

ganization? God. How are we in this church? We heard the preaching of the word, we believed it, and that brought us here, the world cannot see how it is that we believe it, because they will not see the truth. Were it not for choosing evil, it is just as easy for a person to discern the truth of this gospel as it is to know that he gathers strength from proper food when his body is in a healthy condition.

It is the joy and delight of my heart that I have humility in me to bend myself to the truth, and if there is a thing I desire to live for on this earth it is to build up the kingdom of God, to see it rise and extend, and to see those who are at the helm out live all those that fight against them. They have got used to the hand dealings of the Almighty until they have learned boldness, and they prove themselves before the Almighty and have proved themselves.

I have seen the wisdom and policy that was manifested by the Prophet Joseph in his day. He received authority and power from the Lord to organize his people. And the day has come when the Saints can see that 'thus saith the Lord' is with this people all the time. It was not always so in the days of the Prophet Joseph. But we now discern it in the voice of God's servants when they speak from this stand. That same Spirit is increasing in the people, and it will continue to increase until we shall see and understand far greater things than we now do. Then let us cultivate that light, that truth, that Spirit which worketh good and leadeth to no evil. That which is of the Spirit of the Lord teacheth us to do good all the day long.

We are here in the valleys of the mountains, the best place for us that we ever have been in. A great many among us have not had the privilege of being driven from some other place before they came here, and they wonder how it is that we can call this such a good place, and I wonder that they cannot look upon it as I do. They could, if they get themselves in the right point of view. This is actually the best place that we have ever had as a people, and it will increase in being so, as we increase in righteousness. These valleys will abound in life and in every other good precisely in accordance with our righteousness.

Our President and his Counselors shall lead us, and they will be prompted by the Holy Spirit in accordance with our faith and faithfulness.

Let us practice the things that we preach. That is my endeavor and I design that that shall be my motto so long as I have a place on this earth. Will it be without a warfare? I trust not. Let us make war with every thing that is evil and overcome it and triumph. Let us ask the Almighty to give us of his Spirit, for it is the best teacher that ever a man had to prompt him, because he then can see and understand aright, he can look forward to the principles that concern his salvation. That man who goes according to the feelings of human nature does not know the truth from error, but when the Spirit of the Almighty enlighteneth a man he sees and understands the things of God. He will then associate with those who cultivate the truth, and they will feel their spiritual strength renewed all the day long. Do we get this? Yes, and when a man speaks by the Holy Spirit it is joy to him.

I have taken great comfort in advocating the things of the kingdom. I have never had the privilege of being a public speaker at our gathering places; there was something else I had to pursue. But when I was on my late mission I stood among many scores of congregations, and when I spoke to them I endeavored to tell them such things as were for them to practice and maintain, in order to build up the kingdom of God on the earth. This has been my endeavor. I have labored diligently so to do and I felt that when I should get back to this people in the valleys of the mountains, my light should shine stronger to build up the kingdom than I have ever before let it shine to the world, God being my helper.

Brethren, what is there to be laid aside as superfluous in our religion? Nothing. If we lay down these bodies for its sake, we expect that we shall rise again and live. We are a happy people. To read the thousands of things published in the papers of the world, you would almost think that we are a people of the most consequence of any people on the earth, and that is the case. We were a little handful of people robbed and driven from our homes to travel a thousand miles from what is called civilization and seek a location, and now they are after us still. Why? Because they are afraid that we shall build up the kingdom of God, and they will learn that we will.

The devil is mad, and I am glad, and we all have reason to be glad. He was cast out of heaven, and we expect to make war with him here until he and those who fell with him are cast out again. The devil will only give up inch by inch, but the Almighty will control his limits and times, and we shall not have to fight very hard, if we only so live as to have the favor and power of the Almighty upon us. Then who cares whether the wicked come or stay away? The fact is, it will all be right and the Lord will bless and save us, if we put ourselves in the right track and keep there.

Let me practice my religion all the day long; that shall be my study, my desire. Will you not all volunteer to lay to with renewed obligations? I know that many of you can see and realize that what has been spoken here is correct.

May the Almighty help us so to act that we may be approved of him. May He guide and dictate us, may He show us the path to walk in through his servants the First Presidency.

It is my desire and prayer, day by day, that I with this people may live long on the earth, that we may all be saved in the kingdom of God, when we have done our work here, in the name of Jesus Christ: Amen.

TRUTH AND POETRY.—What made the man of envy what he was worth in others, villainess in himself.—POLLOCK.

## REMARKS

By Elder David Fuller, Bowery, July 19, 1857.

REPORTED BY J. V. LONG.

Brethren and sisters, it is with timidity that I arise to address this congregation. I have often asked myself the question, why should I be afraid of speaking to my brethren? I could only answer the question by saying that I cannot see any good reason why I should be afraid to speak to my friends. I am in the house of my friends and in the midst of those whom I love, but have been diffident from the days of my youth.

Notwithstanding this apparently natural embarrassment, I always try to do the best I can and I feel glad to-day that I have a part and lot among this people and in this kingdom.

I would not give my experience in the gospel for all the gold and riches of the world, for it is worth much more to me. I could not consider the riches of the world in its present state to be worth much to me. Peace, happiness and high anticipations of the future are in this kingdom, out of it I have no hopes, no expectations whatever.

I do know that I have received many blessings through this medium, and I have no desire to know anything outside of that which is comprised by the kingdom of God.

I feel happy in being associated with brethren and sisters whom I love, for I expect to remain with them upon the earth, and if they leave here I expect to be with them yonder. This is my joy, and these are my hopes and anticipations.

The instructions we receive from Sabbath to Sabbath and on all occasions when we meet for that purpose are calculated to build us up in our most holy faith.

We do not appreciate those blessings as we ought; we should endeavor to practice strictly upon what we hear from the servants of God. I am satisfied that the instructions we receive from time to time are calculated in their nature to set us right and to sanctify us before our Father in heaven, to qualify us for every emergency and to prepare us for great and exalted stations in his kingdom.

This should be our object; it is mine, yet I am faulty now and then, but though I should fail a thousand times to do that which is required of me, still I will not suffer the adversary to break me off; I will not give up the struggle.

I feel precisely as was observed this morning in relation to our position here, that we are blest to an extent that we do not realize. Our fields are loaded down with grain, and everything we put our hands unto has been blest.

I have come to the conclusion that all these blessings are of the Lord and I wish I could realize this principle even a little more fully than I do, and I also wish this people could.

This is a time of great prosperity with this community. It is just as br. Wells has observed; we are prospered at home in all things we put our hands unto, and the present is the best time that we ever had, and I do not anticipate any better time in this side of the veil.

We are at peace with every body, and there is no difficulty amongst us, only what we choose to make ourselves, and I thank my Heavenly Father that even that is dying away.

I have never witnessed so much peace as I have for the last twelve months. We do not appear to have any difficulties amongst ourselves. I do not learn of many Bishop's Courts nor High Councils, and consequently I believe that the people live more according to the principles of their religion, and thereby do away these petty difficulties.

This gives me great peace, joy and comfort; it looks to me as if the people were all moving one way, and as if they were all of one mind, and this is pleasing to every servant of God.

When we had plenty of money and could feel that we were prospered we were made to feel bad by other circumstances. Notwithstanding the troublesome times we have had and the pinching times for food yet we always felt pretty well; we went and dug roots, and all hands were united and felt first rate at it; we were so much united that our union drove out all kinds of distress and disease and health and strength prevailed; we lived, enjoyed life, increased in strength and enjoyed ourselves first-rate together.

We have recently had a reformation amongst us, and we have had the inestimable privilege of renewing our covenants before the Lord, and if we will do that which is required of us we will accomplish a first-rate work. I believe that if we can purchase a seat in the celestial kingdom at the expense of everything we have got, we shall obtain it very cheap; I have no idea that we will obtain it short of this. I feel that whatever we do to establish righteousness upon the earth we will be rewarded for.

There is a great deal of stir in the world about this people, and it seems the great difficulty is, that there is a community of persons they don't know what to do with, there is a people here in the mountains that they cannot get along with. But fear not, let come whatever may, only let us be prepared for it, and let us observe the law of the Lord regardless of what the wicked can do.

I am willing and ready to go and cast in my lot with this people, I don't care if it is to retire into the mountains. The wicked will do us no harm, according to the understanding I have upon the subject, only let us carry out the counsel of those that are set to counsel us in the kingdom of God and adhere to their words

and thereby reverence those of his servants who are placed in our midst.

I just do know that if we continue to put our trust in the Lord and in his servants we shall succeed, but if we put our interest against them we shall be cursed and wasted away. I would that all the world knew it, but they are blind and cannot see, but come what will I am resolved to cast in my lot with this people, and to carry out the instructions of those who have a right to lead us.

We are in the valleys of the mountains; in the best place that we can be in, in the world, and if there are any uttermost parts of the earth these are certainly those parts. We came away from our enemies, desiring to live here in peace, but they now want to drive us, but I feel to say let them drive and be damned.

[Voice: And damned they shall be.]

I have a degree of respect for the honorable men of the world so long as they are willing to be peaceable and to let me enjoy my religion; but in relation to our enemies, those who are constantly seeking our overthrow and destruction, I do not care a great for them.

I feel to thank God that I have part in this kingdom and that I am numbered with this people. I am pleased to say that I know of no difficulty between any of the brethren, neither do I want to know any, and I can truly say that all the trouble I have is to get along with myself and to keep myself right; I have to look after br. David and keep him in order and that occupies most of my attention.

I desire to live where I can be in the midst of my brethren who hold the priesthood, and I do not want to live unless I can look upon them and have them look upon me with complacency and thereby feel that I am perfectly at liberty. This is the way I want to live and this is the way I want to die.

Much more might be said upon this subject, and I think a great deal upon it and upon other things connected with our religion, but I will briefly say, I will endeavor to appreciate the privileges I enjoy, and I wish to keep on the armor of 'Mormonism.' My heart is to run with my brethren the race that is before us, for I think what they can stand I can, and if perseverance and diligence in this cause won't land me safe on Zion's shore I don't know what will.

I feel to say, brethren and sisters, let us not go contrary to the instructions of our brethren who preside over us. The idea that some have that they can serve their God and set at naught the counsel of his servants is as great an insult as can be given to God our Father. We have the privilege of seeing those men all the time, and for that reason, peradventure, we do not appreciate their words as highly as we should if they were absent from us part of the time. If we want to get to heaven we have got to have favor with the servants of God, and I would not give much for all the salvation any man would obtain without that favor.

I feel to exhort my brethren with all humility to carry out the admonitions of the servants of the Lord in every respect.

May God add his blessing to what has been said and assist us to be faithful to the end of our probation, which I ask in the name of Jesus Christ. Amen.

## DISCOURSE

By Elder Amasa Lyman, Bowery, July 19, 1857.

[REPORTED BY J. V. LONG.]

I have not got up to preach a long sermon, but as President Young said, if any body wanted to talk, to talk away. I have a matter in my mind and I have felt disposed to mention it to the brethren and sisters. I was reminded of it by an expression that was dropped by the President in his remarks this morning, where he said, if we could have our eyes opened as were those of the servant of Elijah to see the innumerable hosts that are in our favor we would not have to wait and to wonder when the help of Israel will be sufficiently numerous, for we should know there are more for us now than can be against us.

When we were in Nauvoo, at the beginning of the last winter we spent in Illinois, about the time the clouds were gathering so thick, and the last storm began to break upon us, we heard the thunders and threatenings of our enemies wherein they stated that we were to be driven away.

At that time I was confined to my bed with sickness, but I heard the report of the proceedings day after day, but I could not come out to see the face of the heavens to judge what the issues would be. To get away was impossible with me at that time, and we knew that the longer we stayed the more we should be oppressed by our enemies.

After I had commenced to recover my health, one morning while lying in my bed in open day, as wakeful as I am at this moment, the surrounding objects which I could see when in my natural condition all in an instant disappeared, and instead of appearing to keep my bed I found myself standing in a place where those acquainted with Nauvoo and the location of the printing office subsequent to the death of the Prophets, will remember. There was a vacant lot in front of the printing office; I stood there, and I heard a rumbling noise something like that which attends the moving of a mass of people. I turned round to look in the direction of Main Street and behold the whole country was filled with one moving mass of people that seemed to be traveling directly to the point where I stood. As they approached somewhat nearer they seemed not to be traveling on the ground, but somewhat near the altitude of the tops of the buildings.

At the head of the company were three per-

sonages clothed with robes of white something like that many of us are acquainted with. Around their waist was a girdle of gold, and from this was suspended the scabbard of a sword, the sword being in the hand of the wearer.

They took their places with their faces directly west, and as they stopped, the individual in advance turned and looked over his shoulder to me with a smile of recognition; it was Joseph, and the others were his two brothers Hyrum and Carlos.

I contemplated them for a few moments, but to tell my feelings would be impossible; I leave you to guess them, for it would be futile to attempt a description.

After contemplating the scene a few moments I was again in my bed as before, and the vision had disappeared. This was my assurance in the commencement of our troubles there that I received of the guardianship that was around us and the protection that we were receiving from the hosts of heaven.

The sequel of our history proves that it was no idle tale. Our safety was pledged and guaranteed, but what does our history prove? That the heavens have labored for us, that those who have gone behind the veil labored for us, and they still labor for us. If it were only ourselves that guaranteed the success of 'Mormonism' on the earth it would be but a poor guarantee, but that help that has sustained us will not be taken away nor withdrawn from us.

While we seek to sustain the truth we shall be sustained; as the President observed we shall be preserved just so long as our Father in heaven requires us. All the interests which we have upon the earth ought to be pledged to sustain the truth, and when our interests require us to go from here why should we dread it any more than we dread to go to England or to any other place.

We serve our interest when we serve our God, and it is all that we have to do, it is so with me, and it has been so, and it should be so with all of us. It is not choice with me whether I stay or go. I have friends there and I have friends here; and if I were to calculate which I love best I could not tell.

Well, brethren and sisters, may the Lord Almighty bless you, in my prayer in the name of Jesus: Amen.

SUGAR MILLS.—The Country Gentleman contains some suggestions for grinding the Chinese sugar millet in mills which press the juice from the stalks. It judiciously advises those who are experimenting with the plant not to make a heavy outlay at first, but that several farmers should club together for procuring a single mill, with Russian sheetiron pans for boiling the juice, which will require but a small outlay for bricks and machinery.

In the State of Mississippi, where the sugarcane is cultivated in a small way, they use, according to the same authority, rollers for grinding the cane made of seasoned oak timber, which generally stand in the open air, while the kettles in which the juice is boiled are sheltered by a cheap shed. Many planters, with these rude implements, make all the sugar and molasses used on their own plantations.

To this a correspondent adds that, in his opinion, the employment of mills with iron rollers will never be necessary in the manufacture of sugar or syrup from the sugar millet. Its stalk is not properly a cane; it is not firm enough, or woody enough to be entitled to that appellation; it is an herbaceous stalk, whereas the sugarcane, when mature, has a toughness almost equal to that of a green bamboo or reed. The pith of the sugar cane is fibrous, that of the sugar millet is tender and brittle. It may therefore be easily squeezed dry by wooden rollers, and by a much lighter pressure than is necessary to press the juice from the sugarcane.

There is, as it strikes us, another advantage in the use of wood. If there be any acid ingredient in the juice of the sugar millet, as we believe there is—it being necessary to use lime in clarifying it, in order to procure a syrup perfectly sweet—it will more or less corrode the rollers and discolor the syrup.

JOHN B. GOUGH'S DESCRIPTION OF COLD WATER.—"Look at that liquid which has been produced from the clear distillery of nature," holding up a glass of water. "The Eternal Father of us all has brewed it for his children. It has been produced, not in filthy distilleries, but in beautiful, fragrant places. It has been brewed down in yon grassy dell, where the deer linger and the rippling rills sing their wild lullaby; or away upon the mountain tops, where the blazing sun has lighted it up with heavenly fire; or afar off upon the ocean, where showers and storms are born. It sparkles in the ice gem."

It makes the graceful frost tissue on which the moonlight plays. It dallies in the cataract; weaves the snow-wreath and the emerald setting on the mountain peak. It never injures, but always does good. It is blessed always, at evening and at morning. It is ever beneficent and kind.—God makes it glorious. Take and drink. Take the pure liquid which God, our Father, gave us—Take it as it is—bright, beautiful and blessed."

PREACHING AND PROPHECY.—A country clergyman, who, on Sundays, was more indebted to his manuscript than to his memory, called unceremoniously at a cottage, while its possessor a pious parishioner, was engaged (a daily exercise) in perusing a paragraph of the writing of an inspired prophecy. "Weel, John," familiarly inquired the clerical visitant, "what's this you are about?" "I am prophesying," was the prompt reply. "Propheesying!" exclaimed the astounded divine; "I doubt you are only reading a prophecy." "Weel," urged the religious rustic, "if reading a preachin' be preachin', is no reading a prophecy prophesying?"