

al existence that I wish to present: the news we receive from the East and from the West is of wars and floods, trouble and sorrow. Our southern settlements have suffered by floods; they have lost their farms, gardens and orchards. The water has risen twenty-five feet higher than it has even been known to rise before in San Bernardino and other parts of California. I wish to warn this people, that they be not caught unprepared when Spring opens. Make the best provisions in your power to ward off destruction by high water in City Creek and other mountain streams running through our settlements. Particularly, let the brethren who are living on the Cottonwood bottoms, take care, or we may hear of their passing down Jordan. The earth is now saturated with rain and melted snow, and, if the snow in City Creek goes away with a warm Spring rain, the first we know, some of the people may be washed down into the river.

May the Lord bless us: Amen.

REMARKS

By President DANIEL H. WELLS, Tabernacle, Sunday, p. m., March 6, 1862.

REPORTED BY J. V. LONG.

I feel thankful to be with you to-day, to sit and listen to the teachings we have heard, to be associated with the saints of the Most High. Like our brother who has just spoken, I do feel thankful that I am here and have a part and lot in this great work in which we are all engaged; it is a work capable of filling the utmost desire and capability of the human mind, or wish or thought of that individual whose mind has been ripened into an understanding of the principles which lead to eternal life and exaltation in the kingdom of God. Man, in this kingdom, is placed upon a basis, upon a foundation by which he can cultivate himself with the graces and the attributes of a God. It is a work of progression. We are caught, in the world, by the gospel net in the condition in which people of all other communities are found.

We are found in the world in sin, ignorance and degeneracy, surrounded by all the influences of evil, having our traditions in common with the rest of mankind, and from all this the gospel is capable of redeeming us; from all that is hateful, such as strife, discord, dissension and every species of sin and iniquity, our religion is calculated and designed to save and redeem us, if we will let it, by availing ourselves of its power.

This is the work which lies before each and every one of us as saints of the Most High God. We have this privilege within ourselves if we choose to cultivate it.

It has been said by some, and I suppose it to be true doctrine, that God is truth, but that does not prove that truth is God; for truth like love, wisdom and goodness, is an attribute and not a person. All these attributes of deity lie in our pathway, and they are strewn around us to be laid hold of, and are calculated in their tendency to improve and exalt us as well as the Gods, and we have the privilege of assuming a position in which we can clothe ourselves with the blessings which lead to life everlasting, or we can disgrace ourselves with the excesses and deformities of the wicked, and all those things that lead to destruction, and which do not continue. The principles of eternal life are laid before us, both good and evil are present with us; we have the power of rejecting those good and wholesome principles, or, on the other hand, we have the privilege and the power of controlling our volition and directing it in that channel which will clothe the mind with the graces and beauties of the gospel, which are calculated to bring us up into that position where we shall have a right to those blessings which emanate from heaven, and which will make the society where we dwell beautiful and glorious, and ultimately lead on to exaltation in the eternities to come. Eternal life is here my friends, my brethren and sisters; we are in a part of that existence which is eternal.—True we are passing through that portion which is called Time, but is not this a part of eternity?

We have nothing in our possession but what is lent or given to us to improve upon for eternity, no, not even our present lives. We do not pay sufficient attention to the life that we at present enjoy, or we should understand that it is as much eternal life as any that we shall ever attain to, for surely at the present time we have no existence in all of the eternities but in this. We may not have to pass through changes in the life which is to come as we do here, but it is for us, while here, to comprehend and appreciate the beauty and glory which lie in our pathway. We may have to labor and dig and delve in the earth, but if so we should remember that there is a dignity in labor when that is directed by the intellectual power, with which, in all the creation of God, only man is endowed, for the development and combination of the elements with which he is surrounded for the use and the benefit of the world in which he lives.

It is true that evil is strewn in our pathway, but we should labor to get all evil thoughts from our minds, and strive to cultivate those graces which come through faith, and which are calculated to eradicate from our being those things which lead downward instead of leading us in the path which is unto eternal lives and eternal progression while here as well as in the world to come.

To live here and perform the duties of to-day is the present business of the Latter Day

Saints, and to lay a foundation that will carry us safely through this and prepare us for that life which is to come, and it is also our duty to obey those principles which are revealed through obedience to the fulness of the gospel of Jesus Christ. If we will continue to be faithful and seek after those principles that will tend to exalt us here, then we will be exalted hereafter; but it is of no use thinking of being exalted in the eternal worlds unless we apply those principles in our conduct here.

If we suppose that we can go through this life straight into the kingdom of God, and attain to exaltation by being clothed with hypocrisy and falsehood, we are simply mistaken; such a course of life is not calculated to lead to that end. If we are exalted, it must be by putting in practice those principles which are exalting in their tendency, and which are given us through the inspiration of the Almighty. Thus will be formed a character in this life that will endure in that which is to come.

I can endorse the sentiment expressed by br. Bayliss, who was speaking before me, that it is our duty to do all we can for the spread of truth, and to ornament our minds with the truths of the gospel, that we may combine those principles to form that character and connection with the heavens which we have the opportunity of doing more abundantly here, in these sequestered vales than in the scattered condition of the Saints in the midst of the nations of the earth.

Witness the power that we can wield in the earth, by gradually spreading abroad those principles which we have received, until finally righteousness shall spread over and cover the whole earth, put an end to the power of the wicked, bind Satan and cast him from the earth, as has been spoken by the inspired writers.

I suppose it will be accomplished in this way, by filling up the measure of our creation in union, truth and oneness, and by officiating in those ordinances of the priesthood which shall seem good unto the Almighty. It is for us to prepare to walk in that way which shall be marked out, and to go and perform every act as we shall be dictated through the instrumentality of the servants of God, whom he has appointed to dictate and guide in order that his purpose may be accomplished at least in the valleys of the mountains, where he has provided an asylum for his people.

This kingdom is established to the extent of the power that is now wielded, and there is no other place upon the face of the earth to which good men who desire to promote virtue and establish justice can rally except to this, and it is accomplished through the instrumentality of the gospel we have embraced. Others have their institutions, some of which are very good, but there is more than an overbalancing amount of corruption, from which those who would do good, have not the power to disenthral themselves.

There is such unlimited power to do evil, which the wicked use for the oppression of the feeble, to oppress the poor, the honest in heart, whom they rule by priestcraft, kingcraft, and every other wicked craft that mankind in their degeneracy can devise, so that it would seem almost impossible even for the Almighty to establish his kingdom and save his people without withdrawing them from the wicked nations.

People come here and have full liberty to do or not to do; to live their holy religion or not to live it; to be honest, faithful and true, or to reject those principles and clothe themselves with that which is evil; they have the freest volition to exercise their right of will. We expect, however, that those who come here are those who have elected and chosen for themselves to do the will of God, and to follow the counsel of him whom he has chosen to rule in his church and kingdom. We have reason to believe this, but then when we reflect upon the past, we are satisfied that others must have come with a different motive. Some of us are apt to forget that we should furnish and adorn our own minds with a comprehensive knowledge of the gospel; that we should furnish the material rather than expect that some greater and more powerful influence will do it for us. We sometimes find that people are careless in regard to their duties in this respect, and Satan is always ready to step in and take the advantage of such an opportunity. Now we should not be indifferent and lay down the armor of the gospel, and say this is no advantage to me. No, my dear brethren, it will be an advantage and a blessing to a lot of us, if we honor the kingdom of God and live its principles, and if we do not, it will still roll on, whether we go with it or not.

We have no right to be indifferent to any principles revealed in this kingdom, but we should feel an interest in everything that is laid before us, that we may be of some use and benefit to the church, fill up our days in usefulness in any department of the kingdom of God in which we may be called to act. I pray God to help us to do this; to help us by giving us of his Spirit to strengthen our minds that we may overcome the evil; that we may seek to do everything that is good; that we may secure that aid and assistance that will enable us to bring our spirit's back pure and holy into the presence of Him who gave them unto us, that we may not give Satan the power over us, nor strengthen those chains which he has, through the agency of the fall, obtained over the human family, but that we may overcome that evil as far as possible, even to the obtaining that knowledge and intelligence which was said to have been obtained by the brother of Jared, whose faith

was so great that the Lord could not prevent him from looking within the veil. Why? Because he had clothed himself with those principles which lead to exaltation, so that he could see beyond the vision of human ken, and the Lord could not keep him from penetrating behind the veil.

If we are going to have anything excellent it is for us to look after it, and not let the devil rule over us, but ornament our minds by our own virtuous acts and our bodies with the workmanship of our own hands. If we take this course the Lord will help us by placing the elements that are for the welfare and comfort of mankind within our reach. During the travels of the children of Israel He showered down provisions upon them that they might not have to labor in the wilderness, and ordained that their clothing should not wear out, but otherwise than that, and a few other such instances, I do not know that He ever helped a human being except by placing within his reach the elements for him to combine therefrom for his support. He has put into our hands the power to combine the elements and to provide ourselves with those things that we need, and as I said in the commencement of my remarks, there is a dignity in labor, in drawing from those elements things necessary for our own benefit and advancement as intelligent beings. Let us therefore endeavor to improve the earth upon which we live, and make it pleasant to the sight of God and man.

May God help us to comprehend and obtain those great blessings which he has in store for his faithful Saints, is my prayer in the name of Jesus: Amen.

REMARKS

By Elder GEO. A. SMITH, Tabernacle, G. S. L. City, April 8, 1862.

REPORTED BY G. D. WATT.

The remarks of Elder Orson Pratt are found upon Constitutional principles. I have long been aware that he was a profound mathematician, but I was not aware that he was so thoroughly read in Constitutional law, as his remarks this forenoon so fully evidence.

I went to Washington with Elder John Taylor in 1856; we were the bearers of the Constitution of Deseret, adopted by the unanimous vote of the whole people, and a memorial to the great men of the nation for the admission of Deseret into the union of States upon an equal footing with the original States.

When we arrived at the Capitol we found the gates closed against our admission by the acts of a national convention pledging the great and rising party of the country to united opposition to our admission in consequence of an item of our religious faith being objectionable. Notwithstanding this flat refusal before we had asked we conferred with many of the principal men of the nation—of all parties by whom it was generally conceded we had a constitutional right to admission, and that we had manifested the energy, perseverance and intelligence in exploring, settling and subduing this country, which clearly proved that we were capable of self-government, and able to sustain ourselves as a State. We had organized a civilized community, framed a Constitution, republican in form, and unexceptionable in principle and called into order an efficient government. But, said Congressmen, there is an objection, and although we ought not to name it, the religious views of your people are objectionable to the great body of the American people.—Constitutionally this is no objection, but politically it is an impassable barrier. For any member to vote for the admission of Deseret, or advocate it would entail upon himself, what we all dread, a political grave. "You must know, yourselves, you cannot help but know," said Senator Douglass, "that there is an awful prejudice against you—ahem! ahem! an insurmountable objection. We have no right to talk of religious tests or institutions—ahem! ahem! but I know of but one objection; your peculiar religion, your domestic institutions!"

Well might Congressmen use interjections, while trembling between the influence of priestcraft, and a solemn oath to support the Constitution of the United States, and faithfully perform those duties required by it.

The Constitution declares "Congress shall make no law respecting an establishment of religion, or preventing the free exercise thereof." "No religious test shall ever be required as a qualification to any office of public trust under the United States."

General Hall, of Missouri, who was at that time somewhat distinguished for his prowess in knocking down the doorkeeper of the Democratic National Convention, at Cincinnati, for refusing admittance to the delegation of the Benton Wing of the Missouri Democracy, raised a new and somewhat novel objection to our admission while canvassing the subject with a company of gentlemen at the National hotel in Washington, he declared it would never do to admit Deseret, for it would recognize polygamy, and that would ruin all the houses of ill-fame in the country, in a short time. Why, said he, no woman would ever consent to become a prostitute if she could have a husband, who would honor and protect her, and maintain and educate her children; and under this new arrangement every woman could obtain such a husband and protector, and every house of assignation would be closed, and the gentlemen of the country undone.

I went on my mission to Washington in full

faith to ask for the admission of Deseret, never asking myself the question whether I would accomplish it or not, striving to believe with all the power and faith I could command that we would accomplish the object of our mission.

I sometimes sat in the gallery of the House of Representatives and heard the members wrangle, and asked myself if it was possible that the Lord wished us to join hands with such unhallowed confusion and political chicanery. A ter my return home, some of the brethren asked me how much faith I had that we should be admitted. I concluded my faith had been like that of a certain pious lady whose minister called upon her and inquired concerning her religious welfare. She replied, that she was well satisfied with her spiritual progression, but in her temporal welfare she was not equally prosperous. She was destitute of bread and had nothing to sustain life. The minister kindly told her to exercise faith and she could make stones into bread. She thanked him for his timely advice, she had never thought of that, and accordingly went and procured some stones of suitable size for loaves of bread, washed them, put them in pans, heated her oven in which she placed them, closed the door, exclaimed I have firm faith that when those stones come out of the oven they will be good bread. After patiently waiting the proper time, she opened the oven door and looked anxiously in; there! she declared, they are stones yet, and I knew they would be all the time.

Horrors of Famine.

Glaber's account of the famine of the year 1033 is truly terrific. In alluding to the consequence of that calamity, he says:

"The memory recoils from a recapitulation of all the horrors of that deplorable epoch. Alas! can or ought we to believe it? The fury of the famine generated acts of atrocity that are rare in history. To prolong life men fed upon men's flesh! The traveler on his route was assailed, his limbs were torn asunder, roasted and devoured! Some, flying from their homes and hunger, were hospitably received by strangers, and then their throats cut at night by hosts who feed upon their guests. Some enticed children into by-paths, by offering them apples, and then immolating the innocents to their hunger! In some places the bodies of the dead were disinterred to be eaten. In fine, the delirium or desire to feed on human flesh arose to such a height that animals were more safe than men from the assaults of the cannibals, who, once tasting of human flesh, seemed to devote their appetites to that particular species of food. At Tournays, a wretch had the audacity to offer in the open market cooked human flesh, and when charged with the crime he did not seek even to deny it. He was choked and his body committed to the flames. Another person in the same place went at night to the spot where the cooked flesh had been buried; he ate it, was convicted of the fact, and his body also burned. At three miles from Macon, and in the forests of Chatney, a wretch constructed a cabin no far from an isolated church devoted to St. John. This monster murdered every traveler that entered his house. A man with his wife came there one day, to seek hospitality, and to rest for a few moments. In looking about the place, the man saw in every corner of the cabin the heads of men, women and children. He sought to withdraw and his host to retain him. Fear gave the traveler strength, and he effected, with his wife, his escape, and hastened to Macon. He gave an account of this frightful discovery to Count Otho and the inhabitants. A large body of men were dispatched. They hurried to the place, and there they found the monster in his lair, and along with him the heads of forty-eight human beings that he had murdered, and whose flesh he had devoured. They carried him to town, tied him to a stake in the cellar and then burned him alive. We were ourselves present, and aiding his execution."

Legend.

There is a charming legend connected with the site on which the Temple of Solomon was built. It is said to have been occupied in common by two brothers, one of whom had a family; the other had none. On this spot was sown a field of wheat. On the evening succeeding the harvest, the grain having been gathered in a spare shocks the elder brother said unto his wife: "My younger brother is unable to bear the burthen and heat of the day; I will arise, take my shocks and place them with his without his knowledge." The younger brother being actuated by the same benevolent motives said within himself: "My elder brother has a family, I have none; I will rise; take of my shocks and place them with his without his knowledge." Judge of their mutual astonishment when, on the following morning, they found their respective shocks undiminished. The course of events transpired for several nights, when each resolved in his own mind to stand guard and solve the mystery. They did so; when, on the following night, they met each other half way between their respective shocks, with their arms full. Upon ground hallowed by such associations as this was the Temple of Solomon erected—so spacious and magnificent, the wonder admiration of the world! Alas! in these days, how many would sooner steal their brother's whole stock, than add to it a single sheaf.