

constable and Mr. Markham went to the grocery and searched; and Bartlett said that he was gone—that he had taken his horse and gone out of town.

They then saw a company of men gathering at Harmon T. Wilson's store, armed with guns, bayonets, pistols, clubs and other missiles. Mr. Markham went to the store, where he found the constable and the prisoner. There were fifty in and about the store, all armed.

Mr. Eldridge then told the company present who he was, and demanded all in the house to assist in taking the prisoner, and then seized him. As soon as he laid hold of the prisoner, about six or eight men laid hold of the constable. Mr. Markham assisted the constable; when Mr. Markham had nearly succeeded in liberating the constable, a man who was called Dr. Morrison drew his pistol and shot at Markham; the ball missed Markham, but came so near Mr. Coltrin's head, who was one of the assistants, as to graze his forehead.

As there were only four of the assistants in the store they were overpowered by superior numbers, and the prisoner was taken away from them.

They saw that it would be impossible to take him without bloodshed, and consequently returned home. The parties engaged in this affray swore that, regardless of all law, they would defend the prisoner, and he should not be taken.

We have received the above particulars from Mr. Markham, and can consequently rely upon the correctness of the statement, as he is one of the parties mentioned. The woman who was *enclave*, who made the affidavit, is not in the church, neither is Mr. Eagle, the person who was struck with the bayonet. Mr. Eagle has gone to the Governor to make complaint.

We think that it is high time that prompt measures be taken to put a stop to such abominable outrages; if officers can be insulted in this manner, and the law violated with impunity, we think that we shall speedily slide back into the barbarous ages.

Some of our mobocratic friends, who assembled at a mobocratic meeting some time ago in Carthage, were considerably chagrined at our terming them mobocrats; we wonder whether they now believe that they are or not? If such proceedings as those are cherished, farewell to our republican institutions; farewell to law, equity, and justice, and farewell to all those sacred ties that bind men to their fellow men.

We would here ask where the sheriff was? why was he not applied to? We merely ask for information: we don't know that he was present or applied to. If he was, it certainly was his duty to see the law magnified."

REMARKS

By Elder Lorenzo Snow, Bowery, Thursday Morning, April 9, 1857.

[REPORTED BY J. V. LONG.]

While those young boys have been speaking a few thoughts occurred to my mind, which I thought I would speak for their comfort, for I desire to do them good.

If a father, for instance, had a large, extensive family, his object would be to do them good, to promote their interest and happiness, to put into their hands power, knowing that they could not accomplish much alone, and that they would have to take, or obtain assistance from that family.—The son that would take the deepest interest, that would devote himself the most faithfully to promote the designs of the father and head of that family, for the happiness and prosperity of the whole, would increase in power and influence faster than any other one, for the father would be disposed to put as much power and influence into his hands as it would be possible for him to receive, and as would be for the benefit of the family.

That would be the principle upon which all the members of that family would increase in knowledge, influence and power above others. It would be by having the faculty, the feeling and the disposition and desire to carry out the mind of the father, and that too, for the benefit and exaltation of the whole family.

In order to do this every particle of power, influence and ability that a son holds he should hold in subjection to the will of his father, be ever ready to carry out his commands, and his object and aim should be to obtain influence with his father, and then he would feel like holding everything that he obtained subject to the control of the father. No matter if he had obtained great temporal influence, no matter whether his influence be of an intellectual or spiritual character, no matter whether he obtained his influence by his knowledge of books, the study of science, whether he had obtained farms, or lands or riches, or whether he had his influence by obedience to his father's will, he would hold all at the control of his father, for the general good of the family.—Just so far as he had this in him would he gain influence with his father and get the power upon him which it is absolutely necessary for him to possess.

If men would search deep into their own hearts they would discover that their desires and feelings and in fact many things which they do and say are not in accordance with the mind and will of the Lord.

These boys do not profess to have received much, not a great deal of knowledge, but yet they are willing to do that which they are set to do; they place all upon the altar to be used as the master pleases, and herein lies their strength to carry out those great and glorious designs for the salvation of this people and the rolling forth of the gospel of Jesus Christ. It matters not how

little they are, or how little they have received, in as much as they keep faithful and discharge the duties devolving upon them, the Lord will make them powerful for the rebuking of iniquity, and for the establishment of the kingdom of God, and to minister to those that dwell upon all the face of the land.

Now when a person receives intelligence from the Lord, and is willing to communicate that for the benefit of the people, he will receive continual additions to that intelligence, and there is no end to his increase so long as he will hold fast to the faith of the Lord Jesus Christ, and so long as he will hold himself in readiness to operate here, go there and work for the Lord, travel abroad to the nations of the earth, or to travel among the mountains of Israel, that individual is bound to become strong and mighty in the power of God and in the intelligence of eternity.

You brethren that are herein these valleys have a certain privilege which you ought to appreciate, namely, that of consecrating your property to the Lord. If you want to know the secret and principle upon which you may become rich, it lies in contributing your means and in putting your property into the hands of the leaders of this Church. When a man has much property, he is very apt to fix his heart upon it. Some have one thousand dollars worth of property, some five thousand dollars and some more, and I fear that many are using their means in a way that will that prove a curse instead of a blessing, and when the Lord says give me your property, we are not unanimously ready to answer the call.

In this respect however, we are beginning to learn, and in some degree answering the call; we are beginning to learn that it all belongs to the Lord, and that he has given us a little power by which we have acquired some knowledge of his will and his designs concerning us. Take the man who has a large share of this world's goods, and examine what kind of a man he is, try his spirit and you will generally find that it is often one of the greatest trials that can come upon him to be called upon to part with any of his property.

If you please you may contrast such a person with these boys who have been addressing you; and you will find them ready and on hand to do anything that may be required at their hands; those youths are more willing and pliable in the hands of the servants of God than many men who have been in the Church from the beginning.

Latterly, however, you have learned the principle to some extent, and the power of God has been manifested so that you are now ready to give a little of your means for the building up of the kingdom of God, and by and bye I presume you will progress like some others have done, and be ready to put all upon the altar.

Take this people at the present time, consider what they possess, then inquire how many of them have consecrated their property and you will find that the amount consecrated is a mere nothing compared with that which the people actually possess.

I tell you brethren that although this may seem a small matter, yet if we cling to the property that we possess as the wicked do to theirs, we shall never obtain that which we are trying for; we must learn to obey the word of the Lord. Why is it that we do not talk more about consecration? It is because br. Brigham does not care anything about it, only that he wishes the people to take a course to secure themselves against the powers of the evil one, that he may not gain any control over them or their families.

If this people who live in these valleys of the mountains are willing to put their property into the hands of the Trustee in Trust, that it may be preserved for the benefit of the kingdom, and will continue to live their religion as they have done the past few months, they and their property will become sanctified to the Lord, and thus we will show to all nations and people that we have learned a principle that they know nothing of and that they have nothing to do with, show them that when we can get a little property we put it where the Lord can use it just as he pleases.

This is a practice and a principle the world knows nothing of, but when this people deed over their property, they understand what they are about, they know that they will eventually be exalted to possess all that is desirable; the land, the houses, the vineyards, the cattle, the gold, the silver and all the riches of the heavens and of the earth. The Lord says all these things are mine, and because of the willingness of my people, all will be restored back to me, and then I will put them in possession of all the riches of eternity.

This is the only principle upon which we can secure the promised blessings. "Then," says one, why is it not talked about more than it is? If the people do not see it now, and cannot act upon it with the light and knowledge they have already received, if they cannot see the principle by which they can be established, it follows as a matter of course that they cannot be established in our Father's kingdom.

It is the design of the Almighty to work into the hearts of the people the principles to operate upon in order to obtain an eternal exaltation and glory, and if we do not see them now, with the instruction already given unto us, we shall have to learn them by experience more severe.

We have not the power to do anything without the assistance of the Spirit of the Lord, but do we all know that the gospel we preach is true?—Do we know as well as those little boys know who have been speaking to you? They do actually know that this is the work of God, but some of them do not really comprehend that they understand as much truth as they do. But the truths of the gospel of Christ are in them, and through them, for they were born in the gospel, and hence they are born Latter Day Saints. The root of the matter is in them, and they are preserved by the good hand of the Lord, for he has his eye upon them and designs to use them in a

future day. What they possess of influence, means or knowledge they are ready to put to their Father's use.

Let these boys go into a High Council, and by the Spirit that is in them they will give better judgment than those old men do, and I can safely say this, and that too on br. Brigham's responsibility, for I have heard him say it a number of times.

Do I feel sure of this? Yes I do, for the fact of the matter is they do not know anything about error, they know nothing but truth, while we old fogies, who are so filled up with tradition ought to think twice before we dare to speak once.

In this way I look upon the movements of those young men in contrast with the actions of the old fogies. They are lively, energetic, always on hand, by night or by day to carry expresses or to do anything required of them.

Brethren, I feel first rate to-day, and I know you do, by the light that beams forth from your countenances. There is one thing upon my mind which I will speak upon before I conclude. I want my brethren to understand it, because that and the things we have heard pertain to our exaltation and glory; they lie deep, but still they are important.

Let us go forth and do precisely as we are told, and just as fast as we increase, so will we have to use that spiritual knowledge which is given unto us in a way that will aid in building up the kingdom of God; and it is just so with what little property and means you have got, it must all be upon the altar. You must get rid of this little, mean, nasty spirit and walk in the light of God; let your minds expand and be on hand for every duty that is placed upon you.

There are men right before me who have done but little for the kingdom of God and who, if they knew what would be for their good would go within twenty-four hours and say to Pres. Young, 'there is a thousand or five, or ten thousand dollars which I will donate for the benefit of the kingdom.'

But then I realize that we are children yet, and we have not learned our duties fully. It is true that once in a great while there is a man who can break out from the common track of doing things, and such a man will increase in influence, in the knowledge of God and in the riches of eternity. There are men who will do this at the present time, but by and bye all the Saints of God will more generally learn the principle and obey it.

May the Lord bless you, is my prayer in the name of Jesus Christ.—Amen.

REMARKS

By Bishop Lorenzo D. Young, Bowery, Thursday Morning, April 9, 1857.

[REPORTED BY J. V. LONG.]

I have been called upon very unexpectedly to make a few remarks, by President Hyde, but I can say truly my feelings and sentiments are much the same as his own, which he expressed when he first arose to address you at this Conference. Although he occupies a vastly different position in the kingdom from myself, yet I feel that we are all good in our places, and can, if aided by the Holy Spirit, accomplish something for the salvation of men.

I must acknowledge that in telling the sentiments of my mind, I have to say, this meeting and Conference caps the climax with me; they are a little ahead of anything I ever witnessed in my life, and the sentiments in my mind were, while being a hearer on yesterday, As the dew, even upon mount Sharon, the sweetness of honey and of the honeycomb to the just, so are the words of God this day to the Saints. I was more particularly interested in hearing from those two young men, brs. Joseph A. Young and William H. Kimball; true they are younger both in years and in experience than myself, but their feelings, particularly br. William's, were precisely like my own. He said that he felt like a child, and this is the way I feel this morning, and I feel that it is good to have an humble, and a child-like spirit within us at all times; to possess a meek, quiet, humble, willing and obedient spirit. There is something good and heavenly about such a spirit that I do admire; there is, in fact, a peculiar sweetness connected with the power of the gospel which surpasseth the understanding of man, and it is beyond the ability of finite man to express it; it can only be manifested to us through the goodness of God, and by the gift and power of the Holy Ghost.

This has been very plainly shown to me, beloved Saints, during our Conference; it has been so vividly manifested to my understanding that I can say truly that I have never witnessed anything like it before in my life. I have sat and witnessed it with delight during this Conference, and I only have to regret one thing and that is, that the capacity of my mind is so limited, that it was beyond my ability to treasure up in my heart all the good things that have been said.

The frailty of human nature is such that I know it is impossible for me to reduce all those things to practise, as I know I should do, but I trust that you and I will be able at least to profit very much by the rich dainties that have been served up to us. I feel that it will be savory food for us all, and I go in for being with the rest of the Saints wherever they are, and I believe that we will have power to pursue the proper course the rest of our lives; yes, we will have more power and ability than we have had heretofore, and we will have fortitude to stand in the coming day of trial.

I thought on Tuesday, while some of my brethren were receiving a little chastisement, that I could thank God that I was worthy to be noticed among them. I have many times thought that I was born in obscurity and could scarcely be noticed at all. I am the youngest in the family, and although I have arrived at the years of manhood, yet I feel my brothers are far ahead of me, and

more particularly that man whom God has placed at the head of this kingdom.

I feel thankful that I am worthy to be associated with the Saints of God, and that I am permitted to administer life and salvation to the people; this I consider an inestimable privilege and blessing, and I truly felt grateful to my God when I found that I was worthy to be noticed with my brethren, for I realize that "Whom the Lord loveth he chasteneth."

I will mention one thing that occurred in my younger days. I was a kind of an orphan boy, in one sense, being separated from my father's family in the early part of my life, and my master taught me this:—"Lorenzo, look after your picayunes and your dollars will take care of themselves. Hence I have some of those ideas implanted in my nature, but I feel that the reproof and counsel of br. Brigham are good and I intend to profit by them.

I had a good blessing from br. Heywood yesterday, and it was a little different from any I ever received before. He said, "I will bless you, and my blessing and desire is that you may live upon the earth many years and become so lazy that you will live to a good old age, and not wear yourself out by hard labor in early life."

While traveling through the settlements of the southern part of the Territory last fall, and during the winter there was one feeling that I witnessed more than I ever did before among my brethren, and that was in relation to masters. It was said by a servant of God at a certain time—"There are many masters but few fathers;" and I am more than ever satisfied of the truth of this statement from what I saw last winter, and from what I heard. And when I see the willingness of the servants of God to bring their minds to submit to his will, in chastisement, and see the readiness of the son and of the daughter to kiss the rod and to reverence the hand that gave it, I behold something that is unknown in the world.

Let the brother and the father rise up and chastise one another in the sectarian world and where is the son and daughter that will bear it? I know that it is not natural to our frail nature; at all events, I will say it is not natural to mine, but let a chastisement come from our Heavenly Father and I can bear it with all good feelings, and so can my brethren.

There has been a spirit of reformation among the people the past winter, and they feel ready and willing to receive reproof, correction and instruction.

I will here say, as I said to the people in Grantsville last winter, that I do not believe the Lord would have given us snow enough to water the earth if we had not repented, and I am so simple as to believe that the fine weather we enjoy at this Conference is through the faithfulness and humility of the Saints; and I rejoice in this faith, also in being a member of the family whom the Lord thinks enough of to chastise, and to know that he will not let them go down to perdition.

If we had not been thought worthy of chastisement, but had been left to go down to destruction, we should not have enjoyed the blessings that we this day enjoy in these peaceful valleys.

I will likewise say that my faith is implicit in another thing that we heard yesterday afternoon, and that is that this people will never be removed out of these valleys if they continue faithful; I believe this as firmly as I do that my body will rise from the earth in the morning of the resurrection. Why should we fear or dread? The work of God is before us, which is the building of Temples to the honor of the name of our God, preaching the gospel to the nations of the earth, and gathering and saving Israel.

We are the people that God has chosen to go and gather the wheat into the garner, for he has said that he would sweep wickedness from the face of the earth, and that the people and nations that will not serve him shall be broken in pieces.

It was said by Daniel that the Kingdom of God was like a stone cut out of the mountains without hands; and I would here say to those whose faith is trembling, and who are full of doubt, that if they cannot believe in the fulness of the gospel, let them leave and go into the world and see whether the kingdom will continue to progress and roll forth. Notwithstanding this kingdom may be opposed and many may turn aside and refuse the blessings that are offered, that stone will roll on; and whoever falls upon it shall be broken, but upon whomsoever it falls shall be ground to powder.

The great 'Hive of Deseret' is gathering the sweetness and all that is worth collecting from among the nations of the earth. While I was sitting by those brethren who have been to the old country preaching the gospel of Christ, the plain, simple truth that has got the power in it, I thought of the great work of separating the wheat from the tares, which has to be accomplished by that truth and priesthood that emanate from the fountain of all power and intelligence, even that which circumscribes all things, and knows all things.

I thank God to-day that we have the privilege of being in the great hive. And if the bees should swarm and occupy other hives they will all be subject to the same kingdom.

I ask the Lord to preserve us in the way of life, that we may secure eternal lives in his kingdom. If faithful we shall be blest in all things we put our hands unto, and be preserved while famine, pestilence and the sword shall go thro' the nations of the wicked, and we shall live to participate in all the glories and blessings of this latter day kingdom; which may God grant; in the name of Jesus Christ I ask it.—Amen.

NEW GLASS.—In making common transparent glass, potash and soda are generally employed as fluxes for the silica, but L. I. Marguerite, of Paris, has obtained a patent for dispensing with these in making transparent glass, by the use of silica, lime and albumen alone. By calcining a mixture of silica 65.47 parts, lime 25.80, and albumen 8.73 parts, a perfectly transparent glass can be manufactured.