

We have been in close quarters some time.—money and provisions are scarce. Will the eastern brethren contribute to our relief?

Gov. Ford has taken away the State arms from the Legion. Your families are well, for aught I know. Sister Hyde has gone to Kirtland, I suppose. I have not been able to get any means for myself or any body else.

The council consider it best for all the traveling elders to stop preaching politics—preach the gospel with double energy, and bring as many to the knowledge of the truth as possible.

The great event of 1844, so long anticipated, has arrived, without a parallel since the birth of Adam.

Jackson and his gang will try to waylay you coming up the river, if not before: look out for yourselves.

A little while since Parley wrote to Hyrum about Elder G. J. Adams' proceedings and teachings in Boston. I heard Joseph tell Hyrum to let Adams alone, let Adams go back there and make all things right, that Parley had misapprehended some things, and acted in the matter rather injudiciously.

The Saints have entered into covenants of peace with the Governor and government officers, not to avenge the blood of the martyrs, but leave it with the Executive, who had pledged the faith of the State for their safe keeping. The elders cannot be too careful in all the world, to keep from saying anything to irritate and vex the Governor, &c., for at present we must conciliate, it is for our salvation. The Governor has appeared to act with honest intentions: we bring no charge against him—will wait patiently his proceedings in the matter. Let the elders keep cool, *vengeance rests in heaven.*

Yours as ever,

W. RICHARDS."

REMARKS

By Pres. H. C. Kimball, Tabernacle, Sunday Evening, Nov. 29, 1857.

[REPORTED BY J. V. LONG.]

What we have heard from our President is most heavenly and it is truth. We many times say it is 'God's truth'; I want to know if there ever was any truth that was not his? Now just reflect and see if ever there was a truth that we received, or heard, or if there ever will be, except what is God's truth. No, there never was, for truth proceedeth from him.

Those ideas are according to my feelings, my desires and they are according to the spirit that has been given unto me. I have sought in my simplicity to produce the most simple things that I possibly could to show this people the propriety of becoming one. You know I have brought up the apple tree, the peach tree, the grape and all the variety of vines, the cucumber, the water-melon and every other simple thing to show unto this people that we have to become like those vines, and those various bodies which I have mentioned; like unto the apple tree, for instance, which is a corporate and independent body, just as you and I are independent, inasmuch as we act in concert with the truth and with the personage that produced us.

Did God produce us? He did, and every son and daughter of Adam, upon the face of this earth, and he produced us upon the same principle that we produce one another. And so it is with the fruit of creation.

The ideas advanced by br. Brigham about the manufacture and conducting of gas afford a good illustration of the operations of the Holy Ghost through the Priesthood. The place where the gas is manufactured may be called the fountain head; then, by a power at head quarters, it was carried by pipes and propelled through every avenue, even to the extremity of the city.

When that gas is conveyed to a city, it gives light; it is so also with the Holy Spirit; there is sufficient of it to be conveyed to every man and woman, according to their necessity, for Jesus says that 'every son and daughter that cometh in to the world receiveth of his light,' and it proceeds from head quarters.

I have spoken upon these things before, not using this figure in particular, but upon the same principle.

A Bishop has power to dictate and control his Ward, even as he is dictated by those over him. When a family or that portion of the city who receive their light from him, reject that pipe, or that authority, they reject the authority or the pipe that conveys the light to them. It is so with the Seventies and also with every Quorum in this church.

There are seven Presidents of the Seventies, then there is one man that presides over the other six. Are the six to be subject to the first of their number? They are, for he is the head of that limb, and if the six reject that man, they reject the authority or the pipe that conveys light to them.

If the Quorums of the Seventies reject their limbs or Presidents, who are, even to the seventieth Seventy, connected to the main limb of the Seventies, they also shut off the light which would flow to them. Who are the Seventies amenable to? They are amenable to the men that preside over them, and it is so with every department of the Priesthood, from the authority of the Apostleship down to that of the Teacher.

'What a strange doctrine,' says one, 'that we should be taught to be one!' I tell you there is no way for us to prosper and prevail in the last day only to learn to act in union.

As to the holy Priesthood and the government of this church, I can say that we shall, as a people, prevail, in the name and by the authority of Jesus. If we will take this course and be one we will rule the house of Israel and every thing on the earth will be subject to us. This is the doctrine that has been taught us all the time.

I will acknowledge that I am sometimes eccentric;

there is no man who has not, at some periods, eccentric feelings. These feelings correspond with the feelings of this people, and I believe and know that they control me in my speaking, or else I should not say a great many things that I do. I have heard br. Brigham say, a great many times, 'why, I have spoken thus and so and I believe that the people feel as I have spoken.'

To be eccentric in speaking, means to occasionally depart from the point of argument—to run off to the east and then come back, to run off to the north, to the south, to the west, and return again to the centre. This feeling is in every man, at times, and the Elders who speak from this stand have to speak so as to answer the queries and dispositions of the people, otherwise they would talk right in a bee line. Am I afraid that we shall be overcome? No, I am not; I never have, to my knowledge, had a feeling in my heart, from the day that I came into this Church unto the present time, that this kingdom would be overcome, neither have I now, but there are people here, and a people will grow out of this people that will stand for ever.

I never was more joyful in my life than I am now. I thanked my Father this morning, I thanked him last night, and I thank him every day of my life that the time has come when he has said to his servant the Prophet, 'shut down the gate and never, no, never admit those men here who would take your life and the lives of your brethren and seek to lead my people to destruction.' Am I not glad at this? I am, and that man or that woman who is not glad is not blest, is not a Saint. Those who do not rejoice at this time are not living their religion.

[Pres. B. Young, they are all glad.]

Some say there is no tea in the stores, and that is verily true. There is no coffee, factory, calico, satins, silks, thread, needles, bonnets, nor any luxuries, and I am glad of it.

Have we needle-makers here? Yes, we have men here who can make the finest needles as well as the la gest and the best, and every kind of cutlery and every kind of satin, just as good as there is in the world.

Can we make linen? Yes. Why can we not make linen just as well as they can in England? I have seen some of the sisters now before me, in the old countries, throwing the shuttle, weaving cotton, linen, silks, satins, gingham, woolen plaids, &c., &c. You can do it here as well as you could there.

Can we make sugar here? Yes, just as good as ever was made in the Southern States. Can we raise hemp? Yes, just as good as ever grew.

Br. W. C. Staines raised some Chinese sugar cane on br. Brigham's lot down here. There was about one of those Chicago wagon boxes full of stalks; I suppose one of them will hold 25 or 30 bushels. He sent that down to br. Hugh Moore's and he made 14 gallons of as good molasses as ever came from any portion of the world. Br. Brigham did not expect that it would make over three or four gallons.

If we can make molasses, by boiling it a little more, we can make good Muscavado sugar. I have got beet molasses by me now, of last year's make, and at the bottom of the keg it is good grained sugar.

It is like unto making maple sugar. I know how to make it, I know how to boil it, make it into molasses and into sugar, and these men who are now sitting on the stand and who have lived in the United States, all know how to make maple sugar. The boiling and cleansing is all the art there is in it. The sooner we go to work to produce these things the better, for we have got to go without tea, coffee and tobacco until we raise them. I see no chance only for us to go to work as we have been instructed.

Years ago, in the days of Joseph, the Lord gave a revelation instructing this people to produce what they wanted for their own use, by their own labor, and you have been taught it from that day to the present time, and the Lord has brought us into these mountains to bring to pass these very things, that we may become a free and independent people. To produce these things ourselves is necessary for our temporal and spiritual salvation.

You say you are going to work to cache up your grain, and so am I. I am going to work to raise a better crop next year than I have this, and I am going to work to make boxes to put it in, then I will dig holes and cache them, and the next year after that I will do likewise, and how long will it be before we shall have seven years provisions on hand, if you all do likewise?

A great many do not know the meaning of the word cache. Well, Cache valley up here, almost the first company that passed through there, afraid of being overtaken by the wintry storms, cached some of their articles, and the mountaineers cached their furs, and from these circumstances, Cache valley took its name, for they dug holes and buried their substance, and this is caching.

I am going to begin to collect all the wheat I can, flour it, and put it in good, dry boxes, and, if it is well pressed down, I think it will keep longer than wheat, besides, the mice will not then be able to make such ravages upon it.

When we have done all this, shall we put it in the ground? No; put it in your granaries, and have it ready for caching. We shall not cache our substance until it is considered necessary.

It is the duty of the bishops to plan for the people in their Wards. Let every bishop take a course to design for his people. This is the way for them to do, and this is their calling, and in so doing they will be blest, and this whole people will be sustained, and God will bless us and will hold our enemies, yes, he will hold them a great deal easier and far more secure than you can hold a horse with the Spanish bits. He is not going to let this people be overcome, if we do as we are told from time to time. Let us do as we have been told here to-day, lay aside our foolishness, our vanity and bad habits, and I just know that all will be well.

Suppose I yield to the practice of drinking

liquor—one draught gives me a greater thirst for another; my appetite increases, as I nourish it, till by and bye, I will want it regularly, and I am finally overcome. Let a man do an evil to-day and the temptation will be stronger for him to do it to-morrow.

Brethren, let us take a course to keep the commandments of God and do just as we are told from this time henceforth and never cease our operations in every thing that is good. Never let us cease our mechanical operations, but let us be diligent in cultivating the earth and accumulating every thing we can think of that will be useful. If you will take this course you will not be obliged to put for the mountains next year, nor the year after, and so on, it will do exactly right.

I would prefer to go into the mountains and see my family go there and live on roots, wearing sheepskins and goatskins and dwelling in tents and caves, as the ancient Apostles did, rather than to see the troops of the United States come into this valley and to suffer and see the sufferings of this people, as we have hitherto. [The congregation responded, Amen.] I have seen myself, with many of this people, broken up and driven five times, and robbed and plundered, and they have suffered in such a manner as I never want to see them suffer again.

I calculate, by the help of God, to do as I am told, to make preparations for peace and for war, for plenty, for hard times and for every emergency; to arm myself and my sons with the armor of peace and righteousness and then with the armor of death, and to carry the means of self defence in one hand and cultivate the earth with the other, and having the righteousness of Christ in my heart and execute righteousness with the sword of the Spirit, temporally and spiritually.

Now here is peace, here is prosperity, here is happiness, here is life, here is repentance and baptism for the remission of sins, and the way to obtain eternal lives. Accept of it, if you please, and if you will not, you will suffer the consequences. I intend to take the right course and to help to arm my boys and my brethren and to do the best that I can for the welfare of the house of Israel.

You probably recollect what Jesus said to his disciples when Peter took up the sword and cut off the fellow's ear; he designed to cut off his head, but missed it. Jesus said, 'those that take up the sword shall perish by the sword. If my kingdom was of this world then my servants would fight.' Let me tell you the kingdom that we are in is of this world, and also of the world to come, and will stand for ever, and we will fight, if our enemies come upon us to slay us, not only the men but the women and the children.

Well, let us think of these things and not get angry. I know that I am a stronger man when the Spirit of God is resting upon me than I am at ordinary times, and I know, when I get angry, that it makes me weak, it takes away my strength.

This is the way you feel, for that Spirit makes you mighty and powerful and fear leaves you. Fear has torment and torment makes a person weak and vexes him and perplexes him, because it is the principle of death.

Keep the Spirit of the Lord and learn to govern your tempers, just as a smith when he goes to work to make a knife or any other kind of edged tool. When he takes it from the fire he almost always makes it harder than he wants it, and then he has to take the temper down again until he gets it so that the edge will bend. It is better to bend than to break.

Let us make our passions bend, and become one with our head, as every limb and branch pertaining to a tree becomes one with its head and with the roots from which it springs. God bless you all: Amen.

The Truth Doth Never Die.

Though kingdoms, states and empires fall
And dynasties decay;
Though cities crumble into dust
And nations die away;
Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest of the proud,
The Truth doth never die!

We'll mourn not o'er the silent past,
Its glories are not fled;
Although its men of high renown
Be numbered with the dead.
We'll grieve not o'er what earth has lost,
It cannot claim a sigh,
For the wrong alone hath perished,
The Truth doth never die!

All of the past is living still—

All that is good and true;
The rest hath perished, and it did
Deserve to perish too!
The world rolls ever round and round,
And time rolls ever by;
And the wrong is ever rooted up,
But the Truth doth never die.

(From "Washington in Domestic Life"—a new work. By Hon. Richard Rush. 1857.)

The Wrath of Washington.

An anecdote I derived from Colonel Lear shortly before his death in 1815, may here be related, showing the height to which Washington's passion would rise yet be controlled. It belongs to his domestic life which I am dealing with, having occurred under his own roof, whilst it marks public feeling the most intense, and points to the moral of his life. I give it in Colonel Lear's words as nearly as I can, having made a note of them at the time:

Towards the close of a winter's day in 1791, an officer in uniform was seen to dismount in front of the President's in Philadelphia, and, giving the bridle to his servant, knock at the door of the mansion. Learning from the porter that the President was at dinner, he said he was on public business, and had dispatches for the President.

A servant was sent into the dining-room to give the information to Mr. Lear, who left the table and went into the hall, where the officer repeated what he had said.

Mr. Lear replied, that as the President's Secretary, he would take charge of the dispatches and deliver them at the proper time. The officer made answer that he had just arrived from the western army, and his orders were to deliver them with all promptitude, and to the President in person; but that he would wait his directions. Mr. Lear returned, and in a whisper imparted to the President what had passed. General Washington rose from the table, and went to the officer. He was back in a short time, made a word of apology for his absence, but no allusion to the cause of it. He had company that day. Everything went on as usual. Dinner over, the gentleman passed to the drawing-room of Mrs. Washington, which was open in the evening. The General spoke courteously to every lady in the room, as was his custom. His hours were early, and by ten o'clock all the company had gone. Mrs. Washington and Mr. Lear remained. Soon Mrs. Washington left the room.

The General now walked backward and forward slowly for some minutes without speaking. Then he sat down on a sofa by the fire, telling Mr. Lear to sit down. To this moment there had been no change in his manner since his interruption at table. Mr. Lear now perceived emotion. This rising in him, he broke out suddenly, 'It's all over—St. Clair's defeated—routed; the officers nearly all killed, the men by wholesale; the route complete—too shocking to think of—and a surprise in the bargain!'

He uttered all this with great vehemence. Then he paused, got up from the sofa and walked about the room several times, agitated, but saying nothing. Near the door he stopped short and stood still a few seconds, when his wrath became terrible.

"Yes," he burst forth, "here on this very spot, I took leave of him; I wished him success and honor; you have your instructions, I said, from the Secretary of War, I had a strict eye to them, and will add but one word—beware of a surprise. I repeat it, beware of a surprise—you know how the Indians fight us. He went off with that as my last solemn warning thrown into his ears. And yet!! to suffer that army to be cut to pieces, hack'd, butchered, tomahawked by a surprise—the very thing I guarded him against!! Oh, God, he's worse than a murderer! how can he answer it to his country?—the blood of the slain is upon him—the curse of widows and orphans—the curse of Heaven!!"

This torrent came out in tones appalling. His very frame shook. It was awful, said Lear. More than once he threw his hands up as he hurled imprecations upon St. Clair. Mr. Lear remained speechless; awed into breathless silence.

The roused Chief sat down on the sofa once more. He seemed conscious of his passion, and uncomfortable. He was silent. His warmth beginning to subside, he at length said in an altered voice:—"This must not go beyond this room." Another pause followed—a longer one—when he said in a tone quite low:—"General St. Clair shall have justice; I looked hastily through the dispatches, saw the whole disaster, but not all the particulars; I will receive him without displeasure; I will hear him without prejudice; he shall have full justice."

He was now, said Mr. Lear, perfectly calm. Half an hour had gone by. The storm was over; and no sign of it was afterwards seen in his conduct or heard in his conversation. The result is not known. The whole case was investigated by Congress. St. Clair was exculpated, and regained the confidence Washington had in him when appointing him to that command. He had put himself into the thickest of the fight and escaped unhurt, though so ill as to be carried on a litter, and unable to mount his horse without help.

THE WEALTH OF THE UNION.—The following interesting official table has been communicated by the Secretary of the Treasury, to accompany his annual report of the finances:

States.	Population.	Value of Property.
Alabama	835,192	\$270,233,027
Arkansas	253,117	61,240,726
California	335,000	165,000,000
Connecticut	401,292	203,759,831
Delaware	97,295	30,466,924
Florida	110,725	49,461,461
Georgia	935,090	500,000,000
Illinois	1,242,917	333,237,474
Indiana	1,149,606	301,858,474
Iowa	325,013	110,000,000
Kentucky	1,036,557	411,000,198
Louisiana	600,337	270,425,000
Maine	623,862	131,128,186
Maryland	639,580	261,243,680
Massachusetts	1,133,123	597,935,995
Michigan	509,274	116,593,580
Mississippi	671,649	251,525,000
Missouri	831,215	223,945,731
New Hampshire	324,701	103,804,326
New Jersey	569,499	179,750,000
New York	3,470,059	1,364,154,625
North Carolina	921,851	239,602,372
Ohio	2,215,750	860,377,354
Pennsylvania	2,542,960	1,031,731,304
Rhode Island	166,927	91,699,850
South Carolina	705,661	303,434,240
Tennessee	1,092,470	321,771,810
Texas	600,000	240,000,000
Vermont	325,206	91,165,630
Virginia	1,512,593	539,994,897
Wisconsin	552,109	87,500,000
District of Columbia	59,500	25,565,703
Minnesota	65,000	20,000,000
New Mexico	83,500	7,550,000
Oregon	36,000	7,775,000
Washington	5,500	1,650,000
Utah	39,000	4,350,000
Kansas	11,000	2,350,000
Nebraska	4,500	1,225,644

Total 26,964,312 \$9,817,611,072

Add for property not valued, for under valuations, and for the rise in the value of property since 1850, the sum of \$1,500,000,000

Total wealth of the United States in 1856 \$11,317,611,072

Saint—Thou shalt not lie.