

every passion, feeling and desire that has been sown in our nature through the fall, overcoming all that is contrary to the law of heaven and the principles of salvation that is purchased by Jesus Christ for us, which is the plan God has devised to exalt the human family to immortality and eternal lives, if we will let that spirit and power of God reign within us, we shall never be afflicted more than we can bear, and that is as far as I can promise.

We have seen the power and wisdom that have been displayed by our enemies since we have been in these mountains, which has all amounted to but little toward accomplishing what they desired. No more will be accomplished than has been.

Br. Orson Pratt's remarks on the powers of the Congress of the United States are strictly correct. It is well known that the Congress of the United States has no power granted in the Constitution to organize a Territorial Government, and every power that is not named in the Constitution for Congress to act upon is reserved to the people. But Congress assumes powers that do not belong to them, and if they continue to do so, soon the last vestige of the free, independent, republican and democratic government we have enjoyed will be merged in a military despotism, if there is anything left.

Our government is at present engaged in an expensive war. It has been supposed that the South would soon be subjugated, that they would yield the point and submit. They will not, and the war has scarcely commenced.

The slave States do not as yet appear to be whipped or conquered. Both North and South are in the hands of the Lord, and so are we.

Let us from this time strive more diligently to overcome our own evil passions. We may talk about priesthood, about power and authority, about blessings and exaltations, about the kingdom of God upon the earth, about gathering the house of Israel, about redeeming Zion and enjoying its fullness, about preparing for the coming of the Son of Man and enjoying celestial glory with him, but all this is vain if we do not sanctify ourselves before God, and sanctify the Lord our God in our hearts. We wish you fully to comprehend this, and when you go from this conference, we do not wish to hear of contentions. And as soon as Elders have wisdom sufficient to magnify their calling and priesthood, we will give to every Branch, no matter how small the Ward, both a Bishop and a President.

It is our privilege and duty to sanctify our own hearts. Perhaps I have as much acknowledgment to make as anybody for sometimes suffering my feelings to be a little ruffled. I cannot say that I felt entirely free from vexations at remarks made, by one of the speakers this morning, upon the impurity of seeds in our Territory. Notwithstanding so much has been said upon that subject, there does not seem to be care enough in the heads of Israel to provide even for themselves, to say nothing about setting a proper example to the people. If it were left to such men, there never would be a grain of pure sugar cane seed in the country. Where is your care for Israel? You will preach the spiritual things of the kingdom; and let your bodies and the bodies of the people go into the grave. Before you preach to a starving man to arise and be baptized, first carry him some bread and wine; first unlock his prison house and let him go free. Is there a Bishop in this Territory that knows whether there is a particle of pure cabbage seed in the Territory, or in his ward? whether there is a bushel of pure buckwheat, or California barley? whether there is a peck of clean pure flax seed, etc? Bishops, how much flax seed is going to be sown in your respective Wards this season?—“Don't know.” How much wheat, oats, and barley? “Don't know. I have a little speculation on hand, and I wish to provide for my own family, for the convenience and comfort of my own household, for this I esteem to be my first duty.”

There was a bishop in Far West who, as trustee in trust, held the property of the church; no other man had the means he had to help the poor Saints. I tried to get my voice to his ears for days, and could not. At last I accosted him and said: bishop, what are you going to do toward helping the poor Saints out of the State of Missouri, as we agreed? He was irritated in a moment. I supposed that he thought it was none of my business, but I knew that it was, and calculated to attend to it. He did not speak good naturedly, although naturally a mild-tempered man. At last he said, “I am going to take my family and leave the State, and the people may take care of themselves.” Many of our bishops feel like that; they will plant their potatoes, take care of their calves and themselves, and the people may go to the devil for ought they care.

I, perhaps, ought not to find fault about such things, but why not my brethren of the Twelve take an interest in such matters, and not leave everything of that kind for me and my counselors to attend to?

I ask the Agricultural and Manufacturing Society of this Territory if they have one ounce of pure cabbage seed on hand, or know who has. It is doubtful whether an affirmative answer could be given to this question. But if you have a few excellent peaches, or a basket of choice apples to give them to eat, they will be as proud as a little boy with a new top, and boast long and loud about what nice things we have in this Territory. I cannot complain of the vigilance of the tasting committee, but what do they do for the benefit of the people? To eat the people's fruit and praise them for raising it, calling them “be-

loved brethren, and won't you bring us in a little more next fall?” etc., may be well enough, but what does this Society do? What do the Twelve and the First Presidency do in teaching this people to sustain themselves? We all take care of ourselves, do we not? Is that all? No. There is not a thing my eye is not upon, that will enhance the welfare of this people. Who imported the first carding machine to this country, and the only good ones that have been bought here? Who imported the nail machines, the paper machine, steam-engines, and other valuable machinery? I use everything I can rake and scrape together for the interest of this people. I only need a little fuel and a small amount of clothing, and as for the rest the people are welcome to it.

I wish the other brethren to look after the welfare of the people, as well as myself. I do not wish to again hear any of the leaders of Israel complain that there is not any pure sugar-cane seed, flax seed, cotton seed, etc., in the country, but I wish them to be fully informed as to where pure seeds of all kinds can be had, and as to what is going on among the people in every part of each Ward or district; and then I want them to inform the bishops, and direct their tongues to speak and their hands to act. I wish this particularly to apply to those who preside where the First Presidency do not go.

The Agricultural Society ought to make arrangements to have and keep on hand the best varieties of all kinds of grain seeds, the best varieties of fruits, of grain, and every useful product of the soil that all may be able to procure the purest and best seeds, scions, fruit and shade trees shrubbery, etc. Br. T. W. Ellerbeck and a few others have done considerable in introducing several valuable varieties of fruit and seeds.

Br. Lorenzo Snow says that the Lord will bless my brethren and sisters. He says that all the mules in the Territory can not haul away the gold that is concealed in these mountains. Riches does not consist of gold and silver. It may be said that with them we can buy all the comforts we need for the body. That may be so under certain circumstances, still gold and silver are merely a convenient means of exchange. Earthly riches are concealed in the elements God has given to man, and the essence of wealth is power to organize from these elements ever comfort and convenience of life for our sustenance here, and for eternal existence hereafter. The possession of all the gold and silver in the world would not satisfy the cravings of the immortal soul of man. The gift of the Holy Spirit of the Lord alone can produce a good, wholesome, contented mind. Instead of looking for gold and silver, look to the heavens and try to learn wisdom until you can organize the native elements for your benefit, then, and not until then, will you begin to possess the true riches. All the riches, wealth, glory and happiness that we shall ever possess in heaven will be possessed on and around this earth when it is brought up into the presence of God in a sanctified and glorified state; and the sanctified ones who enter through the gate and pass the sentinel into the New Jerusalem, and into the presence of the Father and the Son, are the ones who will inherit the new heavens and the new earth in the presence of God, for here is the eternity, the glory, and the power. When we possess all things, it will be when we possess power to organize the native elements that fill the immensity of space, bringing forth and organizing, bringing forth and organizing, again and again, dealing out the providences of God, dictating, guiding, and directing the kingdoms that will be made forever and forever. This is eternal riches—it is eternal life.

“What did Jesus mean, when he said, Lay up treasures in heaven? etc. What mortals ever went there to lay up treasures? Is there an apartment—a business house there, a Dr. and Cr. account? etc.” Ask the Lord, yourselves, what he meant by that expression, and if you have the Spirit of Christ, you will find out the truth. I think that the Savior referred particularly to laying up, in pure and sanctified bodies, holy principles that belong to the heavens, until we are brought back into the presence of the Father, and we, with the earth upon which we stand, are cleansed and sanctified beyond the power of Satan.

I will now say that we wish to go on with the temple this year; we shall also send out teams to bring home the poor, send missionaries to the nations, etc., etc. If the hearts of this people are right, if they are filled with faith in God; if they act with an eye single to his glory and the building up of his kingdom on the earth, they will look up their teams, secure their seed grain and farming utensils, will look and live for rain, for water in abundance to irrigate their lands, for sunshine, for day and night and everything that will give us a fruitful season this coming summer. What will you do with the increase of your fields? Will you sell it to strangers? Some complain at the hand of Jehovah for giving them wheat. I have heard it said, “It is a curse to us; it annoys me to see so much wheat.” There never has been a land, from the days of Adam until now, that has been blessed more than this land has been blessed by our Father in heaven; and it will still be blessed more and more, if we are faithful and humble, and thankful to God for the wheat and the corn, the oats, the fruit, the vegetables, the cattle, and everything he bestows upon us, and try to use them for the building up of his kingdom on the earth.

There will be no lack of teams for doing our work, if we will go to with our nights to bring the poor saints here and to build this

temple. There will be teams to bring us the rock from the quarries; and let the young men come and learn to cut stone. I wish to hurry the building of the temple, for I would like to have it completed before we are called to more important duties.

God bless the righteous. Amen.

REMARKS

By Elder JOHN TAYLOR, Tabernacle, Sunday Morning, April 27, 1862.

REPORTED BY J. V. LONG.

I have felt very much interested, as doubtless you all have, in the remarks which we have heard from those brethren who have addressed us this morning, and who are going abroad to proclaim the everlasting gospel of peace. I never see the elders go forth on missions to preach the gospel but I consider that they are going forth to take part in one of the greatest works ever committed to the human family.

Whatever their feelings may be, they go forth as the angels of mercy, bearing the precious seeds of the gospel, and they shall be the means of bringing many from darkness to light, from error and superstition to life, light, truth and intelligence, and finally, to exaltation in the celestial kingdom of our God.

When these brethren go forth, it may be a new work to them, but they will have to combat the errors of ages, to contend with the prejudices which they themselves stated to you held such a powerful influence over them; they will also have to preach to and reason with men who have no regard for truth, much less for the religion which we have embraced, yet these elders go forth as the sent messengers of the Lord Jesus Christ. They go to proclaim that God has established his work upon the earth, that he has spoken from the heavens, and that the visions of the Almighty have been opened to our view; the light of ages is being revealed to the servants of the Most High, the darkness which has enshrouded the world for ages is being dispersed, and these chosen elders of Israel are sent forth to proclaim these glad tidings of salvation to the dark and benighted nations of the earth. I consider it a great privilege for any man to be set apart to so honorable, so praiseworthy and so important a mission; and I am glad to find that these brethren who have spoken to us this morning feel the importance of the mission in which they are soon to be engaged. They go forth and they shall come back rejoicing, bearing precious sheaves with them, and they will bless the name of the God of Israel that they have had the privilege of taking a part in warning this generation.

As regards circumstances of their families, it is proper and correct that men should have some feelings for those they have left at home. It is true there ought to be sympathy and some care for those with whom they have been immediately associated; yet their families as well as our families, and all of us and our affairs, are in the hands of God, and, inasmuch as they go forth putting their trust in the living God all will be peace, and they will find peace and contentment from this time forth until they return, inasmuch as they will magnify their callings and lean upon their God. In this is their safety, in order that they may be enabled to bear a faithful testimony to the world among whom they may travel to deliver their message of warning and of glad tidings of great joy to the honest in heart.

There was one remark made by Br. Shearman that would be a lesson to any man going on a mission. If they possess the principles of intelligence and truth, there will be a power and an influence manifested in and accompanying all their words, and it will be just as he felt when he went to Br. Spencer's, he was convinced that Br. Spencer was sincere, and believed him to be a man of God. If you go forth with the same sincerity it will manifest itself to others. Just so with Br. Richard H. Attwood, he first heard the gospel preached in an unknown language, a tongue that he did not understand, and yet he knew there was a power accompanying the man who was preaching, and that power accorded with his own feelings and spirit, and if we live as we should there will be a halo around us continually, and wherever we go, if there is a spark of sincerity in men's bosoms they will know that whether “this man is a sinner or not, the power of God is with him.” They will know whether they know that the doctrine is true or not that the influence is good, and that whether they have much language or little they have the Spirit of God with them, and it will accompany every faithful elder of Israel. And if there are sheep they will hear, because, says Jesus, “My sheep hear my voice, and they follow me, but a stranger they will not follow.”

I feel to bless these brethren in the name of the Lord, and I would say to them, brethren, be faithful and true to your missions, to God and to his work, preserve inviolate your integrity, and not a hair of your heads shall perish; your families shall be comfortable and happy during your absence.

Brethren, God bless you all, in my prayer, in the name of Jesus. Amen.

“HURRAH!”—A great many people have shouted “hurrah!” “many a time and oft;” but comparatively few know its derivation and primary meaning. It originated among the eastern nations, where it was used as a war cry—from the belief that every man who died in battle for his country went to heaven. It is derived from the Salvonic word “Hurraji,” which means “To Paradise.”

WHAT IS A “GENTLEMAN?”

Two great errors, coloring, or rather discoloring, severally, the minds of the higher and lower classes, have sown wide dissension and wider misfortune through the society of modern days. These errors are in our modes of interpreting the word “gentleman.” Its primal, literal, and perpetual meaning is, “a man of pure race,” well bred, in the sense that a horse or dog is well bred. The so-called higher classes, being generally of purer race than the lower, having retained the true idea, and the convictions associated with it, but are afraid to speak it out, and equivocate about it in public; this equivocation mainly proceeding from their desire to connect another meaning with it, and a false one—that of “a man living in idleness on other people's labor”—with which idea the term has nothing whatever to do.

The lower classes, denying vigorously, and with reason, the notion that a gentleman means an idler, and rightly feeling that the more any one works the more of a gentleman he becomes, and is likely to become—have nevertheless got little of the good they otherwise might, from the truth, because with it they wanted to hold a falsehood, namely, that race was of no consequence; it being precisely of as much consequence in man as in any other animal. The nation cannot truly prosper till both these errors are finally got rid of. Gentlemen have to learn that it is no part of their duty or privilege to live on other people's toil. They have to learn that there is no degradation in the hardest manual, or the humblest servile labor, when it is honest. But there is a degradation, and that deep, in extravagance, in bribery, in pride, in taking places they are not fit for, or in coining places for which there is need. It does not disgrace a gentleman to become an errand boy, or a day laborer, but it disgraces him much to become a knave or a thief, and knavery is not the less knavery because it involves large interests, nor theft the less theft because it is countenanced by usage or accompanied by failure in undertaken duty.

It is an incomparably less guilty form of robbery to cut a purse out of a man's pocket, than to take it out of his hand on the understanding you are to seeer his ship up the channel when you do not know the soundings. On the other hand, the lower orders, and all other orders, have to learn that every vicious habit and chronic disease communicates itself by descent, and that by the purity of birth the entire system of the human body may be gradually elevated, or, by recklessness of birth, degraded until there shall be as much difference between the well bred and ill bred human creature (whatever pains may be taken with their education) as between a wolf-hound and the vilest mongrel cur. And the knowledge of this great fact ought to regulate the education of our youth, and the entire conduct of the nation.—[Ruskin.]

THE RIGHT TO LIVE.—There are some people so thoroughly cowed that they appear to be always apologizing for venturing to be in this world. They seem virtually to say to every one they meet, but especially to those of wealth and rank, “I beg your pardon for being here.” Not only is this a painful and degrading condition, I do not hesitate to say it is a moral wrong one. It applies a forgetfulness of who put you in this world, my friend, that you should wish to skulk through it in that fashion. Is not this the right way for a man to feel? The Creator put me here, in my lowly place, indeed; but I have as good a right in this world, in my own place in it, as the Queen or the President. My title to be here is exactly the same as that of the greatest and noblest; it is the will of my Maker. And I shall allow the advice of a good and resolute man in an early century, who was always ready to give honor to whom it was due, but who would not abnegate his rights as a man, for mortal. I intend to do what he said should be done by every man,—I intend “wherein I am called, therein to abide with God.”—[A. H. Boyd.]

GOOD LUCK.—Some young men talk about luck. Good luck is to get up at six o'clock in the morning; good luck, if you had only a shilling a week, is to live upon elevenpence and save a penny; good luck is to trouble your heads with your own business, and let your neighbors alone; good luck is to fulfill the commandments, and do unto other people as we wish them to do unto us. They must not only plod, but persevere. Pence must be taken care of because they are the seeds of guineas. To get on in the world, they must take care of home, sweep their own doorways clean, try and help other people, avoid temptations, and have faith in truth and God.—[De Fraine's Lectures.]

EXTENT OF THE UNIVERSE.—It may give some idea of the extent of the universe, to know the length of time required for light, which travels 192,000 miles a second, to come from different celestial objects to the earth.—From the moon it comes in 1¼ seconds; from the sun in 8 minutes; from Jupiter in 52 minutes; Uranus, in two hours; from a star of the first magnitude, 3 to 12 years; from a star of the fifth magnitude, 66 years; from a star of the twelfth magnitude, 4,000 years. Light which left a star of the twelfth magnitude when the Israelites left Egypt, has not yet reached the earth. Our entire solar system itself travels at the rate of 35,000 miles an hour among the fixed stars.