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ISOLATION.

Far from the nearest seaport, accessible only over long and tedious routes by land, some may have fancied that we were directed here for the purpose of exclusion in this uninviting region. We were directed here because, at the time, there was no other place we could occupy while certain events should transpire, some of which are now recorded in the past, while others yet in the future are constantly being developed.

During our infancy, poverty and weakness here we were indeed quite secluded and, seemingly, by the world forgotten. But while we have been steadily and quietly gaining numbers and temporal and spiritual wealth and strength, the world has been watching our movements, and the ever thirsty greed for gain and the spirit of meddling have already somewhat trespassed upon that seclusion which was so pleasant and, during its period, so necessary and proper. That necessity and propriety are passing, and we may well, therefore, be preparing ourselves for the prominence and change of circumstances that are really unavoidable. And would we avoid them? Perhaps, if we could as well; but we cannot, wherefore in season let us prepare and be ready for every required emergency.

Though professing to be "not of the world," we are yet in the world, and of necessity have to meet it as we find it and endeavor to make it, as far and as fast as in our power, fitting for a glorious future. Again, we claim to belong, or to be striving to belong to that class which has been termed "the salt of the earth," and if the salt cometh not in contact with the material to be saved, how can its saving properties be exercised? Or if it endure not the contact, where are its professed saving qualities?

Now if through being in the world we also return and become of the world, or if our salt upon trial loses its savor, then indeed do we become "of the world" and make shipwreck of our faith. And this is really the condition to which nearly, if not all, who raise against us the cry of commercial and social exclusiveness, would degrade us. But the fact is that, in being in though not of the world, we invariably treat, as required, strangers with all due courtesy. How long do we so treat them? Until we plainly discover that their path and aims have not the same elevating tendency that we claim for ours. After that can they justly decry us for stopping short of making them our associates? Verily no. In at first treating them with courtesy, while strangers, we simply accorded them a duty required of us; and in denying them association, when they show themselves unworthy, we not only perform another required duty, but also prove that in so much at least we are "not of the world" and have not entirely lost our savor. Our mission being expressly to ennoble and exalt ourselves and our fellows, by constantly observing every principle that is true, pure and elevating; those who would drag us into the maddening cesspool of abominations must expect us to firmly and constantly decline the corrupting influences of their society, while at the same time we are ever ready to aid and cheer all, of every clime, creed and nation, who are laboring for the righteous and full development of mankind, the earth and all that pertaineth thereto.

Our religion places us in the position of a beacon light to the world, and do any of us imagine that we ought to or can place our light under a bushel? Neither should we, through contact with the world, let our light become dim, but, ever bearing it onward and upward, cause its pure and world-wide effulgence to cheer and illumine the pathway of all who are laboring for the redemption of Zion.

Our religion embraces all truth in heaven, on earth, in all space and throughout all the

eternities, and necessarily includes every correct principle and its application in science, art, government, mechanism, morals and the endless relationships of intelligencies with each other and with surrounding elements in this world, and in all worlds past, present and to come. Its requirements are ever upon us to labor zealously, intelligently and righteously for human advancement and the proper development and application of all the elements committed to our use.

These facts you have long known, but the press of much labor and many cares tends to make us at times a little unmindful of our high calling and glorious destiny through faithfulness; and while populations are crowding around us, and while our settlements are becoming numerous, populous and widely extended, and while labor and capital are being actively engaged to soon pass through our midst an iron road over which to roll the intercourse and commerce of the world, it behooves us to be preparing to use all these facilities for the more speedy extension of truth, until peace and righteousness shall prevail over the whole earth.

WINTER.

The valleys and surrounding mountains are again draped in snow, and everything wears the appearance of winter "set in." With the season comes many anticipated enjoyments to some; to others, it is never too welcome. Those favored with everything necessary to meet wants and wishes can smilingly gaze on the descending fleecy flakes, and picture to themselves many happy re-unions and visits during the long winter evenings; the less favored and ill-provided against frosts and snows may probably wish that winter was unknown.

When the mind surveys the country that we inhabit, its isolation from the busy marts of commerce, where every thing can be purchased day by day, and the yearly increase of immigrants, the wonder is that, "taking all in all," we are as well provided. We have among us some who are rich and some who are poor; but the number in the two extremes is fortunately small; while our middle class is broad and constantly increasing, realizing the prayer of the ancient shepherd—King not too rich to forget God, and we hope none will ever be so poor as to curse. It should never be, and need never be so.

Notwithstanding the encouraging circumstances of the mass, we would like to remind the most favored that "to whom much is given of them much will be required," and now is a very fitting time to look around and see where they can place their talents to usury. Many can give employment to those who are entirely dependent on their labor for the support of themselves and families, and while they bless the laborer they bless themselves.

In "infidel France," it is a common saying, when passing the helpless orphan: "despise him not, he may yet be a Pope." From it we may take the lesson here and pass not by and neglect men from their circumstances to-day. None of us know too well ourselves or our neighbors, no do we know what is yet in store for us; we may, therefore, in the uncertainty of human affairs, if prompted by no higher influence, profitably lend a helping hand and an attentive ear wherever we can. In doing so, we can cheer the hearts of the stranger and the feeble, and enjoy better that which in the Providence of the Lord has fallen to our lot.

Give labor to those who are willing to work; visit the widow, the fatherless, the needy, extend a helping hand, and the chilling blasts of northern winds will whistle loud and shrill without disturbing rest or conscience. The jingling of the merry sleigh bells, the sportive glee and the festive music will then have a sweetness and a tone of inspiring gratitude that in the presence of neglected duties are unknown.

In a community aspiring to social independence little need be said to regulate relationship in such times. He who borrows does not beg, and he who loans does not give. The world exists by mutual accommodation and without it barren indeed would be existence. The stranger among us need not, therefore, be cast down or fearful at the sight of the first winter snows in the mountains. An upright, honest man, whose character is judged by his life and not by his pocket, will find the Lord his friend "opening up his way," while the whinner, fault-finder, and transgressor may

find "Jordan a hard road to travel" and none can help him.

POPULAR LECTURES.

It affords us great pleasure to notice the re-opening of the Seventies' Council Hall, for popular lectures, twice a week during the winter.

For the last two winters, the lectures were well attended, and gave encouraging evidence of the people's willingness to listen to whoever was disposed to teach; and, as far as we can learn, the disposition to impart information, was in nowise lacking. Notwithstanding the readiness of speakers and listeners to come together, it has frequently been questioned by those most deeply interested in the advancement of the people, if as much general good was accomplished by the lectures delivered as such frequent opportunities of speaking to the community admitted. No disrespect is intended by such a remark here, either to the lecturers or to the committee who had the oversight and management of the meetings. We are a progressive people, receiving annually an accession of mental and educational, as well as of physical strength; and nothing but inordinate vanity, would lead to the stupid conclusion that the past is always well enough, and needs no change.

A week ago last Tuesday evening, President Jos. Young invited a number of the Elders to meet with him for the purpose of considering some other method of conducting the meetings to that formerly observed. Various statements were made and suggestions offered, and finally a committee was appointed to meet on last Thursday evening, at the house of Elder J. V. Long, with the view of adopting such measures as would meet the suggestions of President B. Young on the mode of conducting these lectures hereafter. This committee has recommended that a course of Popular Lectures be delivered this session; each lecture not to exceed forty minutes in delivery, to be followed by questions on the subject for twenty minutes, if necessary.

In introducing Popular Lectures, the committee had in view the advantages to the mass, and every lecture, is to be accompanied with, where it admits of such, practical illustrations. It is intended that particular encouragement will be given to lectures on matters which effect every day life, as well as to subjects for mental cultivation and development in the higher branches of science. There is no doubt that the committee appointed for the conducting and directing of those lectures, under the supervision of President Jos. Young, will be successful, and make the Seventies' Council Hall, a popular institution. The first lecture was delivered last evening, by Elder E. L. T. Harrison, and lectures will be delivered every Tuesday and Friday evening, hereafter, commencing at half past six o'clock. All such efforts to intellectually and socially benefit the Saints will have the good wishes and blessings of every upright man.

Since the foregoing was in type, President Jos. Young has handed us the names of the committee referred to as follows:

John V. Long, Chairman, T. B. H. Stenhouse, E. L. T. Harrison, Edward W. Tullidge, James McKnight, Bartlett Tripp, Karl G. Maeser.

It is hoped that some of our Legislators, and others, visiting the city during the winter, will entertain our citizens for forty minutes now and again. In addition to the lecture and the interest of questions and answers, a choir will be present, under the direction of father Tullidge.

THE VISIT TO SANPETE.

President Young and friends returned home on Wednesday afternoon last from their visit to Sanpete county; all, as far as we have learned, in excellent health—save the President, who contracted a cold at Lehi, and from which he had not recovered on his return here.

Elder George D. Watt has kindly furnished us his notes of the trip, from which we gather that the company traveled with considerable celerity, held quite a number of meetings, were warmly received by the Saints in the various settlements through which they passed, and where they halted and had altogether a very "pleasant time" in visiting the "Egypt" of the Territory.

In the order of travel, they visited Lehi,

and tarried there over the night of the 16th. During the evening, a meeting was held in the new school house, and the Saints were addressed by President Young and several of the Elders accompanying him. On the 17th, they passed through Provo, and in the afternoon stopped at Springville, where a meeting was held, in the evening, at which the President also spoke. On the 18th, they passed through Spanish Fork; and, after tarrying for a short time there, proceeded on to Payson—where a meeting was held in the evening—the President absent. On the evening of the 19th, a meeting was held at Salt Creek, at which the President spoke. The company proceeded through Fountain Green, on the 20th, and held a meeting that evening at Moroni, at which the President attended for a short time. Some of the visiting Elders attended a meeting on the same evening at Fort Ephraim. On the 21st, two meetings were also held there, and in the afternoon, the President and a part of the company proceeded on to Manti. At Fort Ephraim, on Sunday the 22d, two meetings were held. President Young and company returned to Manti in the evening. The company were well entertained at noon on the 23d, at Mount Pleasant, and a meeting was held by some of the home missionaries, while President Young and the rest of the company proceeded to North Bend, where a meeting was held in the evening. From North Bend, the company returned to Springville, by a new route, through Spanish Fork Canyon. A meeting was held at Springville in the evening. On Wednesday morning, the 25th, the company left Springville; rested an hour in the forenoon at the Point of the Mountain, and arrived here at 3 p.m.

Elder John Taylor joined the company at Springville, and proceeded on with them, and Elder Orson Hyde met them at Fountain Green. The Elders who spoke at the meetings referred to, in addition to President Young, and the two of the Twelve named, were H. S. Eldredge, Jos. W. Young, Wm. Folsom, W. C. Staines, Jos. A. Young, B. Young Jr., G. D. Watt, John Gleason, M. B. Shipp, A. M. Musser, Jas. W. Cummings, Bishop Harrington, and Knud Peterson, who spoke in the Danish language.

It would be very agreeable to notice incidents of interest, and evidence of progress in the settlements through which the President and company passed, during their ten day's travel; to make mention of the hospitality of the brethren; the various demonstrations of joy that ever greets President Young in his visiting; but the little time devoted to each place can only make such notices, at best, but partial; we prefer, therefore, to close our summary with the last note of the reporter:

"This trip to Sanpete was in every way pleasant and cheerful, and in every place the President and his friends were hailed with a most hearty welcome. The teachings given at the various meetings held, were of a character to cheer the hearts of the faithful Saints, to stir up the slothful to greater diligence, to increase faith in God, and confidence in each other."

Idaho.—The election of a Territorial Delegate and members of the first legislature came off on the last day of October. Governor Wallace is reported elected. Several gentlemen arrived here by last Express from "Eastern Bannock" on Sunday evening on their way to Washington, to effect if possible the division of the Territory. The deep snows intervening between the mines in the east and the seat of Government in the west is the chief reason assigned for the demand of separation. To attend the legislature on Monday next, the members from the east will have to make a detour of nearly a thousand miles. N. P. Langford, Esq., one of the members of the upper house, from whom we had a call on Monday, represents the prospects very flattering to the miners, especially at the Stinkwater diggings. An accession of forty thousand miners is looked for next summer. The reports of abundant gold in the Yellow Stone country are more than confirmed.

THEATRE.—The fine Scottish Melo-Drama—The Warlock of the Glen—took immensely last week. The scenery and stage arrangements were very fine. In the Comedietta and Musical Farce, Mrs. Irwin was very successful. This evening "Ireland as it was," will be presented for the first time, followed by a new Petite Comedy—My Preserver.