

REMARKS

By President ORSON HYDE, Oct. 6, 1859, in the Tabernacle.

[REPORTED BY G. D. WATT.]

As liberty was extended this morning to confess our faults and speak our feelings and our experience, I now avail myself of the privilege granted.

For some length of time I do not know that I have committed any very grievous sins or serious iniquities. At the same time, I feel that the light of heaven in me reproves me for many things; and I seek to receive the admonitions of the Spirit and profit continually by them.

I am sensible that I am subject to weaknesses, to many foibles and failings; yet, as I before said, I am not conscious of having committed any very grievous sin, at least, since the reformation. My desires are to keep the commandments of God, and to retain in my own bosom his good Spirit. That Spirit was particularly manifested here this morning, and while it was upon me I endeavored to look at myself, and it seemed as tho' a live coal was in my heart that caused it to burn with joy and gladness, with thanksgiving and praise to our God. Had I given vent to my feelings without restraint I might have made more noise than would have been acceptable to this congregation; but the spirit of the prophets is subject to the prophets, and wisdom is justified of her children.

The counsel we received this morning commends itself to every man's conscience. The good which we feel, and with which we are often exercised, may be freely dispensed to others; but the bad feelings which we sometimes possess should not often be suffered to burden others, but should be buried—smothered, until they die out. The good which we possess we may reveal to our friends for their edification and comfort, but withhold from them our griefs and sorrows and reveal them unto God, who bears our sorrows willingly, without endangering himself.

If we never sow gloomy, desponding or evil principles, we shall not be likely to reap them. If we sow cheerful, lively, and good principles, we shall most likely reap an abundant harvest of the same; for, according to that "which a man soweth, that also shall he reap." Let us learn to restrain every evil feeling, for if we give them birth there is no telling the amount of evil they may create, and when or where they will end their work of death.

The Son of Man sowed good seed in his field and while men slept, the enemy came and sowed tares, consequently there was a mixed crop. Let us sow pure seed, as did the Son of Man, and watch, lest the enemy sow bad seed and cause a great amount of trouble thereby.

A few thoughts have suggested themselves to my mind in connexion with some remarks I made last Sunday in the afternoon. It is not my province always to say that things are so and so, yet under some circumstances it is. But I will now do as I did last Sabbath. I will suppose a case.

We all acknowledge that we had an existence before we were born into this world. How long before we took our departure from the realms of bliss to find tabernacles in flesh is unknown to us. Suffice it to say that we were sent here. We came willingly—the requirement of our Heavenly Father, and our anxiety to take bodies brought us here. We might be sent on a mission to some foreign country, and feel under obligation to go, not only from respect to the moral condition of the people to whom we are sent, but also out of respect to the authority which required the service at our hands. But if we were to consult our own feelings and be allowed our choice to go or stay with equal approval, we might prefer to remain at home. But we understood things better there, than we do in this lower world. Here, in this world, Paul says, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" [of return]. The creature itself shall be delivered from the bondage of corruption and brought into the glorious liberty of the children of God.

Then, if it be true that we entered into a covenant with the powers celestial, before we left our former homes, that we would come here and obey the voice of the Lord through whomsoever he might speak, these powers are witnesses of the covenant into which we entered; and it is not impossible that we signed the articles thereof with our own hands, which articles may be retained in the archives above, to be presented to us when we rise from the dead, and be judged out of our own mouths, according to that which is written in the books.

We are situated here in various relations, not only to the servants of God that are given us to guide our energies, but we also stand in various relations to one another, as, husband and wife, parent and child, which relations are branches of that everlasting covenant, because they are legitimate and ordained of God. Did we covenant and agree that we would be subject to the authorities of heaven placed over us? What do you think about it? Do you think we pledged our faith and came here with that view and under that covenant? And in this respect, is the whole world on the same footing? Yes, verily: "He that receiveth you receiveth me."

The veil is thick between us and the country whence we came. We cannot see clearly—we cannot clearly comprehend—we have forgotten! For instance, when we leave our homes on earth for a long time, and roam abroad in foreign lands, we forget many of the little incidents of our nativity, barely

recollecting and being impressed that we have a home in some far off country, while in others the thought is entirely obliterated from their memory, and is to them as though such things had never existed. But our forgetfulness cannot alter the facts.

Did we covenant to be subject to the authority of God in all the different relations of life—that we would be loyal to the legitimate powers that emanate from God? I have been led to think that such is the truth. Something whispers these things to me in this light. Again, for instance, the husband and wife unite their destinies under the seal of this everlasting covenant, for this covenant covers all the just transactions of the legitimate authorities and powers that be on earth. We therefore regard marriage as a branch of the everlasting covenant.

What did we agree to before we came here? If to anything, I suppose the very same things we agreed to since we did come here, that are legitimate and proper. The husband agreed to be a faithful servant of God, to do his duty to all that were placed under his charge. The wife, on her part, covenanted that she will be a faithful and devoted wife, and will obey her husband in the Lord in all things. If this were so, it is all right; for it is just as we are taught on the earth.

But the question is, did we subscribe to any such doctrine as this on the start? I will not say that we did; yet I have had such thoughts, and they whisper strongly in my heart.

Children agreed to obey their parents, as parents agreed to obey their superiors in the kingdom of God; and parents were brought under obligation to train their children in the way they should go. This is written in the Bible, if nowhere else. How many of us look upon the rearing and training of our children and the correction of their wrongs as about the least duty that is enjoined upon us? There are too many that look upon it in this point of view. Do you ask what evidence I have of that fact? When I go among the children of the city, and hear them use profane and unbecoming language; there we have the evidence, not only of their parents' neglect, but of their shame and dishonor. It is said, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. What is it to honor thy father? Is it to say, 'O Father, how I love you; or O how I love you, mother; how glad I am to see you; I really feel glad and happy to be with you!'"

As far as these go, they are all very well. But suppose the child would never lie—would never curse and swear; but observe the rules of propriety; do you not see that he honors his parent, and the observer comes to the conclusion that the fountain is pure. The tree is known by its fruit. The children are our fruit, and the character of the children is an index, more or less, to the quality of the tree that bore them. It appears so to me.

I find that after covenants have been entered into among the Saints, as, for instance, between husband and wife, there are sometimes divorces called for, and the covenant is broken. When we go back whence we came to give an account of our stewardship, what apology can we plead before the King of kings and Lord of lords? If either party have been guilty of adultery, then divorce may be justifiable; but upon what other ground? I await the answer. Will the plea of the hardness of hearts meet with favor at the final bar?

Look, for instance, at the person who renounces his faith and goes again to the spirit and practices of the world. He has broken the terms of the everlasting covenant, and is gone whoring after other gods, and is consequently divorced. What kind of an account can he render if he repent not? How is he going to meet it in a coming day when the veil shall be rent asunder, and he shall see his own handwriting subscribing to the everlasting covenant, produced against him. Is it not written in the beautiful song sung by br. McAllister this morning that "angels above us are silent notes taking," and was not that song inspired by the Spirit of God, and just as true as any line in the Bible, and just as faithful?

Well, then, it stands us in hand, brethren and sisters, to look well to ourselves, and be sure that neither the husband nor the wife is the transgressor; for the one that is really in the fault when weighed in the balance will be found wanting, and I fear for such.

It is well for us to look at these things, and make ourselves fully acquainted with the obligations we are under one to another, to discharge them in the fear of God; and I know not how we can discharge them unless we have the Spirit of the true and living God; for that is what gives life, what gives energy and animation, and should inspire us in all our ways.

In relation to the wickedness that is alleged to exist among the Saints, I will tell you what conclusion I have come to. When I have seen persons that I thought were out of the way, if a convenient opportunity offered, and I have felt it was wisdom, I would reprove them; at the same time I say, let me take that as an admonition to regulate my own conduct, and see that I do not go astray, that I may not be swamped in the spirit of evil—in the spirit and pride of this world. Let me take care of number one and keep him clear of all iniquity, free from a spirit of murmuring, or fault-finding.

Some suppose that because men in higher authority than themselves do so and so, they can do so and so with less impunity. It is immaterial to us what so and so does, it gives no license to us to do wrong, and we may plead that argument before God and angels, but it will avail us nothing. Our own impro-

prieties and unwise course will be so plain in our minds that we will never think of giving utterance to any such argument.

If we have good, let us distribute it as we have heard this morning. Let us sow good. It is immaterial what others do so far as we are concerned. If we sow good, we shall reap good.

I do not feel to prolong my remarks. There is one word more I want to say, however; and that is, I feel that there is good near at hand for this people, and I have felt so for a number of weeks and months.

Now, for heaven's sake, let us go to and regulate ourselves, and prepare for it, lest peradventure by postponing to do this, our dish may be bottom side up when it comes. I tell you good is coming to those whose dish is right side up. May God bless the faithful: Amen.

[For the Deseret News.]

EDUCATION....By Sirius.

No. 3.

When should education commence? A lady once asked this question of the celebrated Dean Swift, with reference to her little girl. "How old is she, madam," asked Swift. "Four years," was the reply. "Then madam," said he, "you have already lost four years." But I am inclined to go farther back than that. Should any ask, when shall we commence the education of our children, I would say now—to all, both old and young, male or female—married or single. What! before we have any children born? Yes, if they are not born, so much the better—if they are, and you have never thought of their education you have lost a brief, but very important period of time. If you are not married—better still. Commence to educate the children you hope to have, by cultivating in yourselves those habits, dispositions and virtues which you would wish to see developed in them. Like begets like—a stream cannot rise higher than its fountain; and parents who wish to have noble, virtuous and useful children, must lay the foundation for a happy future for their offspring in themselves. Example teaches more loudly than precept. We often hear complaints of the unwillingness of the young to profit by the experience, and listen to the advice of their seniors. But it is not so generally true as is supposed. And where it is, there is no reason for it. Young people notice that their parents or guardians do not act upon the advice they give to their children, hence they conclude that they cannot be sincere, and that their counsel cannot be good, or they themselves would act on it.

But do we not often see many apparently excellent and exemplary parents, whose children are, nevertheless, disobedient and depraved? Yes, but could we unfold the unseen cause of this, we could trace it to some secret fault in the character or habits of those parents, or some neglect on their part in the education of their children. By a wise and unalterable provision of nature, the mother has most to do with the formation of the disposition, character and habits of her offspring. One of the most important periods in the life of every human being, is, while they are in the embryo. Is there the child partakes of her nature—derives his vitality from hers—is influenced by her feelings, passions and desires, and by a silent but powerfully sympathetic chord, is affected by whatever affects her. Facts proving the sympathetic action of the mind of the mother on the body of the child under such circumstances, are too numerous to be doubted—and shall we hesitate to believe that there is an equally intimate and powerful mental communication between them. Does the fever of passion or disease course through her veins, it must through his also—is her body healthful and her mind calm and pure, so will be his. But it is during this period that, as a general thing, the disposition and character of the future man are formed, and the foundation of his subsequent usefulness and happiness, or degradation and misery, is laid. It is then, too, that the seeds of health or disease are implanted in his physical constitution which either gladden or embitter the whole of his earthly existence. But this branch of the subject is itself vast enough to occupy volumes—I must leave it. All who are, or hope to be, parents, ought to "know themselves," to study the laws of their own being. There are few mothers, however, who do not know enough to realize the necessity of keeping their minds and bodies pure and calm—free from exciting passions, and false stimulation.

Education, however, does not, as some suppose, necessarily imply being sent to school. Most children are sent there too young. Frequently to get rid of them at home. Because their mothers are too indolent to take care of them, or too ignorant to answer their numerous questions. So they are sent to school, to sit like little statues on a bench—to be trained into formal, dull, moving automaton—till the life and gladness of their little hearts is crushed out—and their natural eager thirst for knowledge is smothered and choked by musty volumes, weary tasks and sleepy lessons—till they learn to detest the very name of school and teacher, and gladly seek any society or amusement, however deleterious, which will free them from their hated tasks. A mother asked me once, how old her child ought to be before she sent him to school. I would say, never send your child from you so long as you can keep him by your side and under your influence with profit to himself. At any rate, do not push him out into the cold heartless world, to be exposed to temptation and to mingle with the vicious, until his character is properly developed, and you have in-

stilled into his mind the principles of integrity and virtue so firmly, that the storms of temptation will not be able to uproot them. I know of no period in man's existence when he is more exposed to temptation and trials than during his youthful school days. Every mother should be able to educate her own children—far better than any one else—but if her attainments are limited, the little increase of human lore her child might gain by being sent early away from her side, would never compensate for the moral loss, the corruption of his tastes and disposition, which nine out of every ten, under such circumstances, sustain.

Let parents teach their children during their infantile years, orally. Let them be instructed out of nature's absorbing and endless volume. Point out to them the wonders of the heavens, the earth, themselves—teach them of the laws of nature and of God; endeavor to illustrate and explain them in a way which will interest them, and their minds will expand much faster, and they will acquire more real, beneficial knowledge, in this way in one day, than they would confined within the musty walls of a school room in a month. When their minds are thus once interested in the pursuit of knowledge, it will no longer be a task to them. They will then wish to learn to read, not as a task, but as means of acquiring more knowledge—and their minds will continue to expand, and the love of truth will grow with their growth and strengthen with their strength.

[For the Deseret News.]

From Juab County.

NEPHI CITY, Dec. 8, 1859.

EDITOR OF THE NEWS—DEAR SIR:

With pleasure I sit down to communicate a few items from Juab.

Since my last, the health of our city has improved. Peace, as usual, prevails. The appearance of old Mount Nebo forcibly reminds us that winter has duly arrived, bringing very severe frosts. A person who has lately come from Camp Floyd informed me that he saw a man at Mr. C. W. Webb's (near Goshen), who had his limbs very severely frozen, having lost his way in going from Lehi to Camp Floyd and wandered two days and nights without food and, no doubt, would have perished if a person driving a team had not accidentally come across him. I was also very sorry to hear that Mrs. James & Joseph Allred had their feet and hands severely frozen in going from this place to Uinta Springs, being necessitated to camp out on the divide between this and San Pete valley, on Monday night last.

Wagons are daily passing on their way to California after goods. Quite a train passed to-day, belonging to Mr. C. Crisman.

Our meetings and schools are well attended. On Sunday morning last we were favored with a discourse from Elder Amasa Lyman. He reasoned on the necessity of our living so that at all times we might enjoy the Spirit of peace, creating a heaven at home. In the evening we were also much edified in hearing from Elders Rich and Lyman, when they advanced glorious principles, plainly marking out the line of our every day duty. They were severe on the horse and mule thieves who infest this southern part of the Territory.

The *Deseret News* arrives here on every Friday evening and is to us all a welcome visitor, being well stored with news and useful information. It seems to please every class, for all can find something therein to suit their fancy. The page "For Farmers and Gardeners" is highly interesting and will, I believe, be an effectual means of inspiring many to improvement in those respects; of which we in this part of the Territory, as well as elsewhere, have great need. Our desires are earnest for its success and the consummation of all the improvements it advocates.

Yours respectfully,
MONA.

We shall be glad to hear from "Mona" again.

—Within three or four months, the Agricultural Department of the Patent Office will have one hundred thousand of vigorous tea plants ready for gratuitous exhibition. It is expected that American tea will enter the market within five years.

—Lola Montez is living quietly in Brooklyn, N.Y., in a private family. Lola's name was registered on the steamer's books as Mrs. Heald, because she claims it as her lawful title. In all business matters she has always signed herself in that way. Lieut. Heald, her husband, died some years ago, possessing considerable property, and though Lola had left him, and relinquished all claims upon him and his estate, in his will he left her an annuity of £500 or \$2,500. Lola professes to have experienced a change of heart, and her friends claim that she has been for some time leading the life of a devoted and sincere Christian.

—There is in the family of Mr. John H. Nolle, Brandywine street, Spring Garden, Philadelphia, a tom cat of enormous size. He weighs thirty one pounds, and measures thirty seven inches from the tip of the nose to the end of the tail, and twenty eight inches around the girth.