

each other, and that feeling of brotherly kindness which should characterize a Saint of God? If we cannot do this I conclude that we are not one.

Paul in speaking of the Church anciently compared it to the body of a man, to show the relationship that one part bears to another, and although there may seem to be one part that appears to be less honorable than the rest, the Apostle contends that all are equally honorable, and I have never been able to see any part that could be dispensed with.

Paul in speaking of this subject says:—For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many.

If the foot shall say, because I am not of the hand, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary, and those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." [1 Cor., 12 chap.]

The book of Doctrine and Covenants also contains a similar figure in relation to the body of Christ, and therefore we shall do well to take heed unto those sayings and have care one for another. If there is not union in the body of Christ there must be schism, and that paralyzes and frustrates the design for which it was organized; hence there are reasons why we should be one, for we could not carry out the designs of the Almighty in relation to his people unless we are united in faith, in spirit and in action.

Now, says the Apostle, speaking of that relationship which exists in the body of Christ: "If one member suffer, the whole suffer with it." I ask the question, is it so with us? Is that feeling amongst us which should exist with the Saints of Latter Days, who have assembled in these valleys, that if one member suffer, all suffer with it, or is there a feeling of carelessness respecting the common welfare? If there is not that oneness, there is not that unity which the Apostle recommends as important to the Saints. He says that if one member rejoice, let all the rest rejoice with it.

True we are not all Apostles, Evangelists, nor Teachers, yet every calling in the kingdom of God is important. It is a great thing to be a Teacher, to rise and attempt to speak in the name of the Lord, for he has said, whether I speak by my own voice, or by the voice of my servants, by that I will judge the people.

How important it is, then, that we speak the word of the Lord, that we lay before the people the mind and will of the heavens, for when men teach under the influence of the Holy Spirit, the people are responsible to listen to them as unto the Lord. He has given the keys of his kingdom unto his servants who are called to preside over and instruct the people, and he has commanded them not to teach except they have the Spirit, and if they follow this counsel he has promised to hold the people responsible.

If, then, the people are responsible when they are taught the words of life, doubly so are those who are called to teach them the principles of salvation.

The more I reflect upon this principle the more important it seems to me, that a man who rises to instruct the Saints of God should be clothed with the power of the Spirit, that they may rightly divide the word of God and feed the sheep and lambs of Christ.

A man who is full of the bread of life will not feed anything but milk to those who are weak in the faith, and who are but young in the Church. I believe that hundreds have been destroyed for want of proper food, or rather by having that which was improper. Children cannot chew bones; it requires men of strong nerves, and with powerful organs of digestion to digest that which it is impossible for the gastric juice to operate upon.

I have reflected upon the figure made use of by br. Kimball, wherein he shows that the clay often times mars in the hands of the potter. This is a beautiful figure when it is carried out in all its parts as br. Kimball represents it. I will tell you what I have thought when reflecting upon this subject; I have concluded that at many times the clay which is designed for a vessel of honor is spoiled in the moulding. If it is sent again into the pit to be worked over again because it has been marred, I naturally conclude that the one who has marred it should also be worked over again. I believe that a great many vessels that would have been vessels of honor have been spoiled by unskillful workmen.

It does not matter so much the place we are called to fill in the kingdom of God, as it does the way and manner we honor and magnify that place. We are Saints and brethren, and although we may be said to act the part of the feet, yet as the prophet says we have all emanated and sprung from one common source. In view of

this then we should endeavor to overcome the weaknesses and faults incident to human life, and to attain all the blessings which God has in store for the faithful, even the blessing of a celestial kingdom, where the glory, the harmony, the peace and the union are one, where all share in that happiness which is perpetual.

I feel that it is important to me, if I should be called to mould vessels of honor, that I be careful not to mar those vessels. It is not always a sign when clay mars that it is because of its stiffness, but I believe that at many times it is because the man who works is not a skillful workman.

The Apostle says that we should all be men, that we might be capable of digesting strong meat as well as to receive the sincere milk of the word. I often think when I reflect upon the condition of the new comers, that we expect more of them than we have any right to look for. For instance we go into the world, to preach to the people, to gather in the honest in heart, bring them across the sea and over the plains, and then we look for them to be perfect all at once, which is not reasonable.

We expect that such a school of experience as crossing the ocean, traveling up the rivers and then wandering over the plains ought to have swallowed up every tradition, and if we should find that they could not swallow down every thing they hear they may go where they please for we consider them not only weak in the faith but unworthy of trust, and as such, for ought we care, they may go and be damned, whereas I should say that if we were to perform our duties as Saints we would help and comfort those who are weak and strengthen the feeble knees.

When they first come in here their spirits lag, they are weak in body many times, and have had but little experience in the Church and in the world, they are turned loose to mix up with the people, and do the best they can in a country where the employment is generally different from that which they have been accustomed to, and hence there are many difficulties in the way, therefore they have the more need of kind friends to comfort and advise them. I do not say that I am clear of this neglect, but I feel that I have reason to repent as well as many others.

When I returned from my mission I was tired, every thing seemed to want doing about my own home, and I did feel that it was not required of me to pay any more attention to the companies after I had brought them through, but I now see after due reflection that it is ten times as hard for those who come in here from the old countries as it is for those who have been brought up in many parts of the United States.

The Lord says "Wo unto them that are cut off from my Church." If then we have brought the people from the nations we have no reason to forsake them immediately after their arrival here, but even if we feel that they are strong in the faith we should nevertheless pay sufficient attention to them to give them a word of counsel when we see that it is required.

If we know that the people have been properly instructed by those who have had charge of them in the old countries and also during their journey, we should still feel anxious to render them that assistance that will enable them to encounter their new trials, and to become strong in the midst of this people.

Thousands have been destroyed because they have been fed with strong meat instead of milk, and hence the necessity for the elders of Israel to learn wisdom, to learn how to rightly divide the word of God, and to deal out to every one a proper portion in due season.

The net is cast into the world amongst the people, and catches fish of all kinds, the garr fish and every kind that swims, or lives in the sea of mankind. You know we sometimes suffer good fish to spoil, and they will spoil very quickly in hot weather, and I believe and know that it is a good deal so with the Latter Day Saints, they are very liable to be spoiled unless good care be taken of them, and considerable attention paid to them.

I will tell you my brethren, Elders of Israel, if we are called to be saviors of men it will require the wisdom of the Gods to accomplish the work. There are hundreds of men who can go forth and preach gospel, and they scarcely know any thing else; I have seen quite a number who could go forth and preach and be successful in bringing people into the Church, raise up a branch, but set them to preside over it and they would knock it into 'p.' But thanks be to God we have got a great High Priest who understands the mind and will of the Lord, and whose right it is to hold communion with the heavens, and he can lead the people in the way of life, but the principal difficulty is that when he calls the people do not listen and obey as promptly as they might.

Some men, however, who have been intrusted with authority have not seemed to understand their business, and hence the work has sometimes been spoiled in consequence of the unskillfulness of the workmen.

Let us take this subject into consideration, and endeavor to learn something by the experience of others. I do not know but I have felt somewhat different from many of my brethren and sisters, but be this as it may, and notwithstanding all my faults and feelings, I have often felt sorry that such a course should be pursued with many of our brethren and sisters.

I have felt that the Saints who have come here were indeed my brethren and sisters, and especially since I heard the President say, if I did not misunderstand him, that every son and daughter of Adam who has been born upon this earth emanated from one Father and Mother, and also, with what feeling should we look upon them?

I never felt like many have said respecting those who have been gathered, but I have felt a warm feeling towards them, and have tried to do them good, yet not so much so perhaps as I might have done.

I look upon those that are already gathered as

a mere moiety when compared with the sons and daughters of God. We have to go forth and compete with the powers that be, and it is our business to cause the light of God to reach and penetrate the hearts of the honest among the nations. There are thousands now lying in darkness, who are praying to God that they may understand the truth, for they desire to understand the way of life but there is a cloud over their eyes, and they are chained down by the powers that govern them, and do not know how to get at the truth.

We are called to be saviors of those who are outside of this kingdom, and therefore we should be diligent in the performance of our every duty, and understand that we are sent to call those who know not God. The savior says 'I came not to call the righteous, but sinners to repentance;' he also said 'The whole need not a physician but those who are sick.' It is sinners then that we are sent unto, and it is the voice of God thro' his servants unto the people. Does not the voice of the Lord through his prophets proclaim that we are sinners? Most assuredly it does, and I have thought when we compare the sinners of the world with the sinners among the Latter Day Saints, at the same time considering the knowledge we have received, I am almost compelled to acknowledge that they are ahead of us in many respects. Then with what compassion should we look upon the weak, the feeble, the halt and the blind when we consider the great mercy with which the Lord views our conduct, forgives our follies, and passes by our weaknesses and shortcomings.

I know that Baal and Christ cannot join hands and be one, and I also know that those having the Spirit of this kingdom cannot mingle with the spirit of the world, but still we can maintain the dignity of our priesthood and at the same time be merciful, kind and affectionate in our ministrations unto them. I am aware that we are called upon to be examples unto them, and I contend that we should be examples of kindness and of Godliness. We cannot save them all in one way, or in other words the same kind of medicine and diet will not apply and be successful in every case. We have measurably to become all things to all men; one kind of food will suit one individual, and another kind will suit another, and if we cannot save them all, still let us be merciful, but I do not believe that we can save them by harshness and severity.

Again, what can we see right in our midst? Do we have that confidence in each other's word that the gospel of Jesus Christ calls for and demands? Joseph the Prophet forewarned the people that they might not fall into the same dilemma as the ancient Saints did; he wanted to prevent division, backbiting and evil surmising from having place in our hearts, and to this end he warned us against that spirit. There is no one but what we can pick a flaw in if we were to try, but we should cease to find fault, and put away from us all bad habits and endeavor to perfect ourselves in the knowledge of God that we may be prepared for that which is to come. If we have emanated from God, which we most assuredly have, never let us submit to anything that would be degrading and unworthy the sons and Saints of God.

The more I think of these things the more strongly I feel like rising up and shaking off every thing that is not in accordance with the principles of the gospel; that I may be more pure and holy before the Lord, that when I am called upon to speak I may impart unto the people the bread of life, that I may have that wisdom, knowledge and power which will enable me to deal out to each one his portion in due season. When the Elders of Israel can do this their words will be sweet to every man who is a lover of truth and a lover of his species.

I believe to-day that many have been driven from us because of an unwise course having been pursued by those who should have been saviors to the people. I conceive we have not stood up in a right way to save the people, but we have marred the clay while in our hands and hence it is gone from our midst. If we would all follow the worthy example set by our leaders we should be far more merciful and kind to the human family than we are; I tell you we should learn to deal with people with a gentle hand whom we know to be tender, such as new converts to the faith that they may have time to learn and grow strong in the knowledge of God. We have a right to expect more from men who have been in the Church for years and years, and who have been reared up and nurtured in the principles of salvation, yes we have a right to expect far more from them than from those who have been in the Church but a few months or a few years. Let us therefore judge men according to their knowledge and their ability to increase in the things of God.

I have thought a number of times of a remark that I heard the President make in reference to br. Jedediah; he said that he ripened more in twenty-five years than some men could in a hundred. This is a principle that I firmly believe in, and hence I consider that we have no right to suppose that those who come from the old countries can be ripe as quick as we who have been in the Church from the beginning, but they should be nourished until they receive sufficient strength to masticate and digest strong food. If we should see them faltering we should pick them up and encourage them, but instead of doing this some of us do not notice or care for them as much as we would for a dumb brute in a mad hole, for almost any one of us would turn out in our Sunday clothes to help out the dumb brute, but when any of the Saints of God falter by the way, get into darkness, or stray from the path of rectitude, and we see them down, we feel, and in fact I have heard it said, by some, go to hell and be damned. I wonder how the Lord and Celestial beings feel when they see those who are called to be the saviors of men so destitute of that mercy which is necessary for every savior to possess. Enoch wondered and was amazed when he

saw the almost irrefragable mercy and goodness of our Heavenly Father. The Lord touched his eyes and when he saw the heavens weep he wondered that beings of such perfection could weep for the sins of men. Inasmuch as we approximate to the fulness of the knowledge of God, we shall take a broader and more extensive view of his works and his attributes. If we take into consideration the work of the dispensation of the fulness of times we shall find that it is designed to save all that can be saved through the mediation of Jesus Christ.

'Whosoever Christ makes free is free indeed,' and that Spirit of Christ will extend its benign influences, not only in these valleys, but the Spirit of him and this gospel will extend all over the world, and save all that can be saved from misery and death.

Brethren I desire to show myself a workman well skilled, and to give every man a suitable portion in due season, and I can say that I am trying to shake off the traditions of my fathers. The Prophet was not far from the point when he said 'Surely our fathers have inherited lies, vanities, and things wherein there is no profit.' We do not suppose by this, however, that they designed or desired to believe in lies, but they inherited them from their fathers, and they have handed down those false traditions to us, and hence we have inherited them with all their baneful influences. Let us rise then with all the power that is in us, and shake off the fetters of our traditions, and as members of one body have care one for another. This is my prayer and exhortation in the name of Jesus Christ:—Amen.

THE DESERET NEWS.

ENTERED & REGISTERED.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, MAY 27.

The Deseret Agricultural and Manufacturing Society.

The President and Directors of the Agricultural and Manufacturing Society, are making arrangements for their Second Annual exhibition in October next, and have made out an extensive list of premiums to be awarded, including all kinds of stock, grain and other field crops, garden vegetables, fruits, flowers, implements of husbandry, machinery and manufactures, that are grown, produced, made or expected to be in the Territory, which have been published for the benefit of those who may wish to compete for either, or all of them and those intending to become competitors should take time by the fore-lock and be preparing the articles they are going to exhibit, especially if they are dependent on time for maturity.

The first exhibition of the Society was creditable to the Board and to the Members and other citizens who contributed in getting it up, and in presenting articles of Valley growth, and manufacture for the premiums awarded, and to give interest to the occasion, and we trust the next exhibition will be far more so.

No act of the Legislative Assembly having in view the development of the resources of the Territory or the encouragement of industrial pursuits, thereby increasing the wealth of the people, has done more in the accomplishment of the object desired, than that incorporating this society; and no money has ever been more beneficially expended, than the sum that was appropriated, to aid the President and Directors in carrying out the objects contemplated in the act of incorporation, and to give an impetus to their operations in the commencement, without which they might have failed, notwithstanding all their exertions, in getting the concern in successful operation as they have now done.

The exhibition last year done much good and created a spirit of emulation among those who had done something towards supplying themselves with the necessities and comforts of life by their industry and the labor of their own hands, in growing and manufacturing such things as they needed and could not well do without, to produce better articles and more of them than heretofore; and many who never so much as gave the subject a thought have become convinced that most of the things they have been in the habit of buying from importers, and paying cash for, can be made here and that too by themselves.

The inventive powers of many are so limited and inactive, their taste so uncultivated or so unrefined, that with all the materials necessary to make them comfortable and happy; to feed, to clothe and to adorn themselves and to beautify their habitations, their gardens and fields and every thing around them, they do not know how to use them in a way to promote their interest, their comfort, their enjoyment and pleasures through life; but destitute of pride and unambitious to do any good to them-