

TO THE SAINTS.

Owe no man anything, but love one another, are Gospel precepts; and worthy the attention of the Saints in all ages and dispensations. Not money, alone, but anything, which compasses and circumscribes all things, are comprised in these excellent precepts, through the pen of an ancient Apostle. Every man is a steward over that which God has committed to his charge, and the exercise of that stewardship God will require at his hands; and he who unnecessarily keeps that in his hands, which belongs to his neighbor, or, does not pay his neighbor what he owes him, when it is possible for him to pay, is depriving his neighbor of his right to exercise himself in that stewardship which was committed to him of the Lord; and the retention of the money due, makes himself responsible to God and his fellow men, for all the good which might have been accomplished with the same by him whose right it was to use it, or, the legal owner.

This responsibility does not prohibit borrowing or lending, for scripture precepts are as plain to give to him that asketh thee, and him that would borrow of thee turn not thou away; as they are not to owe anything, and all good in their place, time, and season; and not that one should buy a dozen axes to lend to his neighbor, one after another, when his neighbor never thinks of returning one of them, but cuts off a stick of wood, throws down the axe, suffers it to be lost instead of returning it immediately, as he should, and the next time he wants to make a fire, wants to borrow another axe. No one is under obligation to lend to such a careless neighbor, he possesses no principle on which to claim a loan, for he did not fulfill the precept to pay what he owed, or return what he had borrowed, when he had every opportunity so to do. Let such a man cut his wood with a jack-knife, for a while, and he will soon find it will cost him more, than to buy an axe, or at least, will put him in mind of returning the borrowed axe, which would have encouraged his neighbor to lend again.

There may be exceptions to most general rules. A man may break his axe, there are none in market, he borrows of his neighbor, and while cutting a wood makes himself, so that he cannot walk, and he has no one to send, and consequently cannot return the axe at the time appointed, and his neighbor is compelled to bring it himself. In such a case, the axe is carefully preserved, and when the owner calls for it, and learns how his friend has been controlled by adverse circumstances, he sympathizes in his misfortune, but has no unfavorable reflections, and is just as ready to lend as he was previously.

What is here applied to the axe, is just as applicable to the saw, the chisel, the horse, or the plow, or any other tool, or animal, or thing that is lent or borrowed among neighbors, not excepting gold, silver, or any other commodity, and the injunction remains good; owe no man anything if in your power to pay; whether it be a thing borrowed, or bought and not paid for, the principle is the same, as it gives all men an equal chance to control that which has been entrusted to their care, as stewards.

Jesus likened the Kingdom of Heaven to a certain King, which would take account of his servants, and one was brought unto him which owed him ten thousand talents, and because he had naught to pay, he commanded him, and his wife and children to be sold, and payment to be made. But the servant said, Lord, have patience with me, and I will pay thee all, and the Lord forgave him the debt. This same servant found a fellow servant who owed him a hundred pence, and he took him by the throat, saying, pay me what thou owest; and his fellow-servant said unto him, have patience with me, and I will pay thee all; but he would not, and cast him into prison till he should pay. Then the Lord called the servant to whom he had forgiven the debt, and said unto him; O thou wicked servant, I forgave thee all that debt because thou desiredst me; shouldst not thou therefore have had compassion on this fellow-servant even as I had pity on thee? and his Lord was wroth and delivered him to the tormentors till he should pay all that was due. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother his trespasses.

The foregoing was given by Jesus, as a likeness of the Kingdom of Heaven; and as the Church and Kingdom of God on the earth should be, and are in likeness of the Heavenly Kingdom, the Saints have a right to receive these instructions, as applicable to themselves; while the servant who owed the ten thousand talents, manifested no disposition to pay, his Lord had no occasion for the exercise of his clemency; but as soon as he pleaded for mercy, for time, for the exercise of his Lord's patience, promising to pay as soon as he could, his Lord forgave him the debt.

Such generosity on the part of his Lord should have softened his heart to perfect submission to all the laws of his Lord's Kingdom; but, instead thereof, it appears to have hardened, and inspired his heart with a miserly avarice, for as soon as he meets with a fellow-servant who owed him only one hundred pence, he grasped him by the throat, and commanded him to pay what he owed; and while thus being choked, he pleaded with his fellow-servant, as he had pleaded with his Lord; have patience with me and I will pay thee all; but he had the mastery, refused to listen to his intreaties, and cast him into prison; yes, because he had power over him; as he thought he had the law on his side, and had been forgiven his own debt, he perhaps thought it a good time to gratify his avaricious disposition, by enriching himself out of his oppression to his fellow-servant.

But this wicked servant most likely did not think of one thing, that he might have remembered, in his haste to get rich, as is likely to be the case with all men when they are doing wrong; he forgot that one law of his Lord's Kingdom was, that he must forgive as he had been forgiven, and that his Lord forgave him in view of his whole law; that as he forgave his servant so should his servant forgive his fellow servant, and because he had not done this thing, his debt of ten thousand talents returned on his own head, and he was thrust into prison till he should pay the last farthing. How much easier it would have been for that servant to have forgiven the one hundred pence, than lay in prison until he had made and paid ten thousand talents, if he could only have thought so; and doubtless he did think so, when it was too late. Let this prove a caution to all Saints; and ever remember that the great law on which you hope for forgiveness is, that if ye forgive men their trespasses, your Heavenly Father will also forgive your trespasses; but if ye forgive not men their trespasses, you have no claim on your Heavenly Father for the forgiveness of your trespasses.

After all the payment of debts in dollars and cents, the return of borrowed tools, and the punctual satisfaction of all legal claims, so far as common law is concerned; as so many man tabernacles in this mortal frame and is subject to the temptations of his great adversary, there will be enough on which they may exercise the spirit of charity and forgiveness. But all this is not yet. Riches are not always to men of understanding, and time and chance happeneth to all;

or, in other words, the Lord dispenses his blessing to his children as he pleases, putting down one, and setting up another; and while this state of things remains, even the Saints are liable to be controlled by circumstances, when they had designed to control those circumstances; hence they find themselves in debt and are not able to pay.

When such cases occur, pay as fast as you can, and pray your creditors to be patient and you will pay them all; and let the creditors be patient and forgive as they hope to be forgiven. And remember the commandment of the Lord and not run in debt to your enemies. Is this all that the Saints have to remember, in casting up their accounts, a few pound sterling, or pence, or the interchange of a few neighborhood commodities of comfort and convenience? What have the Saints, which they did not receive? and from whom did they receive it?

The first grand item in the account, is the formation of the earth on which we dwell. Some may ask "what has that to do with your subject?" Much, very much, and without it we should not know where to begin. Our Heavenly Father labored six days, (six thousand years) to form an earth, a place for the habitation of his children, for the creatures of his creation, of which the saints constitute a part. Now if a friend or neighbor had been laboring hard for six thousand years, and you were enjoying the good of his labor would you feel that you owed him nothing? If you would, God doubt think so.

After laboring six thousand years to produce the earth and all things upon it necessary for the comfort, convenience, health, happiness, and prosperity of his intelligent creatures, the Father of your spirits sent them here to unite with and inhabit bodies which he had prepared for those spirits, that the two might become a living soul, a being, capable of growing, expanding, enlarging and multiplying, in physical and intellectual capacities and powers, until he should become one like unto himself; being formed in the image of his maker, that he might rise to the perfection of his maker; having put you in possession of all his works, so far as it was necessary to promote your happiness and exaltation, what does he require in payment, in return for his labor for your good?

Son give me thy heart: Thou shalt have no other God before me: Thou shalt love the Lord thy God with all thy heart, soul, strength, mind and might; and thy neighbor as thyself, for they are my children, a part of myself, thy brethren: Thou shalt do as thou wouldst be done unto: Keep all my commandments: Be one in all things; and thus prove that ye are mine; and this is the return, the reward I claim of you: for what I have done for you. Is not the claim a just one? Who can dispute it? Who has paid this bill? Who has footed this account? And what is man that God should be mindful of him, only as he is the workmanship of his hands? Of what has man to boast? And what have the saints to boast of, only in their God? If you have closed all these direct accounts of labor performed by your Heavenly Father, for your benefit, have you done the same with your brethren? So that without a possibility of doubt you will receive the welcome message at last, from the Great Shepherd, well done good and faithful servant, for when I was hungry ye fed me, when I was thirsty ye gave me drink, when I was naked ye clothed me, when I was sick and in prison ye visited me, and administered to my necessities, for inasmuch as ye have done it unto my disciples ye have done it unto me.

I have sent forth my servants to prune my vineyard for the last time, and commanded them not to take purple, or silver, or two coats, that I may prove all men unto whom they shall come, whether they are mine or not. Has any saint failed to do his duty in such a case? We know of some who have not, and we believe there are many more like them, but we cannot speak for all, each must answer for himself, on this subject, we have no reflections against any one, but introduce it as a part of the great whole, which will finally require an answer from you, at a tribunal from which there is no appeal; and those Elders who have travelled over the earth, according to the commandment, to carry you the gospel, will be your special witnesses on that occasion; if they shall testify for you, there may be hope in your case.

We must be brief upon this subject at present, but there is one item more, desirable to mention. What is the situation of the families of those hundreds of Elders, now on the opposite side of the earth, preaching the gospel? Are they comfortably provided for, at this inclement season? The winter has been long and tedious, and wood scarce, have all fuel to make them comfortable? Are any destitute of food, because snow came so early they could not have their grain threshed, or because the cattle destroyed their grain, as they did that of many others? Are they, or have they been in want of any of the comforts of life that you are in possession of; and have you ministered to their necessities?

These questions will be good and profitable for the saints to think upon, and see that none of these families are deprived of reasonable comforts, because their head is absent on the Masters errand. Most of the elders left on short notice, but doubtless did all they could for the good of their households, during the time allotted them, and made provisions so that they might anticipate they would be comfortable till their return; but they are subject to time and chance, and to be governed and controlled by adverse circumstances, the same as others. Their cows, on which they were dependent for milk, may have been driven off, lost, destroyed by wolves; their oxen, on which they were depending for drawing wood, and plowing their fields, may have strayed from the herd; their pigs may have frozen, and the foxes or dogs caught their chickens; the fire on the parlor may have consumed the fence around their fields, and the brother who was owing, and had promised them some labor to take care of their crops, may have forgotten his promise, and their crops suffered or lost; if so we wish to remind him of his promise.

Brethren, if you were absent on foreign missions, having left your families provided for, as you supposed, as those brothers have who are absent, and such like misfortunes should occur, what would you wish your neighbors at home, who have all their time to take care of themselves and provide for their families, to do for your families?—Answer this question honestly to the Lord, and then go and do likewise.

Would you want your family to be obliged to sell their last animal to procure daily food before harvest and thus divest themselves of their only resource to raise a crop, or have any future means of subsistence but begging, until your return? If not, think of the elders family who is absent, and do as you would wish him to do to you, were your situations reversed.

Suppose you are to be absent, and circumstances forbid your settling all accounts before you leave, but you have enough to balance all against you, and when you are gone your debtors neglect their promises to pay your family, would you want your creditors to tease your family for their pay, till they had taken the last bag of flour, or pound of meat? If not, do as you would be done unto, and visit your pay, till the Elder returns, or until more favorable circumstances will enable his family to pay you, without causing them to suffer.

Would you want your brother to refuse to pay your family your account, because he thought there was

some trifling error or mistake therein, and thus leave your family to want; or would you like to have him pay all that he thought due, and then lend or give according to his ability and make them comfortable, till you could repay him?

Then go and do likewise, and let the saints remember that inasmuch as they do good to the families of Elders absent on missions, they are doing good to those Elders; for their families are a part of themselves, and when they do good to the Elders they do it unto the Lord, as Jesus said, inasmuch as ye have done it unto one of the least of these my disciples ye have done it unto me, and ye shall in no wise lose your reward.

If the saints would have a blessing let them look to their families, and not wait for their Bishop to do every thing, and get all the reward. The saints are the best people under heaven, but is there not room for improvement? Most certainly, and there will continue room for improvement, until they are perfected. They are not perfect yet, neither will they be while they tabernacle in these decaying bodies, and it is by good works as well as by earnest faith, that they are to advance towards perfection; and to keep the right track bright before them, that they may walk therein, line upon line, and precept upon precept are good and profitable; and this is the reason why we write as we do.

A WORD TO THE SAINTS.

"Yes! I think I shall go south, probably to the Rancho. As I am counseled to go south, I have concluded, perhaps that this will be the best for me."

This is the story of many, as it is frequently told, and comes to my ears; and it is upon this point, that I wish to speak.

Do I counsel the brethren to go to California, south, or north? Not unless they want to go. If there is any man, woman, or child, who desires to go to that country, in preference to casting his or her lot among the saints, who feels so little interest in the cause of Truth, as to be willing, after being delivered from the Great Babylon, to again encounter the whirlpools of sin, and wickedness for the sake of gold, who prefers to dwell in the tents of wickedness than to go to the tents of the saints, to any, and all such persons I say; go for heaven's sake, for our sake—and for the sake of the Gold which you desire before all other Gods, god! But to all others—to all such as have embraced the gospel, for the love which they bear towards it, who love righteousness and truth, and who desire the peace of Jerusalem and the prosperity of Zion, stay, hold fast, consider what you are doing, and remember, that here, in these Valleys are the chambers of the Lord for his people for a season.

Whoso readeth, let him understand, and let that hath ears to hear, let him hear. Let no influence tempt you away, or seduce you from the path of duty. As you value your religion, which you have become the participants of, through the channel of the Holy and Eternal Priesthood of the Almighty, which in these last days he has seen fit to bestow upon mankind,—as you value the excellence, and the glory of the institutions of the people of God,—as you value your own salvation, and exaltation and that of your kindred according to the flesh, as well as the redemption of your dead, listen to the counselings of the servants of God, and abide among his saints,—until you are sent away to the nations, which lie in darkness,—until you shall be chosen as Heralds of salvation, to go forth with majesty, and power of the Eternal Priesthood, remain, and assist in preparing for the great and mighty gathering of the saints,—assist in the construction of a Holy Temple, which is to be built in the tops of the mountains, to the name of the mighty God of Jacob; in which you can learn those ordinances necessary for the salvation of your dead; and can obtain your endowment, and the blessings which shall secure your exaltation in the kingdom of our God, even to a place among the Gods of Eternity.

These Valleys are the place of gathering for the saints.—This city is the place, to build a Temple unto the Lord our God, and any, and all persons who go hence, do so, without the approbation of the Presidency, except those who may be sent on missions, or business. San Bernardino, has been selected as a place of gathering for the Pacific Islanders, Asiatics, and those who have been accustomed to tropical climates, and such as might be saved from the transient population which is continually thronging to, and fro, through California; but was never intended for the saints coming from the East, nor any other place except those mentioned, and all who go; or have gone, with the exception of a very few, which were necessary to establish a post, have done so in answer to their own desires, through a spirit of dissatisfaction.

Brethren, you now have my counsel, and views upon this subject, and I ask it as a favor that hereafter, I may be relieved from answering so many enquiries upon this matter. I pray God, my Heavenly Father, to inspire us all with wisdom, and intelligence, and a disposition to do his will upon the earth; and preserve all his saints in the purity of the Faith, and in the light of his countenance until his coming, which may God grant for his Son's sake, Amen.

BRIGHAM YOUNG, HEBER C. KIMBALL, WILLARD RICHARDS.

THE TEMPLE.

Agreeably to previous notice, the people, men, women, and children, began to assemble on the Temple Block, about 10 a. m., Monday, February 14th, 1853; as clear and lovely a day as the sun ever shone on G. S. L. City, with from one to three inches of snow on the ground, in some places, and others quite bare; with some six inches of frost in the earth, though the thaw was mild through the day. While the people were assembling, they were cheered with the sweet strains from the Brass, and cast. Ballo's Bands.

President Young arrived at 10⁴, and with his council and the assembly, witnessed the survey of the site of the Temple, by Jesse W. Fox, under the superintendence of Truman O. Angel, Architect, which was completed about 11 o'clock; when the President and council, the Twelve Apostles, &c., removed to the east line; and Marshal Little, assisted by the Police, pointed out the various lines to the great multitude, consisting of several thousands who formed around it a hollow square, and retained that position while the President addressed them in a most thrilling speech of about thirty minutes, so as to be heard distinctly in all parts of the vast assembly.

The President briefly recounted many vicissitudes through which the church had passed; the difficulties they had had to encounter in Ohio, Missouri, and Illinois; and how they had been led by an over-ruling Providence to this consecrated spot; that seven years to-morrow he left Nauvoo not knowing which track he should go, only as he had learned by dreams, and visions, and revelations, that there was a good place for the saints in the mountains; and that when he arrived on the spot where he then was, he declared that the place for a Temple, though the Valley had not then been explored, yet messengers had gone to the north, to the west, and to the south, to find a better place, but they had not then returned. [There were many witnesses present who would have testified to this truth, had they been called on.—Ed.]

No one need be discouraged because they have not

had all the privileges that many of the older members have had, of being robbed, and driven, and mobbed, and plundered of every thing they had on earth, for he would promise all who would remain faithful, that they should have as much as they wanted, in some form or other; for they should be proved in all things. Neither was it required of the saints now, to sacrifice all they possessed, and deprive themselves of the comforts and necessities of life, to build a Temple, as it was in Kirtland, if the saints would pay their tithing, for that would be an abundance, and all that would be needed.

Neither did he want any one to pay tithing who did not wish to, who did not do it cheerfully; for the Lord had no need of it. He wanted no endowments himself and many of his brethren needed no endowments, they had had received all the endowments they could have from the hands of the Prophet Joseph, before the Temple in Nauvoo was completed, even all the keys and tokens necessary to admit them into the celestial kingdom; that the blessings for them to gain by paying tithing, and helping to build a House unto the Lord, was their own endowments, and that of their friends, living and dead, and for all the upright.

That it mattered not whether we were permitted to enjoy the Temple we were about to build, or be driven from it the day after it was finished; it was for us to do our duty and leave the event with our Heavenly Father, and let him do as it seemeth him good with his own House.

Some might query whether a revelation had been given to build a house to the Lord; but he is a wicked and slothful servant who doeth nothing but what "his Lord commandeth, when he knoweth his masters will." I know a Temple is needed, and so do you, and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people wanted a revelation, I could give one concerning this Temple.

In a few days I shall be able to give a plan of the Temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.

The Rail Road must be completed before we can do much towards laying the foundation of this Temple, which we wish to do on the 6th of April next. Brethren, what say you to this?

Bro. Joseph often remarked that a revelation was no more necessary to build a Temple than a dwelling house; if a man knew how to build a kitchen, a bedroom, a cook room, a wash room, a parlor, a dining room &c., he needed no revelation to inform him of the fact; and I, and my brethren around me know what is wanting in a Temple, having received all the ordinances belonging therein, just as well as we do what is wanting in a convenient dwelling house.

The united Bands of music were then invited to the centre, the standard bearer planted his Ensign on the center stake of the Temple plat, in full view of the whole multitude, the musicians formed a circle around and gave a soul cheering strain to "Auld Lang Syne."

President Kimball then offered the consecrating prayer, from a small Buggy, from which the President had addressed the assembly, in which he then sat with counselor Richards, calling on his Father in heaven for a blessing on all his saints, and especially upon Bro. Brigham, the Prophet and President of his Church, for length of days and wisdom to see the work completed which was then commenced; that He would store his mind with the riches of Eternity, that he might want for no good thing; that revelations and dreams, and visions might be given in fulness, and that he might be provided for in basket and store; that his wives and children might be blessed with the choicest of heavens blessings; and of the blessings of the earth, that he might be blessed in his flocks and his herds, in his gardens and his vineyards; in his fields and in his storehouses, and in every thing that pertained unto him; and his associates in the ministry with him, and their families with like blessings; and the Apostles and their families with like blessings; and all who had the holy priesthood, and that the Priesthood might be sustained on the earth and no power prevail against it.

He prayed also for the various missions on the earth; the gathering of the saints; the return of ancient Israel; the upbuilding of Jerusalem, the restoration of the Lamanites; the redemption of Zion; and that the gospel might speedily go to all nations; the sick be healed, the mourners comforted; the saints rejoice, and be prospered in all their labors, and that the way might be opened for the coming of the SON of Man.

The ground for the Temple was consecrated to the MOST High God; to be a Holy Place; where no unclean thing should ever approach; calling upon his Heavenly Father to protect it from every thing that was evil; and that he would bless the Architect, the Superintendent, the Foremen, and all the laborers on the Temple, with wisdom, and understanding and knowledge, and perseverance in the midst of all difficulties, and their wives, and children; and bless them in basket, in store, in orchards, and vineyards, and every thing even as he had prayed for the President; even that they might be faithful to the end and receive their blessings in the Temple; and that the angels of heaven might descend and visit them in that house, and dwell therein, and that God himself might meet his servants there, and administer to them; and thus be continued praying, and it seemed he knew not when to stop, till his lungs failed him, and he said Amen, and all the people with joyful hearts shouted AMEN.

The Presidency soon repaired to the south east corner of the Temple site, where they soon succeeded in picking around a piece of earth, about one foot square, assisted by the Twelve, J. M. Grant, Mayor of the city, and others; but while doing this, a one dollar silver piece, fell on the square foot no one knowing from whence it came. President Kimball prophesied that it was a good token, and means would not be wanted to build the Temple.

After the earth was loosed around, about six inches deep, President Young said it was his privilege to remove that, and took the lump about one foot square upon his spade, and lifted it high up, and said "get out of my way for I am going to throw this," and there he held it, about one minute, before he could get room to lay it down, from off the Temple site; so dense were the multitude around.

The President then addressed the multitude, and declared the ground broken for the Temple, blessed the people in the name of the Lord, and dismissed the assembly, and all said amen. Some went home and some went to work, to prepare for laying the foundation of the House, and much earth was removed that afternoon, for it was a general turn out of the saints, and those who could, had their tools ready.

Immediately after the adjournment, the Presidency and many others, repaired to the machine and old blacksmith shop, now occupied by the Sugar Company, and saw one advance in the Hydraulic press towards making sugar, which was very satisfactory, and some boiling, but the day was too cool with doors to wash the beets perfectly or perhaps grind them; but we have no reason to doubt that we have the matter in our midst, from this time forth, to make all the sweet we need.

Thus we give the history of this day from our recollection, having had reason to anticipate, till an hour that men should rest, that we would have had a full report from an experienced reporter.

We are highly pleased with the prospects of the Social Hall. Every person whom we have heard speak of the performances, has done it in the highest praise.—Just at this moment, as we are writing, Saturday evening, Feb. 12, 6⁴ p. m., in comes about half a score of friends, to whom we had presented tickets, and said they were rather late, the house was full to overflowing, they succeeded in getting within doors, and by standing, might have heard the scenes of the evening, but a number of children, supposed to be "IN ARMS," made such an outcry, that they could hear nothing from the Stage, and took the liberty to retire.

Since the first side of this paper, containing our list of Agents, went to Press, we have discovered that some eight or ten Bishops, and Agents for the News, do not even take the paper themselves; and perhaps this may account in part for there being very few papers taken, in several wards in the Territory; while in several other wards, almost every family takes it. Like all other men, Bishops are made manifest by their works, and their rewards will be parallel therewith. We design to inquire into the situation of our Agencies as speedily as possible, and any information concerning this matter, from any of our friends, will be duly appreciated.

We invite particular attention to "a word to the saints," from the Presidency in this paper, and sincerely hope that all will give heed to the counsel therein contained, that they may save their own souls; and at the same time save the President much trouble, then the whole will prove a double salvation.

We are requested by Mr. Ferguson to say that the prisoner, from Fort Bridger, referred to in our last, Mr. May, voluntarily came to this place and surrendered himself to the U. S. Marshal, and demanded trial for the alleged murder of a Frenchman. Rumor gave wrong information, according to Mr. Ferguson's report.

MILLARD COUNTY.

By letter from Samuel P. Hoyt to Gen. Wells, dated Fillmore City, Jan. 15th, we learn that the President's letter in answer to the express, concerning the difficulty with the Indians, had a very salutary effect; all acknowledged the wisdom, justice, and equity of the decision. They were glad to see Bro. Huntington, the interpreter; and all their difficulties are abated, and good feelings restored between the Indians and brethren. The weather has been so severe, nothing has been done on the State House this winter, but preparations are made to re-commence the work with the opening of the spring. There has been a new stone quarry discovered on the left hand fork of Chalk creek, and a road made to it.

BROTHER MIDDLETON'S FAMILY.—By letter to Gilbert Belknap, Sexton of Ogden city, we learn further particulars of this distressed family. Sunday morning, Jan. 30th, Joshua James died, aged 2 years 7 months, 17 days; flesh above the waist, roasted. William died on Monday, not so badly buried, aged 5 years 7 months 22 days. Joseph M. died on Tuesday, aged 8 years 6 months 22 days. Sister Middleton, and daughter aged about 15, still survive, and though badly burned, it is hoped that by the unremitting attentions of their neighbors and friends they may recover. Clothing and furniture were damaged, but the house saved, we have omitted much of Brother Belknap's letter, as it appeared in substance in our former paper. Brethren, while you sympathize with and assist the afflicted, learn to take care of your fire.

There were nearly 350 letters in Salt Lake City Post Office, on the 1st of February, bound for various parts of the earth, which arrived after the mails closed, consequently they will have to remain where they are until March. The mails will leave on the first of March for Independence, Mo., Sacramento City, San Bernardino Cal., Dalles, Oregon, Millard and Iron counties.

All letters going in the above mails must be in the office by 4 o'clock, p. m., the last day of February, those arriving past 4, will lie over till April.

A Post Office has been established at Palmyra, Utah county, and Charles A. Davis Esq. appointed Post Master.

George Peacock Esq. has been appointed Post Master at Manti City, to fill the place of Isaac Morley Esq. resigned.

Feb. 7th, the Eastern Mail returned not being able to get over the mountains. Carriers report fresh snow, belly deep to a horse, upon the old crust since they came in.

The weather, since our last, has been very steady, cold and freezing through the nights,—clear sun and gentle thawing during the days; ground yet partially covered with snow, one or two inches, while some portions of the streets are becoming dry and hard, Feb. 15th.

Wednesday 16th, 2 p. m. cloudy and unusually warm.

Many hands are busy, and have been since Monday noon, excavating the ground for the Temple.

A general meeting of the Quorums of Seventies commenced yesterday morning, in the Tabernacle, and still continues.

The Drama was fully attended at the Social Hall last evening, and public interest is increasing.

We would call the attention of our readers to the advertisement of Cannon and Smith in another column, as they will soon close their gallery.

A good Chair maker can find a job by inquiring at the Post Office.

SUMMARY.

George A. Gardner's claim against the Government on account of Mexican depredations amounting to \$428,750, has been declared a fraud by the Commissioners who have examined the accounts, rather too late, he had received the cash.

Lord Hardinge has been appointed Commander in Chief to fill the place of the Duke of Wellington over the British Army.

A Joint Stock Company is formed in London to work the gold mines of Virginia.

The French Government has taken possession of the Domains, &c. of the Orleans Family.

The King of Holland has accepted the invitation of the United States, to join in the effort to open negotiations with Japan.

A terrible inundation has taken place on the Rhine, entirely submerging seven villages.

An Island about one mile in length, has been discovered in the Pacific Ocean.

The United States Mail Steamers have been peremptorily ordered to leave Cuba and not allowed to land.

The Editor of a Free Press in Cuba was lately executed by the Government for too free principles.

A verdict of \$5,000 has been granted against the Baltimore and Ohio Railroad Company as damages for injuries received by a man while on the railway.

The above Railway has contracted with the Cumberland coal company to transport 1,000 tons per day, for 5 years, to Newport, at the rate of \$1.75 per ton.

In 20 years, 13,000 have been tried for murder, in Ireland, but only 260 convicted. Why? cannot give a jury innocent of the same crimes.

German Emigrants advertised for sale in Peru, 120 of whom General Flores had purchased for the Ecuador Expedition.

LOCAL CORRESPONDENCE.

San Peto.

MANTI, Jan. 25th, 1853.

Mr. EDITOR, On Sunday last 23rd inst., the mail arrived in this city, for the first time this year, brought by Artemas Millet, resident of this city, his route was from Nephi to the Severe, thence up to Manti, and travelled comfortably with an ox team. Why can we not have a mail once a month, at least on this route in the winter? [We could if government would make appropriations, Ed.]

The mail brought to us your ever welcome "News," to tell us what is going on in the various departments of the Bee-hive, the world, and that the work of the Lord is rolling throughout the nations, after we have been locked up in the icy embraces of a Deseret winter for two months, it is truly cheering to the saints in Manti to read the News.

When President Young was here last spring, he directed the millers to give the Indians what wheat they needed, and grind it for them, which has amounted to 50 bushels or more, at \$2 per bushel, what wheat is worth here, and this is the way the President fights the Indians, and saves powder and lead, the Indians were in need at the time and took most of it about 2 weeks and went on their winters hunt.

Large quantities of saleratus earth have been hauled down for the purpose of making soap, a portion of which did not succeed for that, and was converted into saleratus. The saleratus springs, 4 miles south yield a heavy per centage of saleratus, easier procuring it than to bring it from Independence Rock.

We have had an open winter in Manti, though the snow may have been from 2 to 4 feet deep, we have not felt its effects as we should have done had it been 1 foot all the time. Many cattle have wintered themselves and are doing well.

A. I. SILER. P. S. Two deaths in Manti since April last, one from drowning, one from a fall which broke his skull, and not a case of sickness except sister Ritchee, reported, we are so high the miasma never reaches us, some comfort for being in a high altitude.

For the News. Great Salt Lake City, Feb. 8th, 1852.

Mr. EDITOR, Sir: In consequence of some difficulty between the inhabitants of Fillmore & the Pahvant Indians, I was instructed by his excellency, the Superintendent of Indian affairs, to repair to that vicinage, and settle the difficulty. I left this city January 8th, in company with Messrs. Dame and Thompson, the express to the Governor. From Summit to Chicken Creek the snow was from 1 to 2 feet deep; from thence to the Wasatch snow; from thence to the Spearpoint creek in Millard County, the snow was very deep. I found on arriving at Fillmore, the Indian, whom they had confined, had made his escape, and that all the Pahvants had gone on a hunt, about 50 miles south-west. I incidentally met with a family of Utes, whom I hired to go in search of the Pahvants.

On their third out, and when I had waited 8 days, they returned with Konasha & Parashont, the two chiefs, and four braves. The next day I met them, with the authorities of the city, at the house of Bro. Bartholomew, when the chief, arose, and made a correct statement of the whole affair, which the citizens said was as correct as they could have done. This chief (Konasha we suppose, Ed.) appears to be a man of good memory, sound mind, and has been candid and decisive through the whole affair.

The Indians appeared willing to do any thing to have the matter settled, and agreed that the Indian should give Bro. Robinson ten days work, and that should bury the hatchet never more to be dug up. The Spirit of the Lord seems to be with them, they say the Great Spirit tells them many things by dreams, and they want to know more.

I found the saints doing well. They have a good saw mill and grist mill nearly ready for operation, and are preparing to farm extensively. They have not lost any cattle this winter. There is a good spirit among the saints. On return I found the snow much deeper than when I went, and quite a band of Indians at Petenecote, had a talk and found them feeling well, and anxious to see the Superintendent, anxious to farm with the whites; and the Corn Creek chiefs fault with the inhabitants of Fillmore because they do not go and settle on his land. He says he is getting old, but his boys shall work.