

this, when I reflect upon the advancement which we have made, compared with our former ignorance, I can truly say that the contrast is very great. We have learned many things pertaining to the first principles of our religion, and pertaining to the first principles of our conduct as Saints of the Most High; and we have learned this lesson very thoroughly too; it is not merely a theoretical lesson, but we have learned it practically.

Many of us have learned to be subject to every word that proceeds from the mouth of God; we have learned, that it is not only necessary for us to cease from taking the name of the Lord our God in vain, but to never mention His name only by constraint of His Spirit; we have learned to impose a guard upon our tongues, to speak no evil concerning the children of God. We have learned not to backbite our neighbors and friends; many of us have learned this lesson, but not all of us.

We have learned also practically the necessity of ceasing from all light-mindedness and levity, and excessive laughter. But there are many, I am sorry to say, who have not learned the first principle of this lesson. We have learned that we can be cheerful without yielding to much laughter, for this is accounted in the revelations of God as sin in the sight of heaven.

We have learned a great many important principles, pertaining to family government.—We have learned many important principles pertaining to giving heed to all the counsels of the Priesthood, that may be imparted unto us, from time to time, by the voice of the Spirit of God. We have learned, in a great measure, to discern those who have the Spirit and those who have it not, when they speak to us in church or in ward meetings. We have learned that our religion consists in doing the things required at our hands, instead of hearing from Sabbath to Sabbath and not doing.

We have learned the necessity of giving the most earnest heed to every counsel and word which the Lord our God has given to regulate our conduct. And many of us have learned, also, that when the Lord speaks, not by command, but by the word of wisdom and advice, that we should give heed to the same, in order to enjoy that flow of the Spirit of the living God in our hearts which is necessary to prepare us for further blessings. But after all we have learned, during the last quarter of a century in this church, we have not yet prepared ourselves sufficiently to receive the great and important blessings I have named pertaining to the two Priesthoods of the living God.

When shall we learn this lesson? When we have learned to govern ourselves more perfectly than we have hitherto done; to guard ourselves on the right hand and on the left from the encroachments of evil; to set a seal upon our mouths and tongues and only to use them according to the principles of eternal truth—according to the mind and will of God. When we have learned to do unto others as we would have them do unto us in all things, and to regulate ourselves not only by the written commandments of the Most High God, but by the words of wisdom and counsel imparted to us day by day through his servants; when we have learned these important lessons more perfectly, then we may expect the promise of the Lord to be more perfectly fulfilled to us, and not before.

I can recollect twenty nine years ago this present autumn that I went into the chamber of father Whitmore, in whose house the Lord manifested himself in the organization of this church, consisting of six members. I went into that chamber with the Prophet Joseph Smith, to inquire of the Lord, and he received a revelation for my benefit, which was written from the mouth of the Prophet by John Whitmore, one of the witnesses of the Book of Mormon. I was then only about nineteen years of age, and was desirous to know what my duty was: the Lord commanded in this revelation that I should preach his gospel. I thought that was a very great and important calling; and I felt altogether incompetent unless the Lord qualified me by his Spirit.

Among other things contained in this revelation, the Lord gave me a command in these words: "Therefore, lift up thy voice and prophecy, and it shall be given by the power of the Holy Ghost." I thought to myself, that unless the Lord shall pour out his Spirit upon me more fully than anything I ever yet have experienced, I never can perform these duties acceptably in his sight.

To prophecy without the Holy Ghost—to reveal was something I dare not do—I would rather have had my head severed from my body than to have been guilty of so great a crime. Indeed there is one of the most awful denunciations pronounced upon that man who undertakes to prophecy in the name of the Lord without the Holy Ghost to inspire him. Such a man in ancient days was to be cut off from the midst of Israel.

I felt, therefore, the importance of those sayings, and truly when I looked at the magnitude and importance of the command given to me, to prophecy by the power of the Holy Ghost, I felt oftentimes to tremble and shrink for fear I never should be able to fulfil and accomplish so great a work.

And I recollect another revelation that requires all the servants of God who are sent forth, to lift up their voices and preach and prophecy as it shall be given by the Spirit of God. Have we attained to this gift of prophecy as we ought as the servants of the living God? How few of us have obtained a message beforehand by the Spirit of the living God to deliver to the people, as Jacob, one of the ancient servants of God did on the American continent. Jacob, the brother of Nephi, came into the temple to preach to the people,

and declared to them that the Lord had previously revealed to him what he should say to them. He went and inquired of the Lord, and he revealed his mind and will, and thus Jacob found out what was wanted for the people; he understood their condition, and what sins they had committed before the Most High, and he knew how to reprove them, because God had visited him by the spirit of revelation.

How many of us have gone forth and received our errand from the Lord by the voice of the spirit of revelation, before we have ventured before the people to teach the things of the kingdom of God? Although I have often prayed and sought earnestly and humbly that I might be assisted to preach to the people, and to say something to benefit them, yet I have not, by my earnestness, and diligence, and faith, been able to obtain those revelations and visions that belong to the High Priesthood and to the Apostleship, that I might know what to preach to the people to the extent of our privileges for their edification. Yet I do know the Lord has blessed me and my brethren, and given us a portion of his Spirit, and our hearts have been dictated, as I believe, by the spirit of wisdom and counsel, and the things of the kingdom of God have been made known to us in the very moment, and we have been able to speak to them, but not in that power and demonstration that belongs to the Priesthood of the living God.

I recollect reading in the prophecy of Enoch, that he, after having gathered together his people from the different parts of the earth, the same as we are doing, commenced preaching righteousness to them. He built up the city called Zion, and the Lord revealed himself to Enoch, and he saw him face to face. God walked and talked with him, and he dwelt in the midst of the city of Zion for the space of three hundred and sixty five years; and then God took Enoch, city, people and all to heaven.

I recollect reading of Enoch's having gathered his people, and that their enemies came up against them to battle. What kind of weapons did Enoch use to destroy his enemies? It says, "And he (Enoch) spake the word of the Lord and the earth trembled, and the mountains fled, according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him."

That was the power given to that Priesthood and authority which were conferred upon Enoch in the early ages of the world. It is also your privilege, ye servants of the living God, to obtain by faith the same blessings and the same power, that when you shall be appointed upon foreign missions, you can open your mouths by the power of the same Spirit that rested upon Enoch; that you can, not only teach them what they shall do, but prophecy to the people, and tell them what shall be in the future; tell them of the judgments and calamities that shall overtake the wicked; it is your privilege to prophecy to the great and to the low, to the king on his throne, to great men in high places, to the inhabitants of the earth, and to foretell that which shall befall their cities, villages, nations, countries and kingdoms; to foretell all these things, not by your wisdom, nor by the spirit of false prophecy, but by the power of that Spirit which rested on Enoch in ancient days. With such a qualification you could go forth and perform the mission appointed to you acceptably in the sight of God.

What is the privilege of the servants of God that are remaining here in the midst of the settlements of Zion? It is our privilege to sanctify ourselves and have even greater power than those who go to the nations. Why? Because here is the great central place of gathering; and here should centre all of the powers of the Everlasting Priesthood. Here, in our midst, should be poured out the blessings of that Priesthood to their fullest extent. Here, the servants of God should be clothed upon from on high with the glory of God, and be able to foretell all things which would be for the welfare and benefit of the children of Zion. All these blessings belong to the Priesthood here.

You have the keys of the Priesthood; you have the key words of the Priesthood here; you have the signs of the Priesthood here; you have all the ordinances of the Priesthood here which have been revealed; you have learned the rules and laws of the Priesthood; and why not, ye Elders of Israel—ye servants of the Most High God—rise up in the power of the Priesthood and magnify your callings throughout the settlements in this Territory? Why give way to darkness, to debauchery, to low and degraded things, and mix with those who are calculated to fill you with the spirit of evil continually?

Why suffer a cloud of darkness to hover over your minds, even a cloud of thick darkness that is almost impenetrable? Why suffer your faith to die away, that you cannot prevail with the heavens and obtain the blessings of the Priesthood revealed in the last days?

Awake, awake, O ye Elders of Israel, and be clothed with the spirit and power of your callings, and do the work assigned you, and prepare for the great day of the Lord which is at hand.

I feel, in some measure, the importance of these things; it rests on my mind; it weighs me down by day, and oftentimes I lay awake at nights, contemplating the greatness of our privileges and the backwardness of the Saints of God to claim them.

But I do not wish to occupy too much of the time. May God bless you: Amen.

The Cabin Boy....A Shipmaster's Story.

On my way across the Sound I fell in with two o'd sea captains—John Streeter and Asa Morton—with whom I had some slight acquaintance. Capt. Streeter was about three score, and had followed the sea during most of his life. Morton was considerably younger, but still a seaman of much experience.—The subject of the abolition of flogging in our navy came up in course of conversation, and Capt. Morton expressed himself very decidedly in favor of that time-honored institution, the cat-o'-nine-tails.

"I am not prepared to say," remarked Capt. Streeter, in reply, "that the condition of our man-o'-war-men will be, in every case, benefited by the abolition of flogging, though I am sure that it might be so. I mean that the officers have it within their power to do away with all kinds of punishment. I mean, of course, for such offences as are usually punished on shipboard."

"For my part," returned Morton, "I should not care to take command of a ship, if the power of punishing refractory seamen as I thought proper were taken from me."

"Well," said Capt. Streeter, "I used to think just so. In fact, there were but few masters more passionate or severe than I was. Men used to run away from me, and on more than one occasion my life has been in danger from the violence of men whom I had abused. I used the cat and the rope's end almost as freely as I used my tongue; and I used to wonder how it happened that I always had the luck to get such bad men."

When I was about forty years of age I took command of the ship Petersham. She was an old craft, and had seen full as much service as she was capable of seeing with safety. But her owners were willing to trust a valuable cargo in her, so I wouldn't refuse to trust myself. We were bound to Liverpool, and nothing unusual happened until about the eighth day out, when we ran foul of a small iceberg. It was early in the morning, before sunrise, and not above six or eight feet of ice was above water, it having nearly all been melted in the warm waters of the Gulf Stream. I did not think we had sustained much injury, for the shock was slight; but I was very angry and gave the look-out a severe punishment, without stopping to inquire whether he could have seen the berg in time to escape it.

My cabin-boy was named Jack Withers.—He was fourteen years of age, and this was his first voyage. I had taken him from a widowed mother, and had promised her that I would see him well treated—that was, if he behaved himself. He was a bright, quick, intelligent lad; I soon made myself believe that he had an awful disposition. I fancied that he was the most stubborn piece of humanity I had ever come across. I made up my mind he had never been properly governed, and resolved to break him in. I told him I'd curb his temper before I had done with him. In reply he told me that I might kill him if I liked; and I flogged him with the end of the mizzen-top-gallant hallards till he could hardly stand. I asked him if he had got enough, and he told me I might flog him more if I wished it. I felt a strong inclination to throw the boy overboard, but at that moment he staggered back against the mizzen-mast from absolute weakness, and I left him to himself. When I reasoned calmly about the boy's disposition, I was forced to acknowledge that he was one of the smartest and most faithful lads I had ever seen. When I asked him to do anything he would be off like a rocket; but when I roughly ordered him to do it, then came the disposition with which I found fault.

One day when it was very near noon, I spoke to him, and told him to go below and bring up my quadrant. He was looking over the quarter rail, and I knew he did not hear me, and the next time I spoke I ripped out an oath, and intimated if he didn't move I'd help him.

"I didn't hear ye," he said, with an independent tone.

"No words," said I.

"I s'pose I can speak," he retorted, moving slowly towards the companion way.

His looks, words, and the slow, careless manner in which he moved, fired me in a moment, and I grasped him by the collar.

"Speak to me again like that, and I'll flog you within an inch of your life," said I.

"You can flog away," he replied, firm and undaunted as a rock.

And I did flog him. I caught up the end of a rope, and beat him until my arm fairly ached; but he never even winced.

"How's that," said I.

"There's a little more life in me, you'd better flog out," was the reply.

And I beat him again. I beat him till he sank from my hand against the rail; and then I sent one of the men for my quadrant. When it came and I had adjusted it for my observation, I found that the sun was already past the meridian, and that I was too late. This added fuel to the fire of my madness, and quickly seizing the lad by the collar, I led him to the main hatchway, and had the hatch taken off. I then thrust him down and swore I would keep him there till his stubbornness was broken. The hatch was then put on, and I went into the cabin. I suffered a good deal that afternoon, not with any compunctions for what I had done, but with my own temper and bitterness. It made me mad to think that I could not conquer that boy—that I could not break down his cool, stern opposition. "But I will do it," I said to myself, "by the heavens above me, I'll starve him into it, or he shall die under the operation."

After supper I went to the hatchway, and called out to him, but he returned me no answer. So I closed the hatch and went

away. At ten o'clock I called again, and again I got no answer. I might have thought that the flogging had taken away his senses, had not some of the men assured me that they had heard him, not an hour before, talking to himself. I did not trouble him again till morning. After breakfast I went to the hatchway and called out to him once more. I heard nothing from him, nor could I see him. I had not seen him since I put him down there. I called out several times but he would make no reply—and yet the same men told me they had heard him talking that very morning. He seemed to be calling on them for help, but he would not ask for me. I meant to break him into it. "He'll beg before he'll starve," I thought, and so determined to let him stay there. I supposed that he had crawled forward to the fore-castle bulkhead, in order to make the sailors hear him. Some of the men asked leave to go down and look for him, but I refused. I threatened to punish the first man that dared to go down.

At noon I went again, and as he did not answer me this time, I resolved that he should come to the hatchway and ask for me ere I went any more. The day passed away, and when evening came again I began to be startled. I thought of the many good qualities the boy had, and of his widowed mother. He had been in the hold thirty six hours, and all of forty without food or drink. He must be too weak to cry out now. It was hard for me to give up, but if he died there from absolute starvation, it might go harder with me still. So at length I made up my mind to go and see him. It was not quite sundown when I had the hatch taken off, and I jumped down upon the boxes alone.

A little way forward I saw a space where Jack might easily have gone down, and to that point I crawled on my hands and knees. I called out there, but could get no answer. A short distance farther was a wide space, which I had entirely forgotten, but which I now remembered had been left open on account of a break in the flooring of the hold, which would have let everything that might have been stowed there rest directly upon the thin planking of the ship.

To this place I made my way, and looked down. I heard the splashing of water, and thought I could detect a sound like the incoming of a tiny jet, or stream. At first I could see nothing, but as soon as I became used to the dim light, I could distinguish the faint outlines of the boy at some distance below me. He seemed to be sitting on the broken floor, with his feet stretched out against the cask. I called out to him and thought he looked up.

"Jack, are you there?"

And he answered me in a faint, weary tone, "Yes, help me! For heaven's sake, help me! Bring men and bring a lantern—the ship has sprung a leak!"

I hesitated, and he added in a more eager tone—

"Make haste—I will try and hold it till you come back."

I waited to hear no more, but hurried on deck as soon as possible, and returned with a lantern and three men. I leaped down beside the boy, and could scarcely believe the evidence of my own senses. Three of the timbers were completely worm-eaten to the very heart, and one of the outer planks had been broken and would burst in any moment the boy might leave it, whose feet were braced against the cask before him. Half-a-dozen little jets of water were streaming in about him, and he was wet to the skin. I saw that the plank must burst the moment the strain was removed from it, so I made my men brace themselves against it before I lifted him up.

Other men were called down with planks, and spikes, and adzes, and with much care and trouble, we finally succeeded in stopping the leak, and averting danger. The plank which had been stove in was six feet long by eight inches wide, and would have let in a stream of water of that capacity. It would have been beyond our reach long ere we could have discovered it, and would have sunk us in a very short time. I knew it must be where the iceberg struck us.

Jack Withers was taken to the cabin, and there he managed to tell his story. Shortly after I put him in the hold he crawled forward, and when he became used to the dim glimmer that came through the dead-lights, he looked about for a snug place in which to lie, for his limbs were sore.

He went to sleep, and when he heard a faint sound, like water streaming through a small hole, he went to the open place in the cargo, and looked down, and he was sure that he saw a small jet of water springing up from the ship's bottom. He leaped down, and in a few minutes found that the timbers had given wholly away, and that the stream was increasing in size. He placed his hand upon the plank, and found it broken, and discovered that the pressure of the water without was pressing it inward. He had sense enough to see that if it gained an inch more it must all go, and the ship be lost, and perhaps all hands perish. And he saw, too, that if he could keep the broken plank in its place he might stop the incoming flood. So he sat himself upon it, and braced his feet against the cask, and then called for help. But he was so far away, so low down, with such a dense mass of the cargo about him, that his voice scarcely reached other ears than his own. Some of the men heard him, but thought he was talking to himself.

And there he sat, with his feet braced, for four and twenty dreary hours, with the water spurting in tiny streams all over him, drenching him to the skin. He had thought several times of going to the hatchway and calling for help; but he knew that the broken plank