians still while <you> the emigrants shoot them, as <you> they have hitherto done, but I will say to them, go and do as you please.  <I tell you if it was>

Had it not been for <that> the 'Mormons' in these mountians, nineteen out of twenty of <this> this season's emagration <that has past over this contenant this season> would have been cut off, by the Indians.  <19 out of 20.> <It would have ben stoped> Had it not for our settlements here, the overland emigration would have been stopped years ago, and yet they turn round and condemn me and this people for conniving with the Indians.  This people have always done good to the travelers; <good>, they have kept the Indians from injuring <of> them and have done all in <our> their power <we have done> to save the lives of men, women and children, but all this will cease to be, if <they> our enemies commence war on us.

I am frank and free. <here.> I wish to live to do good, and as <for> to this world's goods, I have <good> more property than any other one individual in this Territory, <and> yet it is no more to me than a pinch of <old> leached ashes.  It does not <dont> stand between me and my God, and my religion to the value of a pinch of snuff.  How is it with you?  Do you love your property? If so, sell it as soon as you can and flee from the noise, as the prophet says, and you will be taken in the snare.  <I could tell great stories with regard to the things of this world.>

I left my property in Ohio, thousands of dollers worth.  I left it in Missouri, hundereds of dollers worth, with my brethren; we left nearly all we had and came to Nauvoo, Illinoi.  The Lord again <there> blessed me there; I had thousands of dollers worth of property, I left almost the whole of it.  It <is> was good for nothing <at all> to me.  When I <am> was rooted up, I bid farewell to it, and left it all <leave all> <nearly all of it> behind. <me.>  I came here in debt, owing for my outfit.  The Lord  has blessed me here; I have become wealthy; I now have hundereds <and> of thousands of dollars <I have now> which I have honestly <got> accumulated since I have been in this Territory.  God has given <gave> it to me, or rather he has loaned it to me.  You know my doctrine on that.  We have nothing given to us to be our own, until we have past through the ordeals to make us capable of receiving crowns, thrones, dominions, kingdoms, <and> immortality and Eternal life. <throuwns kingdoms and dominions>

The property I have <was> is the Lord's, and I hope that I may do with <with> it as he wants me to.  I do not care what <it> that is.  If it is to lay my dwellings in ashes, I would just as <leave> soon take my family and flee to the mountians, as to go from this bowery.  If any grunt about <it> such a course and want to be releived from it, let me know and I will carry you away in my best carriage.  If you want to go to hell, I will <carry> send you to the gate, but I do not want my horses to go any further.           If required by the Lord, I would as <leave> soon make my habitation under the bows of these pines, cedars and <balsome,> firs, and gather <up> the sage brush and make me a <wickiup.  I sould not swap away> shelter, as to reside in my best finished and furnished dwelling.  I would not exchange the good feeling I have, for all the wealth and honer the world can bestow.  <Another thing I want to say to the brethren>

We are sending out companies to see that our <brethren imi> immigration come in safely.  There <is> are also a good many companies of United States troops in the mountians that have been sent out that have been sent out to hunt the Indians.  You have heard of one command's hunting the Cheyennes <Shians> all summer long.  Probably they have been hunting them where they <Shians> were not, for fear of meeting them, and the first you know they <are> may be in our borders afflicting our immi<ema>grants, robbing them and <their property> reacting the scenes that have been acted before.

Let <the> soldiers come in here, and they would at once undertake to use you as they pleased, <they would> well knowing that <only> their lies and misrepresentations would alone be believed and acted upon.  They would go into your yards and take your horses and waggons, as they pleased, and your grain and every thing else they wanted. So they will do with our <emagrants when> immigration, should they come accross <them,> it.  If they <come across> meet a weak party, it would be, 'we want that waggon; if you have any cloathing we want it for the soldiers,' and they would abuse men, women and children.  We have sent out our Men to bring in the immi<ema>gration.  You know that we want a little excitement.  Last fall we had to bring in our immi<ema>gration.  We want to stop our mechanical works for a time, and set the men to taking care of the grain and <or see> seeing that the immi<ema>gration come in safely.  Is not that <this> right?

The other day I was speaking to br<o.> Kimball as to the propriety of Cashing the foundation of the Temple. and quitting.  We had all the same feeling, b<o.> Kimball, br<o.>  Wells and myself.  Br<o.> Kimball spok out and said, 'if we do <this> that the poor devils will leave us; it will be best to keep a few workmen on, for we want to keep the devils in a continual fret<t.>  As br. Cunningham has said, they hitch all over, and <they> do not know which place to scratch first.  They ache <ace> all over and <they> do not know where to apply the medison first.  Let the stone masons and a few other <not cease but let the Mechanics> and a few other mechics continue their labors, and let the rest go to work and help save every kernel <bit>  of grain, and let the people live on their <your> Cabbages, squashes, <and live on your G and> onions, and <up on those things> other products that <will> can not <keep> be preserved.  <and find places> And search out places where you can <cash up> securely cache your grain, and let not your right hand know what your left doeth, that is <not> let not your neighbors on the right or left of you know where you make your caches, <put> and prepare for a seven <7> years seige.

"What shall we do?  They will take our Cattle.' <(Preseden Kimball, they cant do it")> I callculate <they> that our enemies shall furnish us with Guns, powder, <and> lead, beef, pork, and all that is necessary.  (Voices "Amen)  I mean to go to war at their expence, and not at <on> ours.  If we are driven to it, they shall find us what we want; and if they let us alone and let us live in peace, we will serve our God, and they may serve who they please.  But we will live our religion, build up the kingdom,redeem and build up Zion, <and> redeem the house of Isreal, and perform the labor the Lord has placed <laid> upon us, and all hell cannot help it.  <Now>  Do you know that? <I.>  All we ask of them is to let us alone, and we will live our religion serve our God, preach the Gospel, gather the Saints, build up Zion, and fill the earth with the peace of God.

How my soul has longed to see the time when the sufferings of the people will cease.  How my soul has been pained while I have been in the world, to see the people poor, bound down and suffering for food and raiment, to see them imprisoned inocently, and bound down by preistcraft.  How my soul has desired to see the fetters broken assunder.  We will keep revolutionising the world, until we bring peace to mankind, and all hell cannot help it.

We must now <We want to> go to work and secure our grain; and let those <that> who are not engaged at that prepare to bring in our immi<ema>gration, and the rest shall be told you in due time.

God bless you: -- Amen.