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Let us consider, those of us who have had the privileges and blessings that a great many have not enjoyed; we who have had the experience of a score of years since we first heard the gospel explained, talked about; since it was first suggested to us that the heavens have been propitious, in sending an invitation to the erring sons of earth, to return from their wandering, and place themselves under the tuition which heaven has instituted to develop in them a perfect knowledge of the principles of truth. I say what do we know more to-day than then? What capacity do we possess more? Says one 'I know a great deal more, and we are enabled to accomplish more now than we could then.' It is simply because we know more truth, and in the application of it we can occupy a wider field, and are prepared to encounter a greater variety of circumstances, and under them all to be enabled to apply the truth, and create circumstances that are good and acceptable to God, to our increase in the truth, and to the increase of the kingdom of God upon the earth.

The kingdom of God is being developed under the influence of the gospel. How fast? Just as fast as true principles are developed in the hearts of men and women. Just so fast, and just so far the kingdom of God is actually developed, possesses strength, and is built up with sound, substantial materials that will outlive the waste of time, continuing to grow in strength and might when sublunary things have passed away. Taking this view of salvation, we see its object is to put that in our possession without which it is impossible for us to be happy.

Well then, should we be subject to counsel, and be advised? Yes. Men here stick up their noses, and complain because they are required to be subject to counsel. Says one, 'I know enough to attend to my own business; I don't wish any man to manage for me, I cannot endure it; I am too independent.'

Now you poor independent soul; you that are too independent to learn the truth; to be taught your duty; what independence have you got?—'O I have the privilege of moving round in this breathing world as I please; and I won't be controlled.'

You won't, but I say you will, and you are controlled, and that is the very reason you say as you say, and do as you do, you are controlled every moment of your lives and still you say you are not. You are not independent, you never was, and you never will be. That being does not exist within the range of man's history. The very principles upon which we exist make us the objects of dependence.

I know the history of that independent man. What is it? It is the history of every man that comes into the world. Man comes into the world a beggar, naked, destitute, and the veriest specimen of dependence and poverty that ever was laid out on the stage of human existence.—Could he help himself, cloth his nakedness?—No. The very first thing he needed when he looked upon this earth he had to borrow from the atmosphere that God had provided for him before he came here.

And had it not been for the provisions of his great benefactor he would have been born only to perish in the morning of his days. Such is the man who tells us he is independent. He is too independent to be taught and instructed. I say what did he know, or what could he do in the days of his infancy? The veriest crawling insect that wiggles its way along through the dust of the earth was as independent as he, and had more help for itself. Talk about independence; he has forgot that he was born, and that is the difficulty. He is not only ignorant of the truth but he has been shutting his eyes against it all the time since he has been in the world.

He has forgot he was born naked and helpless. I suppose he thinks he was born in silken robes when he does think about it, because he may perchance have worn them ever since. I don't know but he thinks he was born in the jewelry that bedecks his body since he has been on the earth, or as the old saying has it, with a silver spoon in his mouth.

He is independent, he says. What does he do in the first place? He had to be cradled in helplessness, and cared for. It is to a mother's anxiety, and tender care he is indebted for his life, for the perpetuity of his being on the earth. When he became of sufficient age to draw his nourishment, and means to sustain his being from other sources, he ate the bread that the earth produced—that was here before him—he had no hand in preparing it, he eats it, enjoys the blessing flowing from it, and still looks up to heaven, and like Nebuchadnezzar of old exclaims, 'I have made all these things,' he is so independent.

Supposing there had been no earth to have produced bread for his nourishment, how could he have lived? Supposing there had been no hand that had tilled the earth, and produced bread as the result of labor. He was not able to travel abroad to find it, and could not manufacture it. He is dependent all the time. Here we find him clad in fine robes, enjoying the place his fellows occupied, and men on the right hand, and on the left that go at his bidding, and come at his call.

But what could he do, supposing they were not there, and he the only tenant of this wide world? How much could he accomplish in providing means for his enjoyment? Who would be his farmer, his gardener, or his mechanic? Who would build his palace, serve him, and administer to his wants? Nobody.—He would be poor, destitute, naked, without a

house in which to dwell, destitute of the blessings of association, and kind attention of friends.

Still he says he is independent. If he is, let him live alone; and when he has lived alone six months, he will be apt to come to his senses, if he has bread enough to keep him until then.

At the end of that time he would be wishing for the society of the negro, baboon, or anything at all like the human form. He would hunger and thirst for an association with his fellow being; he would find himself wretched without it, and he would exclaim like Nebuchadnezzar in the bitterness of his soul, 'God is great and good.'

Jesus Christ never declared his independence at all. He said he came into the world, on his own business? No, but he came to do the will of his father. In this we have an example of what we should seek for, and how we should value the principles we should cherish within us. The truth is before us, and it is for us to learn it. This is the great key to our happiness.—And when we have learned all the truth, we shall get all our salvation. That which does not learn us the truth does not bestow salvation on us; it is that which learns us the truth, and enables us to comprehend it, which is salvation to us.

I do not care how it is gained, or where it is found, whether at our labor, or in our moments of rest, and hours of reflection, study, and contemplation. The voice of truth is everywhere. It is but the voice of that Holy Spirit that was to do what? To lead you and me, and all others who have covenanted with God to keep his commandments into all truth.

How much of a teacher is that Holy Spirit? What is its capacity? The capacity it is obliged to have; unless there is a falsehood connected with the declaration to do what it promises to do. What is that? not to lead me into a portion of the truth and then stop until it has learned the balance, but to lead me into all truth.—That is what is promised, and what is declared to be the office of the Holy Spirit.

Can you think of a principle that is universal, and infinite in its extent; there being no space that is not filled with it; no creation that does not owe its existence to its power and influence? Think of that, and ask yourselves the question, who is it, and what is it that can lead you into all that vast infinitude of truth but that principle.

Can you have any idea what the Holy Ghost is that is to perform this office for you and me, to lead us into all truth; or in other words the Holy Spirit? If it leads us into all truth, it must itself comprehend all truth, or it could not lead us there.

When we have this Spirit dwelling in us, to be our constant companion, and our instructor, we will grow in grace, and in the knowledge of the truth; because it will each day unfold to us new treasures of truth; our field of truth will become broader and broader, and consequently will embrace more of the facts in nature as they exist to-day than yesterday; and in this way we will add knowledge to knowledge; truth to truth, to make up that sum that will constitute us equal to the accomplishment of all that is requisite to our happiness, until it may extend to a vast illimitable infinitude.

Now I want you to cultivate and cherish within you a love and regard for his Spirit.—You have been exhorted again and again, so to live, that the Spirit of truth, the Holy Ghost may dwell within you, and be your constant companion. You should cultivate that condition of feeling that is congenial with the Holy Spirit.

You should banish all littleness of soul; and banish all scanty meagre conceptions; and learn that the infinitude of truth is boundless. And when you have cherished that conception do not calculate there is something else bigger; for there can be nothing bigger than that which is boundless—that fills the immensity of space.—Why? Simply because there is no room for anything bigger.

That is the reason why Mormonism is bigger than everything else. Now go to work and apostatize, will you, you poor independent class of Latter Day Saints. But where will you go to? for you cannot get beyond the range of Mormonism, if you die and go to hell.

Old David was satisfied as to this, for he said if I take the wings of the morning, and fly to the uttermost parts of heaven thou art there; if I go down to hell, to get out of sight, behold thou art there. You will apostatize thinking to find something better than Mormonism. Where does that something hang? I would like to see the foundation upon which it is based.

Mormonism extends to a boundless infinitude; there is no place where it is not; no existence that does not exist by its influence and power. If it has life it is enlivened by it. If it possesses light, it is enlightened by it. I will continue with Mormonism tho' I know but little of it, I have learned enough to satisfy me that there is no room for anything else. All I have to do is to live, and extend my acquaintance with it; increase my explorations through its various ramifications.

I expect to range in them through the vast future of my being, gathering knowledge. I never expect to get out side of Mormonism; I have given up the idea long ago of ever apostatizing to get out of the way of it.

I would advise you who have such thoughts to abandon the idea, for it is a long journey; you will never get to the end of it. After you have fought many hard battles against the rights of truth and its convictions, I shall meet you in your wanderings, and still find you inside of Mormonism; and you will live inside of it; I do not care where you go you cannot get rid of it.

I would advise you to give up all ideas of apostatizing. Suppose you wake up from your slumbers, and try my plan of getting a thorough knowledge of the truth. Suppose you try it for twenty years; be faithful to God, deal honestly with yourselves and your neighbor that long; love God that long, and cultivate a love of the truth that long, and it will affect quite a change in you. And probably may be as much attached to the truth by that time as you are to your tea, coffee, and tobacco; not because they loved them when they were born, or had a natural taste for them, but because they have loved them ten, twenty, or thirty years.

They do not wake up and forget them, nor go into the field, and return home and forget them, because the recollection of them is fixed by long using them; they have become a principle of their life and being, as it were. Do you not wish the plan of salvation had become so fixed in you?—Would you not be a great deal happier than you are now?

I suppose this is the case with some; I hope so at least. You want a love of the truth, which is the only thing that will insure you success as Latter Day Saints, for if you have not the love of it in you, you cannot appreciate it; and if you do not appreciate it you would give it away for a little sweet cake, or some trifling thing, because the love of it was never fixed in your affections.

When you appreciate the truth so as it is worth every thing you can give or exchange for it, then you are secure; and as long as you continue to love it, you will not apostatize.

But if you begin to be discontent, look out or you will apostatize. You say, 'I like Mormonism as well as ever I did, but I do not like this country.' You tell the truth I believe, but you never believed it firm enough, if you had you would have loved this country where duty has called you; or any other country where the interest of the cause of truth calls you.

Why? Because your interest is there; that which you love is there; and the reward you seek is there. You ought to have Mormonism get fast hold on your affections, so as to occupy the entire affections of the soul until the love of the truth is disseminated throughout your whole being.

I want you to watch these things, and not apostatize. It is a bad business, and don't do you any good. Stand firmly in the covenants you have made, and learn the truth day by day, and gain knowledge continually. If I thought there was anything more or better than Mormonism, anything that would do you more good, I would talk about it.

I have not addressed you precisely as I would another people, under other circumstances. A great many of you have been a long time in Mormonism, and have had considerable experience in it, and again some have had but a few years' experience in which to learn and be instructed.

Well, as Latter Day Saints, you should learn that you are not independent, but dependent all the time; that you have the truth to learn. You have merely adopted it, and said in your hearts that the testimony of the servants of God is true. You may have received the manifestations of the Holy Spirit that have borne record to you, and brought to your understanding things that were promised you. But this is just at the beginning of truth, it is yet all before you, you only comprehend but a little of it; you simply comprehend the fact that there is a system of salvation.

Are you living to-day in the enjoyment of that freedom from darkness, doubt and dubiety that is only the result of a perfect comprehension of truth, that satisfies the soul, and relieves it of all its anxieties and cares? Are you enjoying that to-day? Do you fully understand the principles of Mormonism? When you speak honestly, you will tell me you do not.

Seek to learn them. This is the duty which lies before you; your future labor consists in this. You have been baptized for the remission of sins, as a sign of the covenant you have made, that you would put off the old man and his deeds; that you would die according to the rudiments of the world which influenced your former life, and follow the rudiments of Christ.

Are you growing in grace, and in the knowledge of the truth? Are you becoming more and more intelligent? Do you live the truth more to-day than last year, last week, or five or ten years ago, when you first heard it? Do you comprehend more of it? If you do not, you are not growing in grace, and in the knowledge of God, and of the truth.

Obeys the word of wisdom. 'Do you mean I shall not drink tea, and coffee?' I do not care whether you do or not. I do not consider that you obey the word of wisdom simply because you do not drink tea and coffee. Maybe you cannot get it. I have seen the time that I drank it when it was hard to get, and when I did not use it when I could have got it.

Do not work yourselves to death, but try to live a long time, and learn to run and not weary, walk and not faint. Do you think leaving out tea and coffee alone will enable you to scale the mountains, and outstrip the mountain goat in fleetness. It is just as true that weariness is the consequence of excessive toil as that God lives and reigns.

It is manifest in you and me, and in every other part of his work. Keep the word of wisdom; and if you want to run and not weary, walk and not faint, call upon me and I will tell you how; just stop before you get tired.

The word of wisdom was given for a principle with promise; as a rule of conduct, that should enable the people so to economize their time, and manage and control themselves so as not to eat, and drink to excess, or use that which is hurtful to them.

That they should be temperate in all things, in the exercise of labor, as well as in eating and drinking. Clothe yourselves properly if you can. Exercise properly if you can, and do right in everything.

Do not stay the work of improvement and re-

form to pay attention to small things that are beneath your notice, but let it extend through the entire circle of your being, let it reach every relationship in life, and every avocation and duty embraced within your existence.

Let it affect your thinking, and the feelings which you cultivate, and let there be nothing pertaining to your being but what shall be influenced by it. The word of wisdom would itself save you, if you will only keep it in the true sense and spirit of it, comprehending the purpose for which it was given.

It reaches every thing that affects your happiness. Go on then and observe the word of wisdom. What does wisdom tell you? Let tea and coffee alone, and abstain from that which would overtax the strength of your system, and favor the innovations of disease, and shorten your lives, and thereby limit the extent your usefulness.

Study to save yourselves. That which saves your life, and lengthens out your days is salvation. And that which fills out your days with the perpetration of good is salvation,—it helps to make up the sum of your salvation.

I want you to look at it in this point of view, and be influenced by the Spirit of truth, foster it within the fountains of your feelings, and it will give a good character to your conduct.

This will be living your religion every day, in every thing you do; you will have nothing to do outside of your religion.

Now that you may have wisdom to adopt this course of life, and live to enjoy the blessings that will accrue from its adoption, is my prayer in the name of Jesus Christ. Amen.

[From the New York Herald.]

THE ARCTIC EXPEDITIONS.

ARRIVAL OF THE RELEASE AND ARCTIC—SAFE RETURN OF DR. KANE.

The Hartstein Expedition consisting of the screw steamer Arctic and sailing vessel Release, which left this port four months ago in search of Dr. Kane and his party, returned to New York Thursday afternoon and anchored off the Battery. It is gratifying to add that the expedition was successful in its mission: Dr. Kane and his surviving companions were brought safely home by Capt. Hartstein.

The Kane Expedition left New York, in the brig Advance, on the 31st of May 1853, under the command of Dr. Kane, U. S. N., in search of Sir John Franklin. The names of the gallant officers and crew of the Advance were as follows:—

Dr. Elisha K. Kane, Passed Assistant Surgeon of the United States Navy, in command, having been detailed by the Department for this special service.

J. Wall Wilson, sailing master, United States Navy.

Henry Brooks, first officer, do.

James McGarry, second officer, do.

Amos Bonsall, third officer, do.

Dr. J. J. Hayes, surgeon, do.

Christian Ohlsen, carpenter, do.

Augustus Sontag, astronomer, do.

Henry Gookfellow, assistant astronomer, do.

Wm. Morton, steward, do.

Peter Shepard, cook, do.

George Stephenson, seaman, do.

Jefferson T. Parker, do.

George J. Whittell, do.

William E. Godfrey, do.

George Riley, do.

C. Blake, do.

The only public letter received from the expedition during its absence came to the office of the New York Herald, and was dated in July of 1853; and was from Dr. Kane.

The Hartstein Expedition, in search of Dr. Kane, left New York on the 4th of June, 1853, under command of Lieut. H. J. Hartstein, U. S. N. This expedition consisted of the propeller Arctic and bark Release.

New York was thrown into a state of considerable excitement in the afternoon, by the safe return of Captain Hartstein, Dr. Kane, and their gallant comrades. The whole town, indeed, were delighted.

As soon as the vessel came to anchor off the Battery, Dr. Kane hurried ashore, and proceeded at once to the Astor House, where he was warmly welcomed by a host of friends and acquaintances. Every one crowded to see him, and for a few minutes he was so completely surrounded and beset by eager inquirers that it was with the greatest difficulty that he could make his escape.

When he at last succeeded in gaining the street, he, in company with a friend, got into a carriage and drove up to the residence of Mr. Henry Grinnell, in Bond street. His arrival had been expected by Mr. Grinnell, who received him with such welcome as only comes from the very depths of the heart.

'I have no Advance with me,' said Dr. Kane, alluding to the loss of his vessel, which, as we have stated, he was obliged to abandon in the ice.

'Never mind that,' replied Mr. Grinnell; 'so long as you are safe, that is all we care about.—Come into the parlor,' he added, 'and let us hear the whole story.'

And Dr. Kane proceeded at once to relate the story of his second voyage to the Arctic regions, the perils and dangers to which he was exposed, his wonderful adventures, and still more wonderful escape. We give it as nearly in his own words as possible, stating, however, at his request, that his official account will be published as early as practicable, and that any errors of inaccuracies will be corrected in it. He was obliged, he said, to abandon the Advance in latitude 78.45, after having penetrated as far as 82.30, which was further than any other navigator had gone, with the exception of Captain Parry, who reached the latitude of 83.15. While here he saw the Polynya or open sea, stretching away off to the north farther than the eye could reach. This point he had reached after traveling eighty or ninety miles over the ice in sledges; but