

[Concluded from page 253.]

themselves, they shall live and we will have compassion upon them, though they are in our hands, as much as any people ever were in the hands of another upon the face of the earth, but in the mercy of God they have been spared, because they are ignorant. But would to God that they were composed of the priests of the day and the thousands that have caused Joseph and Hyrum and many others to lie down in the dust—would not we have joy, if they were along here?

[Voices: 'we would.']

Yes, and so would I; but these troops are all foreigners, almost all of them; they are what we call the low Dutch, the Irish, the English and of almost all nations. They are ignorant of the wicked course and object of this movement against us, and so are many, if not all, of the officers who lead them, but they must go where they are ordered by their superiors, or resign.

However, they cannot get here to work their abominations, destruction and death:—Amen.

REMARKS

By Pres. Daniel Spencer, Bowery, Sunday Morning, Oct. 4, 1857.

REPORTED BY J. V. LONG.

Brethren and sisters, we have had excellent preaching this morning. It is something that is before us every day, not something that is expected to take place to-morrow or that has taken place a week ago, but it is something that is before us to-day. What we have heard this day, if carried out, will make us in fellowship with the Lord every day. If we will live as we have been taught this morning, we shall feel the responsibility that is upon us individually, not that which is upon br. Brigham, or upon others of the authorities that are above us, but we shall feel that which individually belongs to us, and we shall feel like bearing our share of the burden.

It is for me, as a member of the church and kingdom of God, as a child to learn my duty and to reverence him and keep his commandments. It is the duty of fathers and mothers to learn their duties as parents and to practise them day by day. We have to learn our duties ourselves and not to try to throw the responsibility of our duties upon others, for every person has enough to bear.

Now this has been taught us ever since we came into the Church, and yet many of us are as ignorant as the children of Israel were, and as stupid. We have seen that the curses of God rested upon them for their rebellion, and it is our business to learn wisdom from what is written of them. The things which we have been taught are duties that we owe to ourselves and to one another, and when we understand and practise them, all will be well.

We have as a people, in some degree secured the favor of God and the good will and confidence of his servants, and if we are diligent, that good will and that confidence will be increased and we shall have more of the light and knowledge and wisdom of God and we shall be filled with joy and gladness.

I want to call the attention of the Bishops to the gathering of our crops. The wheat has been secured, but there are a great many vegetables that now require to be gathered. The potatoes, the squashes, beets, carrots and other vegetables all want gathering into our cellars, and have them where we can lay our hands upon them.

The Bishops of the various Wards are requested to see to the crops of those who are out on the plains, and have all their grain and vegetables taken care of, just the same as if they were here to attend to these things themselves.

This will be carrying out the counsel of the Presidency, for they want it done. I therefore want the official members of each Ward to look to these things without delay.

I also wish those connected with the military department to look up all those who have not been enrolled with any military company, and to see that they are enrolled. There are many of this class, and they must be searched out and seen after.

I want likewise to say a few words to the door-keepers. Some of them are not here regularly at their posts, and if there are any that cannot serve, we wish they would make it manifest, and we will select others to fill their places.

I presume that some of them are out in the mountains at present, but we wish those who are here to attend punctually and regularly.

That the blessings of our Father in heaven may attend us all in the faithful discharge of our several duties, is my prayer in the name of Jesus Christ: Amen.

[From the N. Y. Tribune, July 8.]

Henry Ward Beecher on Municipal Corruptions.

The Rev. Henry Ward Beecher preached a sermon in Plymouth Church, Brooklyn, on Sunday evening, suggested by the recent developments of corruption in our City Government. The audience, as usual, crowded the church to overflowing.

The sermon was in an unusually calm and thoughtful strain. No one can deny that there is now a need of searching sermons on this subject; and if Mr. Beecher had been aware on that evening that a bloody riot was going on in this city while he was speaking, he might have given still more point to his probe. The text was from Proverbs, xxixth chapter, 27th verse: "An unjust man is an abomination to the just, and he that is upright in the way is abomination to the wicked."

Mr. Beecher began by saying that this proverb is as true to-day as it was when it was written, in the times of Solomon. Thoroughly

honest men hate dishonesty. Really honorable men hate meanness. The generous soul despises stinginess. The magnanimous man hates churlishness. It is true, also, but with more limitations, that evil men hate goodness. They do not hate all goodness, nor always. Such is the nature of virtue that she claims respect when obedience is denied to her; and men admire what they will not practice.

Indeed, one of the affecting features in a life of vice is the longing and wistful outlooks given toward virtues, no longer within the reach of poor wretches who struggle with unbridled passions. For men, in the tide of vice, are sometimes like the poor creatures swept down the stream of mighty rivers, who see people safe on shore, and trees, and fair flowers, as they go swiftly past, and all things that are safe and desirable gleam for a moment upon them to heighten their trouble, and aggravate their swift-coming destruction.

Nevertheless, it is true that evil men hate goodness, when it exposes and puts to shame their baseness—when it checks and restrains their desires—when it governs their greediness—when it holds rectitude as scepter, and commands obedience to justice, to mercy, to goodness.

In no city of America, probably, are there such extremes of goodness and baseness, as in New-York. Nowhere else more noble specimens of men—more honest, more faithful to responsible trust, more generous, more pure-minded and true. And nowhere else men more ignominious, more slippery and base, more treacherous and unprincipled.

Industry, skill, perseverance and enterprise all strive together to make our metropolitan city great in national wealth. Our streets are like manufacturing cities. Our water side stretches out its hands to the world fingered with ships. This great City of New York is itself a State. A million men swarm daily along its streets. Its institutions of education are neither few nor poor. Its religious institutions for worship and for charity are numerous and admirable. Its public provision for the unfortunate is ample, and in some respects grand. It already is become a school and home of art.

In no city of the world, probably, are there so large a number of families in proportion to the population, that live not only in comfort, but in luxury, with the ability and the disposition to embellish their houses with whatever is useful and beautiful.

And yet, there is a very great and alarming current of corruption flowing day and night in our midst. Evil men are not rebuked, corrupt men walk openly, gross iniquity is organized, and nowhere else, probably, is there the juxtaposition and contrast of so much that is base and so much that is admirable, so much that is virtuous and noble, so much that is vile and detestable.

In this City of New-York there is no law that seeks public virtue that can be administered if it ousts vested selfishness.

No law that attempts to abate gross recklessness can maintain itself. The people will pass wise and needed laws, and then leave them without a public sentiment; and a law without public sentiment about it is like a child born into an exhausted air-receiver—it dies for want of air. The officers appointed to execute laws betray and destroy them. Government, no longer a terror to evil-doers, spreads a shield broad enough to protect the whole orb of municipal corruption. Justice is weakened everywhere, and in some of her powers is utterly destroyed.

Mr. Beecher began to instance special cases. If ever there was a case, said he, which appealed to a sentiment common to all men, it would seem to be that of the poor outcast and homeless stranger, that comes to our land to seek refuge and a place for his children. There is a peculiar appeal to helpfulness, pity and relief in his case. To despise such an one would seem worse than barbarous. Yet not only is it done, but it is done as an organized rapacity. Classes of men obtain, or at least have obtained their very livelihood by it. They had their rules and plans, their runners and preparations. Nay, they laid their plans in foreign lands, sent their emissaries, forestalled the emigrants' movements, sent their spies with them on the voyage, boarded the ship as soon as she hailed the land, and then began every method of deceit, of knavery, and of downright robbery. They followed them as they streamed Westward, and at every point on the route renewed the nefarious villainy. Nor were these poor harmless creatures safe, so long as they had a penny, until they reached their final destination. When haply, against this open and audacious robbery the State made provision, what daring and desperate resistance was made! How little help had the faithful Commissioners from municipal sympathy! These desperate villains, that lived by plundering, and grew fat on spoils to plunder again, these domestic pirates of the wharf, how have they prowled about Castle Garden, and, like wolves about enfolds flocks, snapped their teeth and vented their rage; determined to undermine all protection, to nullify the law, and to snatch again the opportunity of godless wickedness. It would seem that they had almost gained their point, when, happily, God defeated their schemes.

But what a spectacle and what a history is this, in a Christian and civilized city! What a testimony to the power and effrontery of the deepest and cruelest wickedness!

The speaker here alluded to the spoliations of sailors. Children, said he, are not half so helpless as sailors; for, though children are inexperienced and ignorant, they do not carry such unrestrained desires and such educated appetites. None of us, probably, that have not been intimately acquainted with this abused

class, can imagine the abominable impositions practiced upon them. They are fleeced at the wharf, they are fleeced at the brothel, they are fleeced at the drinking den, and sheared clean at the boarding-house hells. Brute beasts are not treated so vilely as they are, nor cast forth so remorselessly when everything has been devoured by the avarice of their vigilant destroyers.

At length—and not a day too soon—a plan has been set on foot to protect them. Christian merchants, with great caution and prudence, have attempted to abolish the system of advance payments, by which much of the mischief had been perpetrated.

The harpies have called their Council. Already they are confederate. They have organized, and will act solidly and steadily, by open and sinister methods, till they reinstate the profitable iniquity. And unless Christian citizens have as much interest to protect humanity as these wretches have to violate it, they will be tampering with official justice, and especially by the ballot-box, and by organized interference with shipping interests, will have all in their own hands again.

He referred to the fate of the laws in this city enacted for the abating of gambling. This vice has a peculiar power upon the young, and, once infected, they are seldom cured. It is also intimately connected with the safety of mercantile business; for here it is that young men squander their own earnings and steal more; here they barter funds which are held by them in trust for their employers; here men lose the money brought to the city to pay matured obligations. The gambling house is more dangerous to banks and to commercial firms, than all the burglars and swindlers in the city. Now, there are laws enough, and good enough, against gambling, but what has become of them? When these laws were sent down to be enforced by the city, it was found impossible, even with the Briarian arms of municipal authority, to open the doors of the gambling haunts, or even, with all the vigilance of the police, to find the haunts themselves? What was the reason? The officers, who should have executed the law, only made a pretense of carrying it out, and in reality were vigilant only to screen the culprit from justice. The result is that gambling is practiced to a greater extent now than it has ever been before in New-York.

How has it been with the laws against Intemperance? What was the first thing done after the Prohibitory Law was passed? It was the immediate organization of the liquor-dealers to break it down; and there were not found officers who could enforce it. The Courts themselves did not hesitate to exhibit their sympathy, not in favor of the law, but in favor of its abolition. Even its friends for a time were abandoning it. People said that prohibition could not be sustained, because it was extreme. They said "Give us not a prohibitory but a regulatory law." But after they had got what they wanted in the Excise Law, what was the state of the case? Why, the Excise Law was tripped up almost or ever it was set on foot! The whole legislation on this subject, viewed in the light of its results, has been a farce, because the officers put in trust with the law, betrayed the trust which the people reposed in them. Whenever the law was called upon to rob a man of his liberty, it came promptly forward and sent him back to his chains. Whenever a fugitive slave was to be caught, the officers of the law were wide awake to catch him and send him back. Whenever the law or its officers were called to do a mean thing, they were ready and on the spot; but when it was attempted to make the law a protection to society against intemperance, and all the evils which follow in its train, there was then such a sacredness and majesty in the law that it must hold its head high up above all such extreme schemes of rash and fanatical men!

What is to be said of the moral character of the municipal government for the past ten years? Who can sufficiently characterize it as to neglect of duty, to malfeasance, to bribery and corruption, to the most systematic robbery, to the prostitution of law and government for the protection of iniquity!

What is to be the effect of this prevailing state of things? What is to be its effect upon the moral character of the young, who are growing up in the midst of such influences? Our banks, our insurance companies, our merchants are seeking, as with a lighted candle, for young men whom they can trust; and not being able to find them, they attempt to secure themselves against fraud by heaping up bonds and by setting vigilant watch, and by taking every precaution against false entries and forged checks. But all this keen-eyed vigilance will fail. It cannot make up for a lack of honesty and integrity in the young men who are watched. Young men must not need to be watched; yet to this end they must be trustworthy. But what do we see? We see mercantile men, their employers, going in a great multitude into Castle Garden, and there publicly and before all the world, denying the doctrine that the will of God is superior to the laws of men, and that reverence for the higher law must give way before an infamous enactment of the United States Congress. We see the very merchants who are going about hunting for young men of moral principle, setting their faces right against moral principle. We see them using all their power and influence—with the insane idea that they are thus contributing to their interests—to undermine honesty and virtue in the community by putting honesty and manliness below par and giving the premium to successful selfishness, which they thus strive to make if not honorable at least respectable. But all this, so far from contributing to their interests, lowers the tone of the

public conscience, takes away the turpitude of national sins, holds out brilliant promises for selfishness and corruption; and as a consequence, in its effect upon individual men, and particularly the young, will make them every day more difficult to be trusted, and commerce more and more insecure. It is the height of folly in a merchant to deny or ignore the higher law, for it is alone on the basis of reverence for the higher law that commerce can stand. Lower law doctrine should be accounted a heresy not only in the church but in the counting-room.

The speaker, in tracing some other causes of the prevailing corruption, alluded to the influx of foreign and unbred population; to the fact that the municipal affairs of New York have not been conducted by its citizens for the good of the city, but in a large degree by the National Government in the interest of a party; and to the fact of a separation between the top and bottom of society—separating the wealthy from the poorer classes, the virtuous from the low-lived, by which our citizens are made to compose not one community but two, and by which the good influences of the better class are not exerted upon or felt by the lower.

His concluding remarks were on the Remedy. We must not begin, he said, by re-enacting new laws. That will do but little until men are found who will execute the laws. The remedy is to go back of this, and must consist in a better education of the people. They must be elevated; and to this end the Gospel must be preached. There are heathen about us to be preached to, and I, said he, can preach to them without going off this platform. The Gospel is the remedy, and it must be preached in the pulpit, in the store, in the streets—everywhere. Every Christian man is a commissioned preacher, and he should go forth on his mission. Men must be taught that Christianity does not mean mere doctrine, but that it also includes practice. The Gospel must not be preached simply as a beautiful philosophy, but as a system of truths for practical life and conduct, not simply in men as individuals, but also in men as communities and nations. It is the duty of every Christian man, as a good citizen, to be watchful of the welfare of his country, and of its growth not only in commercial prosperity but also moral purity.

ADVERTISEMENT

In this city, of influenza, October 2, TAMSON VILATE, daughter of Philip and Elizabeth Margetts, aged 10 days.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

NEW ADVERTISEMENTS.

NOTICE.

JOHN H. PICKNELL is always on hand at O. Taylor's slaughter house to kill hives for \$1 per head, and will pay a good price for hides. N.B. Tripe and cow heels always on hand. 32-tr

LOST.

FROM West of Jordan, on 25th of September, a yellow and white COW, branded 1 O D on the left horn, both ears split and an under crop, and branded with a small diamond on the left hip. Any person that will give information or deliver her to me shall be rewarded. JOHN ORMOND, 32-2 One Mile north west of Jordan Bridge.

LOST!!!

IN this City, September 14, near John Sharp's, a small ACCOUNT BOOK, with yellow cover, and a Memorandum Book with black covers, and gilt letters "Bible Student's Manual." The above being of no use to the finder, but of importance to the loser, I would be much obliged to have them forwarded immediately to William Paul, at Dr. Clinton's, 13th Ward. 32-2t

STOLEN OR STRAYED,

FROM near the Warm Spring, a light Red 3 year old HEIFER, three white feet, white under the belly, tall half white, half diamond in the forehead, with heavy bell strap and light bell; believe she was drove south.

Any person giving information of said cow, shall be liberally rewarded. 32-1

ALANSON ELDEGEE.

LIST OF AGENTS:

G. S. L. County.	
A. O. Smoot	Kanyon Creek Ward.
Reuben Miller	Mill Creek do
Archibald Gardner	do
Milo Andrus	Big Cottonwood Ward.
Andrew Cahoon	South Cottonwood "
Joseph Hammond	do
Isaac Ferguson	do
Silas Richards	Union.
J. Guernsey Brown	Draper.
Samuel Bennion	West Jordan.
Daniel R. Allen	Jordan Mills.
McGee Harris	Port Harmon.
Cedar County.	
Allen Weeks	Cedar Valley.
Utah County.	
D. Evans	Lehi City.
Leonard E. Harrington	Lake City.
T. J. McConlough	Lone City.
W. G. Sterrett	Pleasant Grove.
D. Carter	Provo.
A. Johnson	Springville.
J. L. Butler	Spanish Fork.
C. B. Hancock	Payson.
James Holman	Santa Quip.
Juab County.	
T. B. Foote	Salt Creek.
San Pete County.	
Geo. Peacock	Manti.
Millard County.	
S. P. Hoyt	Filmore.
Beaver County.	
P. T. Farnsworth	Beaver Creek.
Iron County.	
T. Lewis	Parowan.
I. C. Haight	Cedar City.
Washington County.	
J. D. Lee	Port Harmon.