

you might well say I had the blues, for my face and body looked blue, I went to my friends, who are all independently rich, and said, I am poor, and penniless, and naked, and I am sent forth as a servant of God to the nations of the earth—will you give me some clothing, or a little money?—and not one soul of them would help me to a single dime.

Do you suppose I shall run after them? No. Will they be saved? Yes they will, but they will be saved as I have told you many of this people will: they will first go to hell, and remain there until the corruption with which they are impregnated is burnt out; and the day will yet come, when they will come to me, and acknowledge me as their savior, and I will redeem them, and bring them forth from hell to where I live, and make them my servants; and they will be quite willing to enter into my service.

Before we heard Mormonism, we have said a thousand times, if we could but find a man of God, like Paul, or Peter, James, John, Timothy, or Jesus Christ, and hear their instructions, we would be willing to suffer any kind, or amount of human suffering, and not complain. My friends who have rejected me, and my testimony, will yet feel so towards me.

Who have you now in your midst? Have you Abraham, and Isaac, and the Apostles Peter, James, and John? Yes, you have them right in your midst—they are talking to you all the time. Do you believe it? More or less of you say you do. But do you know it? Br. Rhoads was saying what he believed; he says he believes what Br. Brigham says is the word of God. I say, pray that you may have a knowledge that it is the word of God, and be able to declare it in the land, in your families, and in all the world. What Br. Rhoads said was good, and true. Did he not teach us good principles? Yes, he taught us the revelations of Jesus Christ. I did not hear anything else.

I beg of you brethren, and beseech you in the name of Jesus Christ, to be subject to your officers, and in your callings. I know you do not realize your important position as you ought.

Some of you will be asking Br. Kimball why he does not talk here as he does up in the Council House. There are very many of this people who have come here to-day, and perhaps you have said what is very common said in the world, "Come wife, let us go to meeting to-day, and get warmed up under the droppings of the sanctuary, and become strengthened in our faith." Why did you not attend to that before you came here to-day? I defy any man on earth to preach the same to you, as to a few individuals of one heart, and of one mind.

There is a great variety of spirits in this house as there is of countenances; and there are no two persons who look exactly alike; it is not high time there should be a reformation? We must become of one heart, and of one mind, just as the Lord was one man. Before this people can enter into the celestial world, there must be a great reformation among them. Every man and woman must know, and faithfully fulfill their duty, day by day. Do you think I am despondent to my file leaders? I never had such a disposition in my heart; if I had I would banish it from me as quick as I would the devil, because such a disposition is pernicious to the interests of the cause of truth, and will end in the destruction of those who encourage it.

Brothers and sisters, I want you to understand these things, and cultivate them in your minds, and pray that you may be subject to the spirit in which you are appointed to act, whether in the Priesthood, or in a family capacity. You have to learn that lesson, or you can never go into the paradise of God to mingle equals with those who are counted faithful.

There is no man in the flesh whose right it is to direct, or control Br. Brigham Young in the first thing. I have not a right to lead, and control him, I want to know who has? It is my meat and my drink to do the will of my Father who is in heaven; and if I do this to the day of my death, as Br. Willard did, I am as sure of salvation as you are that the sun will rise and set again.

Is Br. Willard saved? Yes, he is where Joseph is, and I tell you there was a happy meeting—Was Br. Willard saved? Yes, just as obedient as a well trained child. He has not got a wife, or a child on earth as obedient as he was. And God knows there never was a being on the face of his footstool that could be any more kind to man than Br. Willard and Br. Brigham. Were they ever cross, and snappish with me? Never;—no, never.

There was another trait in his character that will serve to illustrate the profound deference he paid to the man he acknowledged to be his leader. When on visits with Br. Brigham and myself, or when he would accompany us to a hall room, or to a meeting, he never would enter the room before his leader. I have tried a dozen times to have him do so, but I always failed in accomplishing it. He had so cultivated the spirit of obedience and submission, that it seemed to be incorporated with his being.

I tell you these things to answer as a kind of spur to encourage you to more diligence, and greater obedience to the commandments of God, that you may live forever.

There is nothing I fear in this church except contention, and a disposition in the people to run over their fellow beings. What I mean by this is, when a man is appointed by the proper authorities to preside over one of the outposts of the Kingdom of God, in this Territory or anywhere else, there is a disposition in some to create an influence against that man, not to be obedient themselves, and to endeavor to make everybody else disobedient. Now a man will be condemned for not obeying the person properly appointed to preside over him, as much as he would for not obeying Br. Brigham if he were there, and the people will be as much condemned if they do not obey Br. Brigham, as they would if they should disobey the Lord God, were he here in person.

When we sent Br. Samuel Richards to England to preside over the affairs of the Kingdom of God there, it became his province to rule and dictate all matters in that flourishing, and extensive field of labor, and his word is the word of God to the people. When he sends a man to preside over a conference, and another over another conference, they are his representatives, and their word is the word of God to the people over whom they preside; and Br. Samuel is their delegate to the General Conference, the same as Br. Bernhard is the delegate of this Territorial Government to the General Assembly in Washington.

I wish you to learn these things, for I wish you to prepare your minds to receive the word of God every day that you live, and not only live like saints when you are in this Tabernacle, but when you are abroad, and in all your actions. Can you be saved with a complete salvation if you do not do this? No, you cannot. No man, or woman can receive a full salvation upon any other principle than by continuing in the new and everlasting covenant. When a person violates his covenant, he loses all he ever obtained in the Priesthood; whether it is wives, children, or possessions; they all go out of his hands. You have been taught this, and have been instructed by night and by day in those important matters. I have felt of late as tho' I never could cease exhorting the people. I have felt like a lion in strength.

I want you to pursue the path that is marked out for you by the servants of God, that I may continue to enjoy your society here, and hereafter. I wish to enjoy your society, and you mine. Do you not wish to go where I go? You all believe I wish to cure into the kingdom of heaven, and be saved with the sanctified.

I care not how the Lord saves me. I am willing to pass thro' anything under the heavens that He requires me to pass thro', that I may do His will, and keep his commandments, and have favor in his eyes, thro' accomplishing the work he has given me to do.

What does it matter where I am? I am as ready to go and preach the gospel as to dwell here, if it is the will of the Lord, and my throat is here laid the men who are about to be sent forth this year, that they will go with more power, and strength, than any former laborers in the vineyard have enjoyed. This applies to those who do right, and diligently keep the commandments of God, and love justice and righteousness, and do as they are told, refraining from evil. I say they will have more power than former servants of God possessed according to their light and knowledge, and the circumstances in which they will be placed. I prophesy this. A man is a fool that

will not prophesy good concerning Israel, and concerning his own father's house.

I told my brethren when they went from here, and from this time, instead of going to dance, and to the theatre, and to parties, to go and fast, and pray, and prophesy upon the success of their mission.

If your heart is right, you cannot speak without speaking what is right. The Spirit of Prophecy forces future events. God does not bring to pass a thing because you say it shall be so, but because he designed it should be so, and it is the future purposes of the Almighty that the prophet foresees. That is the way I prophesy; but I have predicted things I did not foresee, and did not believe anybody else did, but I have said it, and it came to pass, even more abundantly than I predicted; and that was with regard to the future situation of the people who first came into this valley. Nearly every man was dressed in skins, and we were all poor, destitute, and distressed, yet we all felt well. I said, "it will be but a little while before you shall have food and raiment in abundance, and shall buy it cheaper than can be bought in the cities of the United States." I did not know there were any Gentiles coming here—I never thought of such a thing; but after I spoke it, I thought I must be mistaken this time. Br. Rich remarked at the time, "I do not believe a word of it." And neither did I; but, to the astonishment and joy of the Saints, it came to pass just as I had spoken it, only more abundantly.—The Lord led me right, but I did not know it.

I have heard Joseph say many things, that he was much tempted about the revelations the Lord gave thro' him—it seemed to be so impossible for them to be fulfilled. I do not profess to be a prophet; but I know that every man and woman can be, if they live for it. To enjoy this blessing they must walk in the channel of the Priesthood, being subject to the order, and government of the elders, then they are all revelations, and they cannot predict anything that will not come to pass.—All that hinders you from enjoying this blessing is because you are not obedient.

You might say, "do we not do all things that Br. Brigham counsels us to do?" No; if you did, every wife would be subject to her own husband, and every elder to their presiding elder, and every member to their presiding bishop. If you do not do this, you are not walking in the channel of the Priesthood, in the channel of revelation, and salvation; and you will stumble, and fall, if you do not wake to righteousness, and give up the idols of your minds.

Have not the majority of this congregation made the most solemn covenants, and vows, that they will listen to, obey, and be subject to the Priesthood? Have not the elders made the same solemn covenants and vows before God and angels, that they would be subject to their husbands?—Are you faithful to your vows? If you are, you will have dreams, and visions, and revelations from the world of light, and you will be comforted by night and by day. But if you do not fulfill your covenants, you cannot enjoy these blessings.

The matter is plain to your understanding, and not mysterious. I have no mysteries to impart, and I never expect to have; for if this people will do right, there is nothing that will be a mystery to them; but those things which appeared the most mysterious, will prove to be the most simple things in the world.

Learn to govern yourselves in a family capacity, for there is where reformation ought to commence, after that is commenced in the assembly of the elders of Israel. There must be no envy, no jealousy, no kindness, gentleness, and no nobility; to accomplish a reformation that is pleasing to God.

We have got to be gathered, and continue gathered, tho' there will be all kinds of fish in the net; and the Lord will bring us into all kinds of circumstances, until the wheat is separated from the chaff, and chaff. There is a time of separation, and I know if I am faithful I shall be among the chosen band who will triumph over hell, death, and the grave, and dwell in the society of men who are perfectly of one heart and mind, where the wicked cease to trouble, unless we go where they are. This day will come, as sure as the sun shines.

As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits, and associate with my brethren, and preach the gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter thro' the veil into the celestial world. I never shall come into the presence of my Father and God, until I have received my resurrected body, neither will any other person; and I doubt whether all those who profess to be saints will ever be gathered with the spirits of the just in the spiritual world; but they will be left where they remain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies.

I do not know that I can tell any plainer. I am speaking as plain as I can to have you understand. I do not expect to be with you forever; neither will Br. Brigham—these bodies; they are merely worn out; they have stood a long and violent struggle, and will soon go the way of all flesh. Still we may live many years yet to assist in making permanent the foundations of Zion.—There are thousands of good men in the earth who can act in the same capacity we do, after we have passed thro' the veil of death. God can qualify whom he pleases, and put in them the spirit of Joseph, and Brigham, and Heber.

Brethren do keep the commandments of God, and live your profession; and remember if you were as godly, and as holy as the angels, the world would speak against you, and seek your destruction. What is the world to do with you? Nothing, only as you associate with it, and partake of its spirit. Upon the same principle has a man any power over a woman, any further than she will give him power to persecute her, and oppress her? Can the Gentiles turn me to a right mind, unless any further than I permit them? I am an instrument in the hands of God, and it is not for me to dictate the power that works thro' me, but it is for him to control me according to his good pleasure.

Does Br. James' violin rise up and dictate him? No, it is perfectly passive, permitting him to play any time he pleases upon it. Upon the same principle we should be like clay in the hands of the potter. It is not for the clay to dictate the potter, but the potter dictates the clay, and molds, and fashions it according to his own pleasure.—Just so God controls Br. Brigham, and every other good man who is dictated by His Spirit.

Do you ever hear me get up here, and say, "I am no prophet, and you must not expect anything from me?" I am in the hands of God, and it is for him to speak thro' me, or in other words, play a tune on me in this people according to his own favor. I am in the hands of the potter; and if I continue faithful, he will make me a vessel unto honor.

I wish you elders to apply this illustration to yourselves—if you have anything to say, say it; and if you have not, be as quiet as the musical instrument without the performer.

When I went to England first, I had not much to say. We opened the door to that nation in great simplicity. Had I preached slightly different doctrines, with more words than good sound doctrine, instead of opening the doors, I should have added another lock. The Lord appointed me to that work, because I was willing to be the simplest.

After I had spoken they always thought there was something else behind the curtain. We preached three times in Vauxhall Road chapel, Preston.—After the third meeting the priest feared the increasing greatness of our testimony, and closed the doors of his house against us. This was no sooner done than fifty doors were opened to us, and the people were all around us entreating us to preach in their houses.

If you visit a stone quarry, you will find they use the simplest instruments to crack and remove the largest rocks; so the Lord uses the simplest of his servants to accomplish some of his greatest purposes. When the blacksmith is making a horse-shoe, does it dictate its maker who is making it, and fashioning it to a useful purpose? Does the plowman, the scribe, the ax, or the chisel rise up and dictate the mechanic, saying, "Why do you not form me thus?" Some of the tools have to pass thro' various shades of temper, sometimes too low, and sometimes too high—therefore it is just right; and it requires an expert mechanic to hit the proper temper, for they are made to come in contact with all kinds of timber. So

we are tools made to come in contact with all kinds of dispositions, and very few tools will stand, and keep a good edge, coming in contact with every kind of timber, and stone, and the devil.

If you do not learn to temper yourselves properly, you will not be of much use at last.

I speak of these things whether they are edifying or not, as to that I can not concern, but they are true, and they will save and exalt you, and bring you into the celestial world, to mingle in the society of the Father, and Jesus Christ his Son, with the Prophets and Apostles from the beginning to the present day. I am bound for no other place, God helping me. Salvation is what I am after in this world; and food, clothing, and washing are all I need while I stay here, and that is more than I can take away with me.

I have no pride in anything but the principles of salvation, and to see you do right, humble yourselves, retain the Holy Spirit, live your religion—then I am proud of you indeed. My God, his purposes, my religion, and this people, are all I am fond of in this world.

Our religion is different from everything else that was ever instituted, but when you become acquainted with it, and partake of its spirit, it is, and will be, a heaven that throws out everything but that which is pure wheat. When we make flour from untempered wheat, we must have a mill machine to clear it all of filth before it goes into the mill. The mill machine is a powerful piece: it will blow to pieces everything that is not the real grain. Thank God, he has got such a machine, and men to enjoy his Holy Spirit.

My prayer is before God and angels, by day and by night, that he would purify this people, and purify them from wicked men and women; and I hope the purging operation will continue until there is an entire separation of the wheat and the chaff. There will be a separation, and I tell you what I know, and not what I believe only. I know the truth when I speak it, and so do you when you hear it. It makes no matter what instrument it comes thro', it is truth still, and you cannot make anything else of it.

God bless you forever, that peace, goodness, union, love, and the spirit of patience and submission before God, and in the hands of his servants, may abide with you forever; AMEN.

Cause and Effect.

The Philadelphia American, in commenting upon the astounding frauds lately disclosed in Wall street, says:

Mr. Schuyler stood high in the confidence of the community. He occupied a position which of itself seemed to furnish an ample guarantee that his conduct, in all relations, would be entirely exemplary and unimpeachable. He was trusted with immense interests—interests involving millions of dollars and the happiness of thousands of confiding people. No one questioned his integrity—he no one doubted his purpose faithfully to administer and protect the affairs committed to his business skill and personal honesty. But he has proved unworthy to all. From such an eminence as that on which he seemed to stand erectly and securely, he has, in an evil hour, slipped away, and plunged into an abyss of crime, ignominy and contempt, from which he can never rise. This we repeat, is a pitiable, a revolting spectacle.

To what may we trace it? There is no difficulty in answering this question. His fall is attributable to that inordinate passion for wealth, and the miserable vanities that wealth may purchase, which has, for years past, been manifestly growing into a trait of our national character.

The lust for money—the eagerness to accumulate suddenly enormous fortunes, is a marked peculiarity of hundreds of men in American cities, and the ambition has produced gradually a looseness of moral principles, and an extravagance of mercantile habits of speculation and operation, which are naturally displaying their fruits in just such stupendous frauds, outrages and atrocities as we have lately witnessed. To get rich, no matter how, is a sort of monomaniacal aspiration with many, and to this object there appears to be an increasing disposition to sacrifice everything that is truly valuable and sacred. Society at large deserves much of the blame for this pernicious tendency of affairs.

While it may complacently discharge its scorn and execration upon the wretched victim, it is not innocent of his folly and iniquity.

The deference which the world pays to personal opulence, the manner in which it bows, and truckles and kneels to it every where and on all occasions; the disgusting obsequiousness with which it shows itself to all sorts of wealth, and fills its proud and inflated nostrils hourly with the incense of idolatrous adoration, is the baneful stimulus that is perpetually exciting and fostering that sordid cupid which does not hesitate to cheat and steal and murder even, that it may dwell in great palaces, give splendid entertainment, dash along the highways of life in superb equipages, and flutter and parade in all the dazzling glories of an illusive and felonious affluence.

Iron Houses.

We attended yesterday evening an informal meeting of business men, at the Auction Rooms of M. N. Croft, court street, Brooklyn, at which Mr. Sexton, the inventor of a new plan of iron buildings, explained his system. He constructs the frame work of his buildings entirely of cast iron, in sections, which are made to interlock by very close fitting and ingenious joints, secured by keys. This method of building avoids the labor of drilling and bolting, which has been a great inconvenience of iron buildings.—It also allows the house to be taken down in sections, and removed at a very little expense. He covers the frame work on the outside with plates of iron, by a similar system of interlocking, without any bolts or other fastenings, the joints being packed with gutta serena, so as to exclude water under hydraulic pressure. To finish the dove-tailing of the joints, he has invented a machine that can perform the work of forty men. The walls are made hollow and the enclosed space is filled in with a non-conducting composition of beach sand and other substances, so that, as Mr. S. observed, his house becomes, when finished, a perfect fire proof safe.

The roofs and floors are made of cast iron frames, resembling heavy window sashes, the interior being occupied, as in the case of windows, with plates of glass, of any required thickness and transparency. The glass used is not our common glass, but is in itself a new and valuable invention, being called malleable glass, from its wonderful property of toughness allowing it to bend freely without breaking. It can be drawn out into threads of any fineness, and so strong and flexible that they are said to be commencing the manufacture of piano and violin strings from their material. Mr. S. handed round a piece of this glass string for inspection. It was as small as the E string of a violin, and could be bent around the finger, or tied in a knot apparently like catgut.

Plates of this glass being let into the frame work of the floors, the whole is then covered over with a peculiar transparent cement of Mr. S.'s invention, which makes the whole floor look like one solid plate of glass. The cost of roofing with this material, is 75 cents per square foot. The walls inside can be covered with plaster, or finished with iron or glass, at the option of the builder. All the interior ornamentation, such

as mantel pieces, panels, etc., may be of malleable glass.

The advantages claimed for this style of building are, first, its great cheapness, and the rapidity with which it allows of construction. It effects a saving of one-third its cost, and three-fourths in labor, over every other method. Mr. S. stated that he could complete an ordinary dwelling house in forty days.

Second, the variety of style and finish that can be obtained at small cost, by different combinations of the same pattern. The inventor remarked that in the construction of the whole Crystal Palace, but six different patterns were required.

Third, the facility which such a building can be taken down and removed.

Fourth, its security from damage by fire or lightning—thus saving all the expense of insurance. Other incidental advantages are, its durability, freedom from vermin, etc.—N. Y. Leader.

Uses of Steatite or Soapstone.

Having recently alluded to the new employment of the above named material for building purposes, we have no doubt but it will interest many of our readers to know something of the other purposes for which it has been employed, for a number of years.

Steatite, or so called by its more familiar name—soapstone, is a kind of soapy marble, or talc, sometimes white, at others green, or gray and more rarely red and yellow. It is composed of silice, alumina, magnesia, oxyd of iron, and water, but it varies in different localities. As it requires a very high heat for fusion, and is out and wrought with great facility, very good crucibles can be made of it, which fire hardens and litharge penetrates very easily. It is employed for molds in metallic castings. It is used in England in the manufacture of porcelain.—It has been made into Cameos, to which has been given a fine brilliancy by heat, and such a degree of hardness as to give sparks, with steel. Having a great affinity for glass, steatite, reduced to very fine powder, answers very well when mixed with other colors, for painting on glass. It is used also as a kind of sympathetic pencil for writing on glass, leaving no trace when the glass is rubbed with woolen cloth, but becoming again visible by breathing freely upon it, and disappearing again as the glass becomes dry. Workers and embroiders of silk prefer it to chalk for tracing, because it is more durable and does not affect the colors of the stuff. As steatite has the property of uniting with oils and fatty substances, it enters principally into the composition of the balls used for cleaning silk and woolen stuffs. It is also the basis of some pigments.

It gives a fine brilliancy to marble, to serpentine and gneiss stones. Mixed with oil, it is used to polish glass and metallic mirrors. If newly prepared leather be powdered with it and allowed to dry, it gives it, when rubbed with horn, a very fine lustre. Steatite is employed for glazing paper, by being spread over it in very fine powder, or better by being mixed with the coloring matter, and then glazing by rubbing with a brush.

The power of steatite, from its unctuousity is one of the substances which gives the easiest play to vises and screws, and diminishes friction in wheels. Mixed with talc it furnishes a very favorable material for preserving machinery.

Steatite is easily cut with a saw, turned in a lathe, and smoothed with a plane. It may therefore be worked into any shape, and afterwards if necessary be rendered very hard. When the artist has finished his design he places it in a covered crucible, surrounds the crucible with charcoal in a furnace, raises the heat gradually, keeps it for two or three hours in nearly a white heat and allows it to cool slowly. When it comes out, it is very hard.

Some specimens of steatite acquire a milk-white appearance by exposure to heat; those which are colored assume gray or reddish tint, but they may be variously colored by the aid of oil, alcoholic, acid or alkaline solutions. Colors that dissolve in amber varnish, such as verdigris, ochre, &c., color steatite, when heated by charcoal. Colors dissolved in spirits of turpentine are the most lively. Solutions of oathsam (salmon flower) gamboge, campeachy wood, dragon's blood, &c., in spirits of wine, color steatite by steeping it in them several hours. Solution of gold in aqua regia, gives a purple color, of a shade depending on its strength. Muriate of silver colors it black when aided by sulphuric acid, sulphate of indigo—a grayish blue. If steatite, colored by nitro-muriate of gold, or muriate of silver, be exposed to a bright flame, it assumes the metallic color of gold or silver.

When the stone is heated, colors dissolved in acids are rapidly and finely attached to it, and hence a cameo ground, of any particular color, is easily obtained.

When the stone is baked, it is polished, as usual, with emery, tripoli, or tin putty. It acquires much brilliancy, resembling agate, jasper, calcadony, &c. It is easy from these facts to infer, that the engraver may avail himself of this substance, on account of its softness, since he may perform upon it one day as much as he could do upon hard stones in a week; and when it has passed through the fire, his work acquires a hardness and durability almost unlimited.—[Scientific American.]

Novel and Simple Cure for Blindness.

An American in Paris communicates the following to the Evening Post of this city:

I witnessed, the other day, the treatment of some blind patients in the Hospital of the Invalides, which was new and curious to me. The simple steaming for half a minute, or until a little warmth was felt, of the vapor of hydrocyanic acid, in a small phial held to the eye, was all that was done. This process is said to cure the various diseases of the eye as if by magic. One child had been totally blind from six days old; had been taught to read on the raised letters by the humane system taught in the blind school but it could now see these letters, and it was a curious phenomenon to behold, could equally read them by touch and sight. The only difference was a singular alteration in the tone of voice and pronunciation when reading in the two ways—that by the eyes being far more natural, and like the usual reading to which we are accustomed, than the other, which was monotonous, and with an air of difficulty even amid the singular readiness acquired by the method. Other cases there were of the wonderful production of the power of vision to those born blind; but I will select the case of a girl 22 years of age, and therefore fully capable to comprehend and to answer any questions put to her.

In utter darkness for thirteen years, she can now see her way, and can distinguish countenances and colors. If possible, a more marked instance of the efficacy of the curative process was exhibited in a young man, who had worked for many years at bookbinding. Inflammation and subsequent eminent treatment, lancing, &c., had rendered him so totally blind that for some time before, and during the first two or three attendances for the application of the prussic

acid vapor, he was obliged to be led. But he told me that now he could safely dispense with such aid, and readily discern objects. A gentleman from Canada had been afflicted in one eye with cataract and blindness for ten years. His remark to me was, that when he first came to England he could not with the diseased eye, distinguish a cow from a horse. He could now see pretty well.

DESERET NEWS.

A. Carrington, Editor.

THURSDAY, SEP. 14, 1854.

TO THE SAINTS IN UTAH.

Number 1.

Upon leaving your former homes to gather to these valleys at the requirements of the Lord thro' his servants, where you could worship the God of Israel in accordance with his commandments, your hearts glowed with gratitude for your deliverance from the wickedness and oppression which prevail in the world, and you were fully persuaded that from and after your arrival here, you would devote all your time, energies, and means, in a manner every way becoming a saint, for your salvation, and the salvation of the human family to the uttermost.

These feelings were prompted by the Holy Spirit, and while under its immediate influence, had you been told how far you might stray, after settling in your new homes, you would have been moved upon to reply in the words of Hazeel, "But what! is thy servant a dog, that he should do this great thing?" Now, inasmuch as those good feelings oftentimes pass away, and many are induced to act widely different from what they anticipated, and some even go so far as to make shipwreck of their faith, we deem it proper to publish a few remarks upon the spirit of man, the Spirit of the Lord, and the spirit of evil, and from time to time, upon those subjects the proper understanding of which may conduce to your temporal and spiritual welfare.

When starting on your journey, your faith was strong, your understandings clear, and you could discern between truth and error; but soon the adversary, taking advantage of the weakness of human nature, endeavored to induce you to become impatient, to find fault with the sayings and doings of your brethren, to neglect your prayers, and begin to doubt, and become self-sufficient.—This being accomplished, if person becomes disagreeable to himself, to his family if he has one, to his animals, for they have reason, and in short to all the true intelligences around him, and the travel over the dreary and monotonous plains becomes vexatious instead of pleasant, and a profitable lesson on the pages of probation is left unlearned, or in other words worse, for evil has usurped the place of good, and instead of an advance, the course is retrograde, as there is no neutral point in conduct.

Upon arrival in our settlements, the high wrought expectations of such a person are doomed to still further disappointment; the whole surface of the country is at fault; his brethren do not step forward in mass to hail his arrival, and contribute of their industriously earned means to support and gratify his whims in doing nothing, or next to nothing, nor vacate their farms, and buildings, and invite him to occupy without price, and he begins, like the Jacobites who fancied all the city intoxicated but himself, to imagine that even the First Presidency are going wrong, and need the suggestions of his unerring wisdom to guide them to the path of duty, forgetting that they, like all others, are only amenable to their superiors.

It would be as reasonable to suppose that the feet were designed to direct the head, that evil is good, and good is evil, as to expect good thoughts, correct counsel, and corresponding action from the above described character, until he repents, and does his first works over. Still it often happens that instead of repenting, and bringing forth fruits meet therefor, such an one infects others within his influence, tho' never unless their minds are more or less ready to receive erroneous ideas.

Well, we are in the valleys of the mountains, with none but ourselves to oppose us in doing the will of the Lord; for, unless listened to, evil spirits have no power over ours to turn us from the pathway of righteousness, and still there is plenty of room for reformation, for in the midst of all the lessons of the past, the time has not yet arrived when we can say we are one in all things, which time must come, and our will must be perfectly subject to the will of the Father ere we are privileged to enter upon the full fruition of all righteous desires.

You reply that these are old truths with which we are perfectly familiar, and the reply is correct; then why not live more closely in accordance with your knowledge, and day by day watch and chasten yourselves, casting aside temptations, overcoming evils, that unclean spirits may not find place in your tabernacles, that you may constantly grow in the knowledge of the truth, and that grace may be continually multiplied to you? The answer comes booming up on every side,—"the spirit indeed is willing, but the flesh is weak;" but omitting the command which immediately precedes it, viz: "watch and pray, that ye enter not into temptation." Taking the quotation as a whole, it affords an excellent key to the plan, and economy of this probation, wherein we are made "subject to vanity," but not enjoined any duty which is out of our power to perform.

But instead of all walking uprightly, at all times, and under all circumstances, each pursuing his particular avocation with his face steadfastly set Zionward, one goes to his buildings, fields, or stock, and becomes so absorbed in their improvement, and increase, that he forgets why he came here, that the hands upon the Public Works need food to sustain life, that after all he is only a steward at most, and at length even forgets to thank the Giver of all he possesses; while another, still more culpable in that he produces nothing, strives to amass wealth, and build up a name by becoming a mere trader, and far too often a sharing trader, and of course he too is soon fully imbued with the ruling passion of selfishness, and the purpose for which he came here is almost, if not wholly lost sight of.

You can all easily extend this list by adding to it examples under your own observation, and readily within the scope of the weakest capacity. It is obvious that a deviation from the right line is not at first made ignorantly, that it is never hidden from the eyes of the just, and that no one is eventually deceived but the evil doer.

From these facts it appears strange upon reflection, that any person could be induced to do wrong, though at the same time it requires the most vigilant effort to do right, owing to human infirmity operated on by the spirit of evil; hence

the human family require "line upon line, precept upon precept," that by practising thoroughly what they receive they may go on from perfection to perfection, or in other words, each perfectly in his own sphere.

Inasmuch as the spirits of men have been organized as diverse in power and predilections, their number, it is not expected, possibly, or desirable, that the thoughts and actions of individuals run in the same mould, but it is positively necessary for every one who wishes salvation, and celestial life to abide that law. Any course of life that deprive that person of a fellowship for every one will be "rewarded according to deeds done in the body," hence those who are striving to dwell with the just, must endeavor to perform good deeds to the extent of their capacity, or they will suffer more or less loss. The principle were always kept in mind, and acting in accordance to the dictates of the Spirit of the Lord, and the counsels of his servants, every man would be diligent in doing all the good he was able, and no one could be found retaining selfishness, kind after it was due, nor committing sin, or leaving from the proper authority, nor even neglecting his aid to the letter of the law as commonly understood, but each would be aware that every public improvement is a public benefit, and a benefit to his public and private efforts, and the utmost of his skill and ability. Then faith would increase in a powerful ratio; good works would abound, the kingdom would roll forth with increased power, and darkness flee away.

Now will you all give strict heed to these remarks, which are written in all plainness, and solely with a view to your welfare? No, you will not—but many will, and you will ever find it wise to quarrel with your neighbor for difference of opinion, or for his course of conduct, but simply be concerned to always do right, and not be sure that each one the world over, will do it, precisely that amount of intelligence, improvement, and glory, or the reverse, which he has received.

This brings us again to observe that each man operates in a course which does not interfere with the proper rights of others, his belief and conduct should not incur their violence, anger, or interference, for he is walking in his own sphere, enjoying the agency given him, and will reap the reward thereof, and all undue interference will be charged to the account of whoever thus interferes.

As these ideas are advanced for your reflection and action, the counsel is made brief, that you may not overlook it, nor your minds be weakened or confused while reading.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

CONFERENCE.

ON THE 6TH OF OCTOBER NEXT.—As the for our next Conference is close at hand, a thought best to offer a few suggestions to the Saints who intend to come to, and remain in the city during that time, lest circumstances of thought of, or overlooked, may arise, to our union, and good feeling so highly desired.

You are well aware that those living in smaller settlements have far greater facilities for obtaining in butter, cheese, eggs, and abundance of vegetables, &c., than the inhabitants of this city; hence it is but reasonable you to bring them, or beforehand, such some of the above articles as will allow the members of the Public Works the blessing of comfortable meals, at least while attending Conference, to enable the families with whom you eat, to run in debt for those very articles, or to do worse, since they are high priced, and scarce in the market here.

And again, as many of your brethren bring no use for hay, and of course do not wish to sell it, you will see the propriety of bringing enough your animals. Come then prepared to be of mutual benefit, and inasmuch as many have gone of this city because it was too stringent for their feelings, do not throw an extra burden upon citizens, but of the two, out of your choice, advantages, furnish more than an equal proportion rather than fall short.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

HINTS.

To the Rising Generation of Deserets.

Cast your eyes over the inhabited portion of the earth, consult those books, papers, and printed documents which furnish correct information upon the condition, and conduct of the nations thereon, and then enquire of responsible persons who are familiar with the facts in the case, you will become thoroughly convinced that the youthful population of Utah have more and greater advantages for real improvement and true usefulness than the similar population of any other part of the world.

Knowing this to be the case, and anxious to improve to the uttermost the advantage they actually possess, we are induced to present the matter as clearly as possible to their understanding, hoping they will fully realize their position, and act wisely in accordance therewith.

Throughout all our settlements there is no house of prostitution or assignation, nor a gambling house or hall, nor a drunkery, nor a racetrack, nor a loafer's hall, nor a single locality where morality, or any abomination is taught and practiced for a livelihood. Where else is this the case with anything like our amount of population even where only a thousand are settled together? The Saints have never desecrated this territory with murder, duels, mobs, assassination, homicide, or any of those high handed, and outrageous crimes which are so rife outside our borders; youth therefore have very few of the evil influences, and various inducements to which which bend the path of the most secluded and favored of other climes.

Has any portion of your agency been employed in order to give you your present desirable situation? No; ardent spirits of various kinds, imported and manufactured here, are on our markets, at as reasonable rates as most other articles of consumption, affording the customers facilities for drunkenness and its attendant crimes; you are surrounded by persons acting on life's stage who are organized with weaknesses of humanity, and familiar with abominations of the present generation, their reading, conversation, observation, or example, and the devil is not bound; and the air is with evil spirits who are watching an opportunity to enter human tabernacles—that being the chance for enjoying bodies on this earth.

No—the spiritual and temporal prospect is bright, and all other blessings we enjoy, have been secured by a certain amount of opposition, and are the result of faith, private and public.