

REMARKS

By President HEBER C. KIMBALL, Bowery,
Sunday Afternoon, September 2d, 1860.

REPORTED BY J. V. LONG.

I do not know but the people feel tired, I have been tired a great many times, but I always stick to it till I get over it, and I don't know of any other way for you to do.

We have had the gospel of salvation preached to us to-day. You elders take the words of Paul where he says: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek."—Romans, Chap. 1, verse 16.

We know the gospel is true, and so did Lucifer know it, but did that save him? No, it did not, but it was the power of God unto salvation. The gospel that we have heard to-day will be the power of God unto salvation to every man and woman that has heard it, and will practice it and live up to it, then I will warrant every one of you to be saved in the Kingdom of God and a part in the first resurrection, with power to enjoy it. What we have heard to-day I know to be true by the Holy Ghost and the revelations of Jesus; and I know it by every sense that is within me, from the crown of my head to the soles of my feet, and so do you, if you have the spirit of God.

Now when I take a text I take the whole of it and apply it to the whole. It is as President Young was saying this forenoon, the Lord is a holy and just being, but where is man? Going forth in the name of the Lord, preaching the gospel and promising those who obey it, the gift of the Holy Ghost? Where is the man that has authority of laying hands upon the sick and manifesting the gifts and graces of the gospel? There is none except the Latter Day Saints. The moment a man complies with these requirements he becomes a sheep in the sheep-fold; and all who do not comply, will be damned. Will the damnation of those who violate the law, after having covenanted to keep it, be greater than that of those who have not received the gospel? The moment a young man leaves the church, he is then a traitor to the law of laws. You know the law of nations is that when a man becomes a traitor to the law of the land, all he has is confiscated, and he is punished accordingly; and so it is in the Church and Kingdom of God.

Brethren, my advice to you who have lived here for years, to those who have come here with hand-carts and wagons go to work and prepare yourselves for the winter. Go and lay up your grain that you may not be poor and destitute next spring, and have to beg your bread. This is very necessary for us to do. Some will say I wish you would not talk about wheat any more, for if we have more bread than we want, we have to sell it and buy clothing. I wish to say to all such, go and get some sheep and make some clothes for yourselves, and be independent of those that come here to sell goods. Some of the merchants have been here from nine to ten years, and although we have made them rich, yet when all hell was boiling over against us, they would not say a word in our favor; and you need not go down whisky street more than twenty rods to find them. I will see them in Heaven, or in that other place, which they say has no bottom in it, before I will patronize such men any more.

Now if hell has no bottom in it, those who were sent there would crawl out at the other side. If the inhabitants of the earth could be persuaded of the absurdity of the sectarian notions, they would not care much about the hell they believe in. You know if sectarianism be true, the wicked will have to go down and down and never stop! I would not suppose they would ever stop falling in a pit, if the bottom was ever.

I do not wish to dwell upon these absurdities, but I desire you to go to work and save your grain against a day of famine. I am told that flour is now selling at \$3 per hundred, and wheat at 75 cents per bushel, but then some say they cannot get the money to buy it with. You can if you will work for it, and work cheap enough, but if you want and demand from \$2.50 to \$4.00 per day, you won't get it.

My advice is, take care of yourself, and when you sustain yourselves, you sustain President Young and Brother Wells; and when we sustain ourselves we sustain each other. We should be like unto a tree whose limbs are all united, for we shall never gain the victory until we become one, of one heart and one mind. While you are trying to gain the victory, the devil will try to get your blessings from you. The blessings are yours, but look out that the devil don't get them away from you.

I expect that many of you who have come in from Denmark, Sweden, Norway, England, and the United States will turn away. I expect to see this, and why? Because some of you will see some faults in the Presidency of the Church, the Twelve and the brethren. Perhaps you will go to work and get a pile of firewood, go to bed at night, and when you get up in the morning half of it will be stolen. Probably you will get a hundred of flour, and three-fourths of that will be stolen; you will then get a pig and that will be stolen; in the next place you get a cow, and when you get up the next morning you will find her milked. Then you will say we have had enough of this milking business, and you will find fault with the authorities because of these things; and very likely there are some of you who have come here for the loaves and fishes, and to steal from others. If you have, repent, and

if you have not, you used to practice these things where you came from, therefore you have need to repent and do right.

The gospel is the power of God unto salvation, to every one that forsakes evil and does right, who walks in the ways of righteousness and truth.

I have been irritated frequently with the conduct of the Brethren, and I have often thought that if I could get hold of them I would cuff their ears. We have some of those loose, careless characters here, I have no doubt. The difficulties with many, are, that when they come here, they brought themselves, and the worst characters they will have to deal with will be themselves.

I have frequently taken in brethren that have come in with the hand-carts, given them wood, flour and meat and vegetables, and they are welcome till they get settled, and then they must go to work and earn their own living. I have had such men around me, and they said they never saw the like in their lives. They were not worthy of my hospitality. I have eaten some of their oatmeal porridge when I was over there. I did not get much meat in those days; but now and then we got some meat pie, as they called it, but there was precious little meat in them. They were like the bean porridge that Pres. Young and I got in Vermont, and I would have defied anybody to find a bean in it!

It is no disgrace to be poor; I have been so poor that I could not get up of a morning!—That may seem funny, but it is true. I have lived in Vermont when I did not have half of what they have in Europe, and I have seen as poor people in the United States, as I ever saw in the cities in England; and they are the ones that receive the gospel. Now here there is not one man in twenty but has got a good farm and raised from one hundred to a thousand bushels of grain. What have they to complain of? They complain because our Father in Heaven is too kind to them. Are there still vacant lands here? Yes, enough to locate every man upon that will come into the gospel, for five years to come. There never has been as much grain raised in these valleys since we have been here, as we have raised this year; and still if you don't look out there will be suffering here before another harvest.

I have not sold my wheat nor flour to the world, and I am inclined to think that I shall not do it, yet I will try to be a Savior to my brethren, and to all the house of Israel. We should all do this, and take an industrious and saving course. I will say, let our brethren go and glean that they may help themselves to some bread.

Brethren, I will not continue any longer, but my heart feels to bless this people, the elect of God, the righteous sons and daughters of the most High, with their seed after them for ever. Father, give thine angels charge over them to bear them off victoriously, that their feet may never slip, nor their tongues speak guile, but that they may become one in their purpose.

I hardly ever pray but I pray for the valleys in which we live, and that the indignation of the Almighty may rest upon every enemy. This is a choice land, and we are in the chambers of the Lord, and I tell you if you besmear the chamber you will never be permitted to go down into the parlor. Wee unto them that attempt to corrupt and work wickedly in the chambers of the Lord.

Brethren, be faithful and humble, and you shall be blest. Amen.

TABERNACLE.

Sunday morning, December 30.—Elder E. M. Murphy gave an account of himself, reciting many of the incidents of his life.

Afternoon.—The sacrament was administered by Bishops Raleigh, Sheets and Brown.

Elder John Taylor spoke of the great privilege which the Saints enjoy; the blessing of possessing the holy priesthood and being chosen to make known the way of salvation to our fellow men. He alluded to the present crisis in the United States, and remarked that thirty years ago the Elders of this Church were preaching and prophesying throughout the States, of the very things that are now transpiring, but the few who believed their testimony, were inclined to put off their fulfillment to some future generations.

President Brigham Young said that both ancient and modern prophecies are now being fulfilled, and that years ago the Elders warned the people in relation to what was coming upon them; but the large majority gave no heed to their words. Observed that Uncle Sam, who is now no more, sent the flower of his strength and the glory of his pride to crush this people, but the Lord had thwarted them in their design. When speaking ironically of the kind of evidence received at the seat of Government, relative to the state of things in Utah, he said he was surprised that Elder John Taylor had the audacity to say that we were in obedience to the general government, when that most reliable and delectable of all characters, Judge Drummond had declared that we were in open rebellion.

Counseled the Saints to sanctify themselves, for if they did not they would not receive Zion, neither will Zion receive them. Called upon the people to observe the laws of morality, to practice virtue, righteousness and temperance. The people frequently say they are willing to obey counsel, and he had a little to give them; he counseled them to cease their drunkenness, and their drinking of liquor; he had no fellowship for the drunkard, the thief, the whoremonger or the adulterers. Made some remarks on the subject of slavery; and the will of heaven in regard to the negro.

CORRESPONDENCE.

FROM TOOELE.

TOOELE CITY, Jan. 2d, 1861.

EDITOR DESERET NEWS:

DEAR SIR:—It has been a long time since I have seen anything published in the News from this place, and it appears that the whole list of correspondents from Tooele city have laid their pens aside, and perhaps concluded that writing communications for publication, was rather an up hill business—and being myself somewhat inexperienced in such matters, you will pardon me for making the attempt at this time.

The winter, up to Christmas day, has been remarkably mild and pleasant. On that day we had a severe wind storm from the south, which ended on the day following, by giving us a fall of snow of about 10 inches in depth, since which time it has been very cold—thermometer ranging about zero with little variation.

I know of nothing throughout the county but peace and prosperity, and general good feelings. We were informed by some person or persons from G. S. L. City, soon after the Special election in November 5th, that it was currently reported there on that day, that there was much opposition, and indeed an opposition candidate run in this county against the Hon. Willford Woodruff, which was utterly false, and a greater fabrication could not have been made, for it was not known through the county that there was to be an election, and the person who it was said, was the opposing candidate, was absent from the county at the time, and did not know of the election until weeks afterwards. The story was told in Salt Lake City, to persons who reside here, who well knew it to be false, but according to their own admissions, did not contradict it; but turned it off with a mere laugh.

The streets of our city are very generally well coated with ice; and skating and sliding, together with many other very extraordinary gymnastics, seem to be the order of the day, particularly with the young and rising generation.

On Christmas Eve, that old imaginary visitor, "Santa Claus," made his supposed nocturnal round, distributing his presents for, and to cheer the little ones—from that time to this, feasting music and dancing, have been almost the constant theme. To commence, however, the holiday festivities at 10 o'clock, a.m., on Christmas day, the people assembled together for worship. The time was principally occupied by Elders Galloway and Thompson from your city, from whom much good and timely instruction was elicited. In the evening there was dancing. Among the many parties during the week was one, upon the picnic principle, at the house of Mr. Isaac Lee, on the 27th, which was an excellent one; the managers of which deserve much credit. Last night a grand and extraordinarily well attended party, was given at the large and commodious Tilling building, in this place. The Hon. E. T. Benson and lady, from Cache county, and other distinguished guests from your city were present, and participated in the festivities of the evening, and judging from the extraordinary manner and nimbleness which their feet beat to the time, one would naturally conclude that all enjoyed themselves remarkably well; and for the grand finale of the holiday amusements, the people assembled together en-masse this morning at 10 o'clock, a.m., and listened with much attention, to an admirable discourse from Elder Benson, and it is to be sincerely hoped, that during the coming year, the people of Tooele city may exhibit the same good feelings towards each other, that has been exhibited during the few last days of 1860, and the beginning of 1861.

SOJOURNER.

FROM NEW YORK.

NEW YORK, Dec. 6, 1860.

ED. DESERET NEWS:

I seize a few moments to write you a few lines, amid the bustle and confusion that surround me in Mr. Miles' business office.

I landed here but a few hours ago from Philadelphia with Elder George Q. Cannon and wife, who expect to sail for Southampton, England, on Saturday, the 8th inst.

Elders C. V. Spencer, John Kay, W. C. Staines (who are now here) and John Needham (whom I left in Philadelphia this morning) will sail in the same steamer—Arago. I hear that Elder Orson Pratt is in the city, but have not yet seen him. The rest of the Missionaries for Europe sailed last Saturday in the "City of Baltimore" for Liverpool, with the exception of W. G. Mills, who left the company to visit his wife's friends in Illinois, and has not yet arrived.

General good health and the spirit of their missions have seemed to attend the Elders, and a spirit of inquiry is awakened among the people who see and hear them.

The present political financial crisis in this nation beggars description: in one short month, trade is prostrated, banks suspended, merchants failing, stocks of all kinds rapidly declining, confidence fled and fearful forebodings oppress all parties and all classes of people. South Carolina is considered already out of the Union in fact, and Georgia, Alabama Florida and Mississippi getting out as fast as they can and trying to carry the other Southern States with them.

The President's Message, instead of relieving the apprehensions of the country and producing buoyancy in monetary affairs, has seemed to produce an opposite effect, and the hope of salvation for the Union is daily decreasing.

A political tornado is sweeping over the country; Utah alone looks calmly on, acknowledging the hand of God in all these things.

Ever praying for her exaltation and the prosperity of her people, I am as ever yours &c.,

ERASTUS SNOW.

To Mothers.

"I don't believe in being strict with children when they are young. I shall always let my child have anything he wants; for if they are restricted from it when children, they will only be the more eager for it when they grow up. They are not able to reason now—by and by I will teach them what is right and wrong, and they can choose for themselves."

That's right. Always let your child have his own way, and then when he grows up, whip him for his obstinacy and disobedience. Bring him up where he can see others daily using intoxicating drinks, and if he asks or cries for wine or whisky, give it to him of course. Let him have as much as he wants—because you know if you keep it from him now, he'll have the more when he grows up. Never mind if his little brain reels with it, and you have to put him to bed. He does not know any better now. Wait till he has acquired a confirmed love for liquor and the habit of using it, and then reason with him, and beg him to stop using it. But its no use now, for he could not understand you, and would only cry, and think you cruel and stingy, if you did not let him have it.

If he sees your handsome gold watch, give it to him by all means. No matter if he does break it. He does not know any better. If he wants a razor, give it to him; if he cuts himself, he doesn't know any better; and when he grows older, perhaps after he has crippled himself for life, you can reason with him, and then you can convince him of the danger of giving children sharp instruments to play with. But you can't now, so let him have it.

There's some poison that looks like sugar, and of a very pleasant taste too; your child is crying for it—give it to him. "No, that will kill him." Never mind, you can't reason with him now. The whisky that you let him have will do worse than kill him, and doesn't taste half so pleasant either.

As your boy grows older, let him go into bad company—let him associate with the vicious and degraded—let him learn to lie, steal and swear—and don't punish or reprove him for it, because if you do, he will only be so much the worse when he's a man.

In short, let your child have his own way all the time—give him everything he wants—let him acquire all the bad habits, and confirmed evil appetites he can while young; and then try, when he is a few years older, to change his whole nature, and correct all his bad habits, by a little reasoning—and you will have the satisfaction of having reared a child who will meet with many little experiences in life, and who will curse you for your false kindness. You might as well undertake to dam a river and stop its course, with a board—or plant yourself on the track of the iron horse, to suddenly stop its progress. Well, you know better than this all the time. But do I expect that you will do any different because I have talked to you about it? No, no more than your children will by and by, when you talk to them. I like to give you a few sly cuts now and then, but I know too much of women to think they will have anything but their own way.

SIRIUS.

Prejudice.

All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess; and yet almost all men are guided by the understandings of others, not by their own; and may be said more truly to adopt than to beget their opinions. Nurses, parents, pedagogues, and after them all, and above them all, that universal pedagogue system, fill the mind with notions which it has no share in framing; which it receives as passively as it receives the impressions of outward objects; and which, left to itself, it would never have framed, perhaps, or would have examined afterwards. Thus prejudices are established by education, and habits by custom. We are taught to think what others think, not how to think for ourselves; and whilst the memory is loaded, the understanding remains unexercised or exercised in such trammels as constrain its motions and direct its pace, till that which is artificial becomes in some sort natural, and the mind can go to no other. It may sound oddly, but it is true in many causes, to say that, if men had learned less, their way to knowledge would have been shorter and easier. It is, indeed, shorter and easier to proceed from ignorance to knowledge than from error. They who are in the last, must unlearn, before they can learn to any good purpose; and the first part of this double task is not, in many respects, the least difficult; for which reason it is seldom undertaken.

—Prince Gortschakoff, a lieutenant in the Russian Imperial body guard, and Captain Schoff of the staff, have been reduced to the ranks by a court martial—the former for having killed a brother officer in a duel, and the latter for having acted as second in the affair.