

## REMARKS

By Elder George A. Smith, Tabernacle, Jan. 3, 1858.

[REPORTED BY G. D. WATT.]

We have listened to a very interesting course of instructions, which, if treasured up in our hearts and properly practised must do us all good. It is of the utmost importance to our welfare in the kingdom of the Most High, that we commence and learn to govern ourselves; and when this lesson is learned, then we are prepared to govern others. Unless we can govern ourselves we are unprepared to be governed in the way that the kingdom of God is to be ruled and directed, which is to be upon a principle of common consent; it is not that a majority shall rule, but that the people shall be agreed, and when all the people are agreed as touching any one thing in the kingdom of God, no power can resist it.

The world look upon us as though we were tyrannized over, because they do not know the principles upon which we act. In all our conferences and counsels this people should act as a unit, and have done so to a greater extent than any other people that have existed on the earth for a great many centuries. This has astonished even republicans. It is astonishing to many men to think that a people can all be agreed, and I have read professedly learned illustrations of republicanism, which declare that it is attended with great danger for the people all to be united, there is danger of their being united lest they oppress somebody, that is themselves.

In conversation last winter with Ex-Governor Lane of Oregon, (then a delegate in Congress) on this principle, I told him of an election which occurred in one of our new counties where the office of sheriff was vacant, and by accident there were two candidates, and a close contest. He said, "that is an evidence of civilization."

If every person in a family can learn to be governed there will be no difficulty in that family. And if every person in a Ward can learn to govern and control themselves there will be no difficulty in that Ward; for the human mind is so constituted that this principle cannot be learned only by the observance of the principles of the gospel of Jesus Christ. Now there is no other people upon the face of the earth that could live in these valleys, and cultivate and irrigate the soil as we do, they have so little control of their disposition and of their temper, they would kill each other with their hoes over the water ditches. There could not be two, three or forty owners in a water ditch without fighting. It takes pretty good Saints to get along with water ditches in a dry time and not quarrel.

When this people live as they should, there will be no disposition in them to quarrel one with another. If anything is wrong they will be ready to submit that wrong to be made straight by those who understand it better than they do. If any misunderstanding arises it can easily be adjusted, but with our views, prejudices and traditions, we are all the time struggling with ourselves and our own peculiar notions. Every person has in their own brain a series of ideas planted from early youth, which they consider to be right; and it is a very hard matter for us to relinquish these deeply implanted traditions, which in nine cases out of ten, are not right.

Now, from the early history of this church almost every man, every Elder or member that has undertaken to study or practice law, was in a very short time on the high road to apostasy and destruction, and every member of this church who has undertaken to practice law as a profession has gone neck and heels to the devil. What is the reason of this? They take up the opinions of men, that wrote perhaps hundreds of years ago and lay them down as a standard, drive them down as stakes and then tie themselves to them, and they are immediately in a peck measure, their minds are contracted to the circumference of a peck measure, and they are a good deal in the condition that a gentleman was by the name of Silly, who kept a tavern. There was an eminent Presbyterian minister called on him by the name of Peck. Silly thought he would joke the minister before the company at the dinner table, and says to him, "Mr. Peck, I believe it takes two pecks to make a half bushel." "Yes sir, but it only takes one silly to make a fool." So it only just takes one of those Mormon lawyers to make a fool.

Instead of taking up the subject as it exists and enquiring what is right or wrong, they adopt the gentle mode of undertaking to carry a point right or wrong, and no Elder of Israel can undertake to carry a point right or wrong, just or unjust and stand up and defend injustice, falsehood and corruption, without losing the Spirit of God, and it only takes one such a man to make a fool.

Trace over the history of apostates and you will find that in almost every instance that they lay down a standard rule, that is to say, thus far we will go and no further. For instance, we will take the Bible, Book of Mormon, and Doctrine and Covenants, and say concerning them they are true, the rule and guide of our faith and practice, they are the law we must abide, and we must go no further, and so their light is blown out. Although these books are true, and there are many good instructions in them by which we may learn the way of life, yet the very moment we tie ourselves to them and say we will receive nothing more, from that moment our light is extinguished and we are inside the peck measure.

Go back to the early history of the christian church, and you find the very moment the institutions of Jesus Christ and his Apostles were presented to the world, men began to speculate

and philosophise on them and to distribute them into different parts, and speculate on them, adopting their own wisdom for the wisdom of God. Instead of observing strictly the original principles of salvation and keeping the light always blazing, keeping the spirit of revelation always burning, keeping the spirit of truth, the lamp of light, and communications from the Almighty continually flowing; they adopted a little of that they had received which suited their vain notions, saying, We have enough and upon this we will build.

The very moment that revelation to this church through our prophet and presidency ceases to be communicated unto us, and we adopt any series of books, whether the writings of Joseph or the writings of any other man, or all the writings and revelations that ever have been given, and say this much we receive and no more; then we are as dead as the lifeless corpse, we cut off the channel of revelation, and the light and the communication between us and eternal happiness—we cut asunder the thread of light, and we are in darkness and adrift at sea without a compass to guide us, like any other religious denomination; hence it is that we bear testimony of the fullness of the gospel and of the Priesthood, conferred upon Joseph Smith and conferred upon our prophet and President Brigham Young, and all the authorities of Israel in their sphere, and in their standing and position.

I know that this Priesthood is true and is the authority by which we can claim and obtain through God this burning light until the day dawn and the day star arise.

Now, if I could not get up here and bear testimony that we are led by the power and instruction of the spirit of prophecy—by the Spirit of the Almighty—by a Prophet called of God, ordained and chosen to instruct, teach and lead us, you would never hear my voice in your midst; but that light never can be put out, it is with the church, and God has set his hand at the present time to establish his kingdom; but unless the Saints will so live, and so exert themselves that they can preserve the purity of the Holy Priesthood among them, the work would be left to other people.

There is no opportunity for a half way place, it is impossible. Men may think they can lie a little, blaspheme a little, get drunk a little, or do a thousand other mean things just a little, and yet be the servants of God. But if we would inherit the blessings of the Priesthood, if we would stand in the presence of the Almighty—stand upon Mount Zion and inherit the blessings of a glorious Celestial dominion, we have got to be clean; we must cleanse ourselves, put away our follies and be prepared to stand united.

A great many people have wondered why it was that it was necessary for the Saints to gather together. The fact is the human mind is so weak, so susceptible of false impressions, that while the people of God were scattered in the nations of the earth, to come in contact with all the corruptions, prejudices and traditions of the world—it was literally impossible for the human mind to resist these pressures. But by bringing our firebrands from every part of the world—gathering them from every nation, kindred, tongue and people and placing them together in one mighty heap, and exercising ourselves with diligence to cast out everything that is not right; by doing this we kindle a fire that can never be extinguished.

This is the work of God, and the servants of God that are called to preside over us are the messengers of the Most High, and they have the light and the power; it matters not whether we live to behold it in this life or not, that light will triumph and all those who live humble and keep the commandments of God will triumph also. This is my testimony. We need not fear the nations of the earth, we need not fear the armies of the gentiles.

From the very hour that the light began to shine, all the world has been trying to put it out, but the more they try to extinguish it the brighter it will shine, and it will blaze and burn, and it will go forth and will consume out of our midst all those that work iniquity, and Zion will be established in its purity, no more to be thrown down.

It is no use to be discouraged or alarmed.—We may have to sacrifice some of our habits, some of our comforts, and some necessities, but then it will wake us up to supply our own wants. If our enemies should stop the importation of goods, deprive us of the means of exporting all the gold and silver we can accumulate, we will retain it among ourselves and turn in and produce for ourselves. The greatest sermon that ever has been preached in these mountains in aid of home manufactures was that preached by Gen. Johnston, when he told the merchants on Black's Fork if they undertook to carry their goods to Salt Lake he would set their trains on fire. If they will keep their traps away we will produce our own, and then we will have them, and they will be our own and we will be independent, and we will fulfill the commandment given to the church through Joseph, "let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

May God bless us, and enable us to do right in all things, is my prayer in the name of Jesus Christ: Amen.

## Deseret Agricultural and Manufacturing Society.

COUNCIL HOUSE, G. S. L. CITY, }  
January 8, 1858, 7 p.m. }

Meeting of the Board:—Present, Edward Hunter, President; Wilford Woodruff, C. H. Oliphant, W. C. Staines, S. M. Blair, L. D. Young and J. R. Winder, Directors; R. L. Campbell, Secretary.

Meeting opened with prayer by Pres. Hunter.

Mr. Peacock, in behalf of the San Pete county committee, presented the following report of awards, duly certified.

Waren S. Snow, best 5 acres of wheat.

Albert Smith 2nd "

A. N. Billings, best 5 acres of corn.

" 2nd "

George Knudson best acre of barley.

George Pectol 2nd "

John Crawford best acre of oats.

" 2nd "

" best acre of potatoes.

Jezreel Shoemaker 2nd "

Geo. Peacock, best 5 rods square of onions.

" 1/4 acre of hemp.

Albert Smith, best 1/4 acre of flax.

Voted the above report be accepted, and the premiums paid according to the list of awards published for counties.

Voted that Elder Cyrus H. Wheelock be appointed to lecture throughout this Territory on the interests of this society, and act as its special agent, to procure members and issue tickets of membership, under the direction of the Board.

Mr. C. H. Oliphant read an article on Sugar Cane, prepared for publication, which was approved and directed to be presented for publication.

Adjourned till to-morrow at 2 p. m., to attend election of Board for 1858.

Benediction by Elder W. Woodruff.

## ELECTION OF PRESIDENT, DIRECTORS AND OFFICERS FOR 1858.

COUNCIL HOUSE, G. S. L. CITY, }  
January 9, 1858, 2 p.m. }

Pursuant to notice, a meeting of the members of the Deseret Agricultural and Manufacturing Society was held for the purpose of electing a President and Board of Directors for 1858, being the second annual election.

Hon. Wilford Woodruff expressed his gratitude and thankfulness for the privilege afforded him of meeting with his brethren on this occasion, and remarked, as this was said to be a day of "not many words" he would proceed to the business for which the meeting had been convened.

On motion of Hon. Preston Thomas, Edward Hunter was unanimously elected President, and Wilford Woodruff, Charles H. Oliphant, William C. Staines, Seth M. Blair, Lorenzo D. Young and John R. Winder Directors of the D. A. and M. Society for the current year.

Meeting adjourned.

The Board met in the Library and unanimously elected the following officers:—Robert L. Campbell, Secretary.

William G. Mills, Corresponding Sec'y.

Jesse C. Little, Treasurer.

The Treasurer's report was laid on the table, of which the following is a copy:

## TREASURER'S ANNUAL REPORT FOR THE YEAR ENDING 31st Dec., 1857.

By credit as per report rendered 1st Jan. 1857,		\$ 933 48
" second appropriation of Legislative Assembly,		1000 00
" amounts received for tickets of membership and renewals		129 00
To amounts paid out to individuals for premiums, expenses of Fair, &c.	\$1076 86	
Balance credited on 1st January 1858	1035 62	
	\$2112 48	\$2112 48

J. C. LITTLE, Treasurer.

Meeting adjourned till Friday, 1st Feb., at 7 p. m., in the Library.

## Deseret Typographical and Press Association.

G. S. L. CITY, Jan. 9, 1858, }  
6 1/2 o'clock, p.m. }

Convened pursuant to announcement. Singing. Prayer by Dr. Levi Richards.—Singing.

Pres. P. H. Young said that he never before felt the degree of interest he now felt in the progress of this Association; alluded to his recent mission to Europe, the feelings awakened there in relation to our library, but, on account of his health, he could not remain there to receive the mass of contributions which he was assured would have been collected. He had, however, secured a few valuable works; which he delivered.

Bra. J. McKnight, J. G. Chambers, M. F. Wilkie, J. S. Davis, J. B. Kelly and Dr. Levi Richards offered suggestions relative to the future course of the Association.

On motion, a vote of thanks was tendered Br. Young for his efforts in behalf of the library.

On motion, adjourned to meet in the Seventies' Council Hall on Tuesday evening, 19th inst., 6 1/2 o'clock.

J. G. CHAMBERS, Clerk.

## Eighteenth Quorum

Of Seventies will meet in the Twentieth Ward school house, about a block and a half east of the Governor's, on the second and fourth Saturday of each month at half-past six o'clock p.m. All the members are expected to attend the meetings or render a legal excuse, otherwise they will be dealt with as delinquents.

JAMES KING, Clerk.

## Notice to the 23d Quorum.

The members of the above quorum are respectfully informed that its regular meetings are held on the first and third Saturday of every month, at six o'clock p.m., in the house of Br. Charles Lambert, 7th Ward. A punctual attendance is requested and those who have failed to report themselves are hereby notified, that unless they immediately do so, they will be dropped and their places filled by others.

C. LAMBERT, } Presidents residing in  
A. L. FULMER, } G. S. L. City.  
G. CLEMENTS, }

G. W. MOUSLEY, Clerk.—4-2

## Married:

In this city, Jan. 5, 1858, by Bishop J. G. Willie, Mr. SAMUEL S. WALKER and Miss FRANCES HORLICK.

We wish you all the joys that come

To those who ever do well—

A happy life on earth's rude main,

A home where Saints shall dwell.

## Died:

In Brigham city, Jan. 2, 1858, HARRIET, a wife of Simon A. Dunn, aged 39 years, 6 months and 8 days.

In Parowan, Iron county, Dec. 24, 1857, ANDREW BASTON, one of the first settlers in that place.

## NEW ADVERTISEMENTS.

## CASTOR OIL BEANS

WANTED at my residence in the 15th Ward, for which I will pay four dollars per bushel. (45-1) ELIJAH THOMAS.

## HOUSE AND LOT

FOR SALE, Rent, or Exchange for a Farm. Enquire at my residence, three doors east of the 12th Ward school house. (45-2) ELAM LUDINGTON.

## FOR SALE, CHEAP!

A HOUSE and Lot in the 14th, 15th, and 17th Wards, G. S. L. City. Also a Farm of forty acres in Big Field fenced. Terms easy. (45-3) A. IVINS, 14th Ward.

## LOST,

NOVEMBER 10, the day our troops marched from Bountiful to G. S. L. City, a Silver WATCH, with a small fob chain attached. The finder will confer a favor by returning it to (45-1) REDDICK N. ALLRED.

## Capture of Fort Bridger.

ALL Persons indebted to the Subscriber on note or book account of two years' standing and upwards are most respectfully requested to call within the next twelve months and examine the same, and oblige (45-3) A. IVINS.

## Look here!--Look!!

W. A. McMASTER, Rope and Twine maker, 11th ward, G. S. L. City, informs the public that he will rot, break and hatched hemp and flax; or, if any one has hemp or flax broke and not hatched he will do it for them fit for spinning on cheap terms. (45-3)

## STRAYED or TAKEN,

FROM Echo Canyon last fall, a four years old Bay HORSE, some white in his face, branded W C on right hip. Whoever has said horse in possession will confer a favor by reporting the fact to me in Little Cottonwood Ward, or to Gen. W. H. Kimball, G. S. L. City. (45-2) JOHN BENBOW.

## Stolen from Lake City,

ONE Light Grey MARE, branded on the left shoulder Y X, figure 2 branded on the left hip, about six or seven years old. Any person that has her in possession will please return her without delay. Any person giving such information as will lead to her discovery will be amply rewarded. (45-3) JAMES CROOKS.

## CASH! CASH!

I WILL pay for Buckskins and Lincoln Thread. I have for sale hickories, school books, miscellaneous works, stationary, wooden bowls, shoes, needles, saleratus, fish nets, jewelry, essences, &c. &c. WANTED, bottles, lumber, oats, wheat, pork, beef, &c. &c. BUYS and SELLS. H. L. SOUTHWORTH, South Temple street, half block west of Tabernacle, sign of the Elephant. (45-3)

## \$5 REWARD.

STRAYED from White's herd ground last July, one Red STEER, eight years old, a little white in his forehead and a white stripe across his shoulders, and some white on his rump, and white on the belly and legs, branded on both horns J W, the J crooked the wrong way. Whoever will bring the said steer to JAMES WELLS, cutter, opposite Jennings and Winders' tannery, shall receive the above reward. (45-2)

## NOTICE.

I Have in my possession one red yearling Muley STEER, with a small white spot on the back and hole in the left ear.

Also one light red Yearling BULL, no ear marks, branded on the right hip.

One Yearling HEIFER, mostly white, with small black spots, crop and hole in the right ear, under bit in the left.

One light red Yearling HEIFER, white face, no ear marks.

The owner is requested to come, prove property, pay charges and take them away. ISRAEL HOTT, Pound keeper.

Nephi City, Juab county, Dec. 1, 1857.—45-3

## A. Tayler &amp; Sons' Quarter.

## ALL THINGS IN SEASON

A T. A. TAYLOR & SONS' Museum and Variety Store, having always on hand a large assortment of the following articles:

Tin, sheet iron and japanned ware, lumber, lath and shingles, furniture, cooper and crockery ware, baskets, valves and ropes; guns, pistols and butcher knives; hats, caps and bonnets; coats, vests and pants; gauds, gloves and mits; stockings, socks and shoe socks; boots, shoes and pumps, shawls, handkerchiefs and neck ties; ribbons, lace and edging; braids, gimps and cords; watches, guards and keys; jewelry, gold, silver and bogus whistles, accordions and flutes; sewing silk, cruel and marking cotton; spoons, silver, tin and wood; pocket knives, pocket books and portmonnaies; steel pens, holders and black lead pencils; paper, envelopes and ink; razors, boxes and brushes; shoe, hat and hair brushes; tapes, needles, buttons and thimbles; peas, beans and dried fruit; molasses, candies and crackers; butter, eggs and cheese; drugs, essences and perfumery; salt, saleratus and alum; tar, resin and lime; brooms, matches and combs; shoe pegs, clamps and lasts; awls, bristles and jacks; butter spoons, bowls and clothes pins; starch, soap and gins; nail-sixes, eight and tens; beef, pork and fowl; suckers, trout and salmon; wheat, corn and oats; corn meal, bran and flour; onions, potatoes and other vegetables; tools for cabinet, carpenter and smiths; locks, files and screws; with a thousand other useful articles.

N.B. Umbrellas and parasols repaired.—Garden seed depot.

The crisis is over, the summer is ended and I am not paid. All those whom I have accommodated will please renew acquaintance by calling with good pay according to contract to save me the trouble and expense of making acquaintance with their Bishops. I keep the store where they got the goods; but for fear they mistake—at Dustin Amy's New Store, three doors below Nixon's old stand, opposite S. Mulliner's tannery. (45-4) A. TAYLOR & SONS.