

without much of the miserly, penurious, or stingy feeling.

Alimentativeness.—8, F, a good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitateness.—7, L, strong desire to exist; contemplates death as the greatest misfortune.

FEELINGS.

Cautiousness.—8, L, discretion, carefulness, anxiety, apprehension, &c.

Approbateness.—10, L, ambition for distinction; sense of character, sensibility to reproach, fear of scandal.

Self-esteem.—10, L, high mindedness, independence, self confidence, dignity; aspiration for greatness.

Concentrativeness.—7, F, can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—9, L, kindness, goodness, tenderness, sympathy.

Veneration.—7, F, religion without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—9, L, stability and decision of character and purpose.

Conscientiousness.—8, L, high regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—7, F, reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvelousness.—6, F, openness to conviction without blind credulity; tolerably good degree of faith.

Imitation.—10, F, a disposition and respectable ability to imitate, but not to *mimic* or to act out.

Prepossession.—8, L or F, attached to certain notions; not disposed to change them, &c.

Ideality.—10, L, lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES.

Admonition.—9, F or M, desirous to know what others are doing; ready to counsel and give hints of a fault or duty, &c.

Constructiveness.—8, L, great mechanical ingenuity, talent and skill.

Tune.—8, F or M, love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M, indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V L or L, great memory of places and position.

Eventuality.—9, L, retentive memory of events and particulars.

Individuality.—10, L, great desire to see; power of observation.

Form.—8, F, cognizance and distinct recollection of shapes; countenances, &c.

Size.—11, V L, L or F, ability to judge of proportionate size, &c.

Weight.—6, M S, or V S, deficient balancing power; failure in equilibrium.

Color.—11, V L, or L, great power of recollecting and comparing colors.

Language.—7, F, freedom of expression, without fluency or verbosity; no great loquacity.

Order.—10, L, love of arrangement; every thing in its particular place.

Number.—9, L, quickness, facility, and correctness in calculating figures.

REFLECTIVES.

Mirthfulness.—10, L, wit, fun, mirth; perception and love of the ludicrous.

Causality.—11, L, ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L, a discrimination; power of illustration, ability to perceive and apply analogies, &c.—[See explanation to my chart.]

Sunday morning, 10.—Attended meeting at the stand. Elder Woodruff preached. My health was not good. At home in the afternoon.

Monday, 11.—In the morning, transacting business with Mr. Hunter. In the afternoon, at the printing office reading the papers, and bought a horse of Harmon T. Wilson, which I named Jo. Duncan.

Tuesday, 12.—At the court room in consultation about Bennett.

Bishop Miller and Erastus Derby started for Quincy and Missouri.

Attended city council. An ordinance was passed regulating auctions; also, provision was made for publishing the legion laws, &c., &c.

Mobs, riots, earthquakes, tumults, and distress of nations, are common. In England the manufacturers are reducing the wages of the laborers, and turnouts and starvation follow.

The Asiatic cholera has appeared again in India.

Friday, 15.—It was reported early in the morning that Elder Orson Pratt was missing. I caused the Temple hands and the principal men of the city to make search for him. After which, a meeting was called at the Grove, and I gave the public a general outline of John C. Bennett's conduct.

The people met again in the afternoon, and were addressed on the same subject by br. Hyrum and Elder Kimball. I then stated that I had heard that Edward and D. Kilbourn were engaged with John C. Bennett to bring a mob on the city, from Galena, and asked E. Kilbourn, who was present, if it was so? To which Mr. Kilbourn replied at some length, and denied the charge.

Elder Pratt returned in the evening.

PROVO CONFERENCE.

JULY 12, 2 p.m.

Singing. Prayer by Elder B. T. Benson. Singing.

Prest. J. M. Grant addressed the congregation as follows:

[REPORTED BY J. V. LONG.]

The instructions given in the forenoon to have your thoughts concentrated, and your faith, prayers and practice one, must be admitted by all

to be of the utmost importance to the saints of God. If we do not enjoy the Spirit of the Lord, there are reasons that we ourselves can assign for the absence of that Spirit. The practice of saints, if good, will always bring the Spirit of the Lord and keep that Spirit with them from day to day.

I am aware that the Spirit is grieved with different individuals for different causes; some do not attend to their prayers in the season thereof, they do not attend to their duties of the present moment, they do not concentrate their feelings, but allow their minds to wander like the fools' eyes to the four winds of heaven, hence they are left to grope for themselves as the blind for the wall. But those who live up to their duties, the duties of the present hour, and always make those duties the primary duties of life, live in the light of the Lord and walk in the path laid down by the Savior of the world; they are never in the dark, for the light of the Lord is shining upon them.

While there are such items connected with our faith and duty, as were laid before us in the morning, we may do well to give some additional advice in relation thereto.

I have noticed in my travels among the saints, from time to time, that their profession was long and loud in relation to their strength and faith in 'Mormonism,' and in fact they would be much offended if called weak in the faith; they will speak well of faith, repentance, baptism, the gift of the Holy Ghost by the laying on of hands, the healing of the sick by the administration of the Elders, and of some of the general views of the Church, and claim the very strong, very devout and very much attached to the cause, and would feel much offended indeed if any one should even suspect that they were weak in the faith; and at the same time perhaps those individuals, who make such high professions of faith and devotedness, will acknowledge that there are certain important truths revealed from heaven which they would ridicule, scoff at and trample under their feet.

They will also permit their children to ridicule them, and will laugh them out of their doors by the aid of their children and those friends who visit them, and yet claim to be strong in the faith, to be firm in the principles of 'Mormonism,' and Latter Day Saints of good standing. When the prophet Joseph was living and gave such revelations to the Church as God gave to him, those persons could not endure them all, there were doctrines which they would not receive as from God.

I, as one individual, would give all such persons this advice: whatever you do and whatever you may have been guilty of, for you are guilty of many improprieties and, probably, of many unvirtuous acts of life, forsake that which is not right and begin to walk in the light of life.

Do not allow yourselves to laugh at, or treat with scorn, any revelation of God; and I would further advise that you do not allow your wives, sons, or daughters to do it, but rear the standard of truth and make it one of the leading points of your faith to support that standard in your families, and among your friends, and thus have the law of God made honorable.

Inasmuch as the Almighty God has revealed certain doctrines and sanctioned certain practices, and seeing that the Almighty has said that these revelations and practices are true and righteous, I therefore advise that you do not allow the same to be trampled under foot as salt that has no savor. Again, let no man, whether Gentile or Jew, Israelite or Greek, nor your wives or children, nor any whom you have jurisdiction over, throw out any jeers upon, nor sneer, laugh and scoff at any portion of the law of God. Some items of doctrine are especially obnoxious to some men and some women who have peculiar feelings respecting them, and because of such feelings they begin to laugh at those who are favorable to those items, and attempt to spoil the good leaven.

My advice in all such cases is, just tell them that there is the hole which the carpenter made and they can go through it, for you will have the law of God revered by all who reside in or visit your habitation. I merely give this advice as some that might be applied to the saints; as some of the every day and practical advice. I allude to the entire law of God, to all that the Lord our God has revealed, whether it pertains to the building of tabernacles or to the building of temples, or to faith, repentance, baptism, or the laying on of hands, or to the matrimonial relations, or to any doctrine or principle which relates to the salvation and glory of man.

I say as one, that I have no fellowship for that man who will permit any person, over whom he has any rightful control, to ridicule the law or any portion of the law of God. I have no fellowship for those who allow any such proceedings in their houses, neither have I any fellowship for those who ridicule the law of God in any respect; and I shall be glad when they take their exit to California, or to the States, for they are in their persons, in their actions and by their words, detrimental to their neighbors and the circles in which they move.

You who live here and round about, whether you are governed by a proper spirit in all these matters of doctrine I know not, but whether or not, these ideas will not hurt you. It is too late in the day to preach poor pussyism here, for you will have to live up to these practical duties of life, one and all, and be one, to pray often in public as well as in private, to honor God and his word in all your ways, and to see that his law is not dishonored by any under your control.

I am aware that some of you suppose that this is a great meeting, a three days' meeting, and of course you expect to hear some great mysteries pertaining to the kingdom of God. Well, you have heard them this morning, and I wish to offer some further teachings on the practical duties which pertain to family government. I know some men, who have been in this church twenty or twenty-two years, who are as they were, stereotyped editions, and who admit strangers

into their houses and allow them to blaspheme, to curse and swear.

I wish to see those who profess to be saints act as saints ought to act.

In the church of the living God I believe that every man and woman that will admit evil practices ought to be called up and dealt with for their fellowship, and if they will not reform, regulate their households and set them in order, they ought to be cut off from the church. It is humbug to talk about first regulating a city, a county, or a territory; but start with a family at a time, and let the Bishop who presides see what is going on with every family, and when a family is found which will admit of God and his laws being ridiculed, cut them off from the church. If any are found who will curse and swear, and break the law of the Sabbath, bring them up and deal with them for that; and if any are known to steal, deal with them for that act.

The church needs trimming up, and if you will search you will find in your wards certain branches which had better be cut off. The kingdom would progress much faster, and so will you individually, than it will with those branches on, for they are only dead weights to the great wheel.

First get the families united, then get the wards, the towns, the cities and the counties regulated, and you will have every part of the Territory right; but this spirit of ridicule must not be allowed. Is a man who loves God going to have the law of the Almighty ridiculed? Many of those who profess so much, will feign publicly acknowledge and support the very doctrines which they and their friends deride and permit to be scoffed at, and at the same time they will practice unlawfully, in secret, those things which they accuse others of.

I would like to see the work of reformation commence and continue, until every man had to walk to the line, then we should have something like union; but you might as well cast little pebbles in the air to stay the wind as to undertake to make those walk right, pray right and do right who are full of the devil. People must be right in their works, and be brought to know and practice their duties. You have got doctrine enough and revelation enough, and perhaps one difficulty is that you are too full of them. One doctrine which you need is to make your families, your streets and every thing about you clean, and to prepare proper out-houses. Purify yourselves, your houses, lots, farms and everything around you on the right and on the left, then the Spirit of the Lord can dwell with you.

Do you suppose, when I go into a house that is filthy, that I believe that saints of God dwell there? No, I believe that they are a filthy set of beings. Saints must practice cleanliness and purity, and show by their prayers, by all their works and in their families that they are reforming and forsaking all and every kind and species of filthiness and evil practice, no matter what it is, no, not though it takes the hair off from your heads; no matter if it be high, low, rough or smooth, the Almighty has given you a law to obey and reverence; and if you practice those doctrines which you have embraced, though all hell foam against you, by the power of God you will triumph and ask no odds of any one.

Talk about the saints coming up to the church of the first born, to the state of perfection which Enoch attained; if men and women ever attain to this they have got to be pure in all their habits, pure in their spirits as well as in their doctrines, for the Lord has told us what is right and required in those things.

We have the best code of laws and the best men to teach us there are upon the earth, therefore all that is wanted is for us to practise those lessons which are taught us by the servants of the living God, and to love God with all our hearts and live continually in the fear of the Almighty. Then when you come to meeting, you will not hear chastisement and reproof, but you will hear the peaceable things of the kingdom, and you will hear men and women speak and sing the sweet things of the kingdom of God.

In conclusion, may that light which is in you increase till you are prepared to bask in the perfect light of God. May God bless and save you, in my prayer in the name of Jesus—Amen.

Elder E. T. Benson then spoke as follows:—

[REPORTED BY J. V. LONG.]

I feel thankful for the privilege and blessing that I now enjoy with my brethren, and for the privilege of bearing my testimony to the peaceable things of the kingdom of God. I have been indeed edified to-day by the remarks that have been made, and for one I mean to try to practice the teachings, and carry them out to the letter, according to the ability that I have.

Although some people may think that those items are small and not what they expected to have on this occasion, still they are just such doctrines as I expected to hear; and I shall continue to expect to hear them until we become more perfect in the gospel than we are at present, for we must learn to practice what has been committed unto us as a people and as individuals, before we shall be taught any greater things. You may search into your own hearts, among your families and in the midst of your own neighborhood, and you will find that those things which have been touched upon, are what grieve the Holy Spirit, and cause more or less dissension in our midst.

When Jesus commissioned the Apostles, telling them to go and preach the gospel to every creature, and baptize every one that believed, he promised that they should receive the gift of the Holy Ghost, which would lead them into all truth, and show them things past, present, and to come. We all know that that Spirit is a sure guide for all the Latter Day Saints; hence, we also know that the dictation of that spirit will not lead to confusion, neither will it bring darkness, hatred, malice, and envy, and it will not lead a man into error, but it will lead and direct him into all truth. That spirit which we received by being obedient to the gospel covenant will be our constant guide and companion in sickness and in health; and

what is the feeling of that individual who enjoys the sweet and benign influences of the Holy Ghost? He acknowledges the hand of God in all things, whether in life or in death, in prosperity or in adversity; it matters not what his situation may be, all is right with him. He merely wishes to know what there is for him to do, and he is all alive in Mormonism.

Such an individual is willing to be taught the simple things of the kingdom, and he will not ridicule Mormonism in any respect, neither will he suffer it to be done under his roof, nor upon his possessions, and he is willing to lay down his life for it, and Jesus said, "Greater love has no man than this, that a man lay down his life for his friends." I was actually astonished when I used to hear some of the brethren, at the time the Prophet Joseph was martyred, say they were afraid he was in transgression, and had incurred the displeasure of the Almighty, for no Latter Day Saint ever believed it for a moment. Why? Because there were the words of Jesus, that he had the greatest love who could lay down his life for his friends; and Jesus himself had this love, for he laid down his life for his friends; and by his death and resurrection opened up the way to eternal lives.

It is the little things that we need to observe now, and as br. Brigham says, the observance of the small things is what brings us the great blessings of the Almighty. Look and think of the position of the people here, and in various other places throughout the Territory of Utah; do they all strictly honor the principles which br. Grant has been speaking upon? Most of them say they do, but I wish to see the works.

A man who has labored from the commencement of the work has embraced certain principles because God has commanded him, not because he wanted such principles to be established, not that his appetite was of such a nature that he desired something of the kind, but because the great Jehovah had so commanded through his prophets; and hence these things cannot be ridiculed by the saints; the counsel of the servants of God cannot be treated with contempt and set at naught, without condemnation following. Still you will find some who ridicule and treat as naught the holy principles of our religion, and say, "I am sound in faith; I am filled with religion, but I cannot put up with that awful doctrine, polygamy."

It is not best to make a great profession in these days, but let our actions and works correspond with our profession, and that will show that we have embraced the truth for the love of it, and not for gain. Let persecution come, let drouth, famine and distress come, for the Lord has designed them; and when these things come, we can eat thistle roots and drink butter milk, and honor God and have his Holy Spirit with us. We can do this because we have embraced the gospel of Jesus Christ, and the faith of Abraham. Abraham did not stand and argue with the Lord, in order to find out whether Sarah was to bear him another Isaac in place of the one he was commanded to offer up, but he believed that God would order all things right, and his faith was accounted to him for righteousness.

Shall we not have confidence in God's prophets, and in those whom he has placed to teach us? Those who are not satisfied with them are constantly grumbling and growling about their circumstances and the prosperity of the church, but when we have the Holy Spirit, all is right and we feel satisfied; the visions of the Almighty and of the heavens are before us night and day, and we have confidence in the holy gospel, in the work of the Lord, in the priesthood, and in those who hold that authority upon this earth.

When people have the keys of the priesthood and the light of heaven, they ought to use the blessings of God as not abusing them.

I wish to bear my testimony to the truth of what you have been taught this day, for it is faithful, and has been dictated by the Holy Ghost. When I enjoy the spirit of this gospel and the power of the priesthood, do you wish to know how I feel? I feel that I could preach my way through all manner of opposition. Do I rejoice? Yes, all the time; when I lie down and when I rise up. Latter Day Saints never should be troubled by any small matters, but when troubles do arise, say, "The Lord's will be done in all things; I am short-sighted; I cannot see afar off, and unless my mind is lighted up by the Holy Spirit, I cannot do much good."

Do we enjoy ourselves without that Spirit? I will ask my brethren and sisters now present, do we enjoy as much as it is our privilege to enjoy? Can we enjoy the Holy Spirit when we are finding fault with our neighbors? No, we cannot. God has set in his church, firstly, apostles; secondarily, prophets; then pastors, teachers, helpers, governments, and spiritual gifts, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, and to prevent the members thereof from being tossed to and fro by every wind of doctrine, and they are to continue until we all come to a unity of the faith. I think you are pretty well satisfied in Provo with those who are placed over you, for you know that they are appointed by the authority of heaven, and it is the right of those who appointed them to dictate you and all others; it is therefore your duty to give heed to those placed over you in authority, and if you do, you will enjoy the Spirit of God to a great extent, even to your heart's satisfaction.

We are called upon to uphold, by our faith, works, and our prayers, those who are over us; we have raised our hands to sustain and uphold them, and will we turn round and find fault with that which we have sanctioned? Can you enjoy the Spirit of God if you do this? No. In order to enjoy that spirit you must reverence all the members of the priesthood, no matter who may be in possession of it. Do you ever hear br. Brigham, br. Heber, br. Jedediah, or the Twelve Apostles, censuring the bishops, or any other per-