

Foster before whom they had been arraigned on the complaint of Chancey L. Higbee charged with false imprisonment.

Joel S. Miles, Andrew Lytle, John Lytle, John P. Greene and Robert D. Foster were sworn, gave testimony in the case, and the court decided that Greene and the two Lytles be discharged, and that Chancey L. Higbee is a very disorderly person, that this case on habeas corpus originated in a malicious and vexatious suit, instituted by Chancey L. Higbee against the petitioners now discharged and that said Higbee pay the cost.

Warm and cloudy.

A conference was held in the city of New York; Elder William Smith presiding, and Elder William H. Miles, clerk. 15 branches were represented, containing 566 members, including 3 High Priests, 26 Elders, 15 Priests, 15 Teachers and 9 Deacons.

Thursday, 4.—In a general council in the Assembly Room from 9 to 12 a.m. and from 1 to 4 p.m.

I was visited by eleven Indians who wanted counsel, and had an impressive interview.

Elder O. Hyde was in the council and left immediately for Washington.

A company of Saints arrived on the steamer St. Croix.

Showery day.

Friday, 5.—Attended the dedication of the Masonic Temple, which was attended by about 650 members of the masonic fraternity from various parts of the world. A procession was formed at Henry Miller's house, and was accompanied by the Nauvoo Brass Band to the hall; the dedicatory ceremonies were performed by the Worshipful Master Hyrum Smith. Elder Erastus Snow delivered an able masonic address. Dr. Goforth and I also addressed the assembly. All the visiting masons were furnished a dinner at the Masonic Hall at the expense of the Nauvoo Lodge. The building is admitted to be the most substantial and best finished masonic temple in the Western States; it has been erected under the direction of Mr. Lucius N. Scovil.

In consequence of ill health, I deferred preaching the funeral sermon of King Follett until Sunday. Elder Amasa Lyman addressed a very large assembly at the stand.

#### REMARKS

By Elder Amasa Lyman, Bowery, Sunday morning, June 7, 1857.

REPORTED BY J. V. LONG.

Brethren and sisters, I am happy this morning to enjoy the opportunity of meeting with you again, the reasons why can be appreciated by most of you.

I do not feel, this morning, much disposed to preach, but I have been told that the people would like to hear me. Well, I am glad to see you, brethren and sisters, as I have already said I am happy to be here, I am happy to see you, and also to see the continuance of unmistakable evidences around me of the progress of the work of God.

I do not know that there is much that I might say in relation to my coming here that would be interesting, though there were some things connected with my visit to the settlements south of here, some of the most recent that have been made, that might be interesting to many who are before me this morning.

From the commencement of our journey, which was on the 18th of April that we left San Bernardino, we encountered nothing but those vicissitudes that are common in journeying.

When we came within twelve miles of where the road that we travel leaves the Rio Virgin, I there left the company that I was traveling with and in company with Elder David Savage and an Indian guide I crossed over the mountain, between the California road and Santa Clara and in this we found a great deal of labor. We were assured by our guide that there was a good road, and that we could take our mules along, to be sure they told us that we could not take our wagons. We were desirous to visit those brethren, for the Presidency had expressed their wish for us to do so as we came along. Br. Rich was confined to the train with his family, which accounts for me going with but one man and a guide. When we had performed a part of the day's journey and had passed over a ridge which we had to cross, we concluded that we were getting along finely, and that the words of our Indian friend were true in relation to its being a very good way to travel. But when we came to enquire the course we had next to take we learned that instead of passing up a 'gravel wash,' our road as indicated by our guide wound into the face of the most forbidding of the hills that were in the way; our guide indicated by his stick that we commenced at the wash, and then wound up the mountain until his stick rested against the highest points on the mountain in front of us! I did not think much of backing out, but I was well satisfied that if I had seen the mountains before I had started that I should not have undertaken the trip.

We went along and by hard labor succeeded in climbing up the mountain. My mule helped herself along, and I got up the best way I could. I would climb 50 or 60 yards on my hands and feet, and then I would have to stop and rest.

We made the toilsome trip over the high mountain which I before alluded to, and then we were gratified by the assurance that there was nothing to do but to climb over another about as bad as the one we had just succeeded in surmounting; and night was upon us. This surmounted we found ourselves traveling down the gentle wash leading as we subsequently learned to Santa Clara. And after feeding to our guide some bread and water, the last we had, we asked which way to Jacob's 'Wicklyup.' Our guide pointed to the left, and our attention was called

to a huge frill of rocks extending upwards as far as the eye could reach in the doubtful light of the evening. There was a moon, but it was hid from us by the clouds, and hence we had to have torch light, which our guide provided. He then commenced winding his way up amongst the rocks, and we followed along until br. Savage's mule refused to go up any further, and she would have fallen to the bottom had not br. Savage prevented it by his timely exertion.

We went to the foot of the hill and concluded that we would wait there for daylight, and we lay down, but we had no blankets, no food, but the accommodations of the place were very good; we lay down and slept from our excessive weariness, until morning.

The next morning we succeeded in climbing the hill, and you may judge of our gratification when we reached the summit we could see that had we have traveled a few rods down the wash we could have reached the summit; by a gentle ascent and that had we traveled down the wash we should have come to the Santa Clara below br. Hamlin's Fort one mile.

I do not allude to this because it is particularly interesting, but still there was a truth in it that was not without its profit to me, and that was that a guide without understanding was almost worse than no guide at all.

But after all, when we reached br. Hamlin's, where we arrived just as they were getting up, we were kindly received and well treated, and made to feel happy. We refreshed ourselves and rested through the day. We found an excellent feeling existing among the Indians, and br. Hamlin has great influence amongst them. The brethren have built themselves a small stone Fort, in which they are pretty safe, much more so than in one made of adobies. Their homes are rough, excepting their Fort which is a good one.

We found a marked difference between the Indians at this point and those we had encountered before reaching there. The first we met were in the region of Los Vegas; they were all hungry and nearly starved, but this was not the case with those at the Santa Clara, they were all fed and clothed, and consequently felt well.

The field crops planted there look well. Br. Hamlin had planted some cotton which was not looking very well, perhaps in consequence of the rude manner which they had adopted in their planting, for they had adopted the Indian manner of planting, which the cotton growers told me was not a good one.

From the Fort on Santa Clara we past over ten miles to the Rio Virgin. We found the company of cotton growers in good health and excellent spirits. They were engaged in getting out the water and making ditches for the cotton. They succeeded, about the same time we arrived, in finding a good pasture, plenty of water and an inexhaustible amount of cedar. The men with whom I conversed about the soil, expressed their opinion that from the appearance, and resemblance of the soil to that in Texas, that it will produce good cotton.

I gave them what good advice was suggested to my mind, told them as many good things as I could think of, bid them farewell and came away.

I will here mention one thing that br. Knight told me; he said that he had made an exploration from there to the point on the old California road called the Beaver Dam, to find a way for a road, and had found a good chance for one. To make a road in the direction explored would only require the labor of ten men with teams for two days, and then this road will pass the cotton farm and intersect the present California road at Coal creek, by way of Harmony from Cotton creek.

I came to Harmony and preached there and then came on to Coal creek and preached there, as has been my custom whenever I have traveled that way for several years past. At the last named place we waited on our train which came in some two or three days subsequent to our arrival. I found the brethren there laboring to make iron; they were putting up the engine, and they confidently asserted that there would be iron made there, and that too, of a quality that will meet the wants of the people.

From Coal creek I passed over to Parowan and preached to the people there, and found the good Spirit among and with them.

We had no particular bad luck, that I know of on the way, except that br. Rich's family were afflicted, and one of his children died. This was all the ill luck that befel us up to the time I left camp a week ago yesterday. When the mail overtook us I got into the wagon and rode with the mail, which I supposed would be a slight relief from the mode of traveling which I had practiced while with the train. I traveled with the mail until I arrived in this city which was on last Wednesday evening, since which time I have been resting.

As I said when I arose I do not feel like preaching, but I would simply ask you as a part of Father's family, does our courage increase? Does our valor increase so that we can live for the truth, for our religion? It is a common thing with the world for them to be complimented for their bravery. And this matter of dying for the truth, dying for a man's opinions is a common thing. Men have died for their opinions when those opinions were erroneous, but if it is truth that men die for, it is all the better, but it occurs to me that it is better for us to live our religion, and let the dying take care of itself, for I find that it is a very easy matter for an individual to die. Men can with much less faith and less trouble of life, place themselves in a position to get killed than to so purify themselves, their actions, and by regulating themselves by the truth and actually to live their religion in the legitimate spirit of the gospel.

This is what I consider to be the greatest, the noblest thing for the Saints to do. It is this that has brought all the joy to my mind, that has fixed the principles of the gospel upon my mind; it is this that has brought all the blessings that I have

realized since I embraced the gospel, and it is this that enables me to enjoy the Spirit as I get along through the world, and I feel that it is good for me to continue to enjoy this Spirit.

And that we may all be so happy, and so blest as to keep this constantly and unceasingly in view, that we may be saved eternally in our Father's kingdom, is my prayer: Amen.

#### REMARKS

By Elder Charles C. Rich, Bowery, June 14, 1857.

REPORTED BY G. D. WATT.

Brethren and sisters, I can say that I feel rejoiced with the opportunity of beholding your faces in this place. It has been a little over two years since I enjoyed such a privilege, and perhaps I can appreciate it better by being deprived of it; those who have been absent from this place can appreciate this privilege as well as myself.

I see a great many faces that I am acquainted with, and many that I am not. Thousands have immigrated from different countries to this place, since I left here, who have embraced the everlasting gospel for the same purpose I have, that is for the purpose of being Saints.

I have often remarked and truly feel that even the Saints themselves do not appreciate the blessings they enjoy. Those who have been away from the Saints, in the world, have been made acquainted with the doings of the world and with their spirit; these can to a little extent appreciate the blessings that the Saints enjoy.

We have embraced the everlasting gospel in different countries and immigrated to this country for the purpose of obtaining salvation, and truly there is nothing to hinder us in obtaining it if we only embrace the gospel as it should be embraced, for if we embrace the gospel as we should we embrace the salvation that pertains to it, that is, it will save us all the time.

The difference between the gospel of Jesus Christ and the ceremonies that are in the world, is that they propose to save people a thousand years hence, or some other time, but the gospel we have embraced proposes to save us at the time we receive it, and so continue to all eternity.

For this purpose we immigrated to these valleys, that we may live our religion, obey the precepts of the gospel and do as we should do every day we live; consequently we are all the time saved by discharging the duties incumbent upon us to-day; we are saved to-day; but if we do not do these duties to-day we are not saved to-day. It is this course that will make us happy, that will establish us in a present salvation, and make us rejoice continually.

Truly we can embrace these principles of salvation which have been revealed to us in the gospel; we can live them, but we have seen that at present we cannot do it in any other land than this, consequently this is a choice land to us, and we have much reason to rejoice in the blessings we enjoy.

When I look around and behold the prospects before the Saints, and the great improvements since I left this place, it astonishes me. We have great reason to acknowledge the hand of God in the rich blessings he is continually bestowing upon us. It remains for us to fully embrace the principles of salvation taught to us from time to time and live our religion from day to day.

If we pursue this course we shall all the time be saved and prepared for what is coming to-morrow, but if we do not do this we can neither be prepared for present duties, nor for the duties of the future.

It is to me the greatest satisfaction I can think of to enjoy the privilege of being with the Saints and being engaged in establishing the principles of the kingdom of God on earth. If we cultivate those principles in our bosoms and practice them in our lives it brings universal peace and happiness; this is what we will enjoy. Principles that dwell in the bosom of our heavenly Father, he has revealed unto us and will continue to reveal to us what will make us happy and prepare us to dwell with him in heaven.

That we may live and discharge the duties incumbent upon us all the days of our lives and build up and establish the kingdom of God on the earth is my prayer in the name of Jesus Christ: Amen.

#### REMARKS

By Elder Orson Hyde, Bowery, Sunday Afternoon, June 14, 1857.

REPORTED BY J. V. LONG.

Brethren and sisters: I arise to call your attention to a subject that has been presented to you, time after time, from this stand. I may, perhaps, refresh your minds, and present some things to you that you may not have fully comprehended or understood.

We have been told to store up our grain, and to take care of it. The history of the past forms ample ground for advice of this kind. We have not only seen, but felt the folly of placing too low an estimate upon the productions of the earth; when they were plentiful, they have been thought of little value. We have found ourselves comparatively destitute at times in consequence, and in the time of this scarcity, have suffered in our feelings, have been pinched with hunger, and it does seem that the subject of laying up our grain has been presented under circumstances that cannot fail to impress every heart with its importance.

I will tell you how things look to me. They look as though the Lord had said;—I have tried my people, I have withheld the bounties of the earth, and in this way of want I have given them advice to store up their grain, and if ever they could be brought into circumstances to make them appreciate these words, it is now.

It is now a pretty scarce time for clothing; it is hard to get many of the comforts of life in the

shape of wearing apparel. We have no money; many of us have no surplus of the products of the earth to exchange; and if we had, our market is comparatively bare of many of the articles we need.

Some consider that great trials await us; but I will call your attention to one. It is a very great trial to be short of clothing, boots, shoes, &c. (to say nothing of the silks, ribbons, laces, and other gewgaws) to answer our desires, and perhaps not our real wants and comforts. But the Lord may pour out an abundant harvest of grain, and while we are destitute of those things, our granaries may be groaning with the weight of the grain that is in them. But bye and by, the market is richly supplied with goods, such as we need. It is supplied with every material or fabric, and perhaps silver and gold and a liberal price is offered for our grain; and with this grain, we can buy those articles of clothing that we need. Now here comes the trial. (But keep in mind 'home manufacture.') We know these circumstances pinch. We want the clothing, and we have an abundance around us, and means in our hands to obtain those articles in exchange for our produce and wheat. This will try us, whether we will abide the counsel that has been given, or whether we will not. I presume to say that just such circumstances will appear before this people: I have not the least hesitancy upon my mind in saying that such will be the case. Here you have grain to any amount; and here is your silver, your gold, your goods, your groceries, and your wares of every kind, and every thing that you can desire to make yourselves comfortable. Now all this is in the midst of this counsel to store up your grain, and to hold on to it. It is the counterpart, or tempter to beguile. How many will there be who will go and exchange one for the other? Say one and another, I must have a little of this, a little of that and a little of the other; and thus, little by little goes the grain that we were commenced to store up, until it has leaked away and our granaries are empty.

It is strange that we should do this, when we really desire bread, and have so keenly felt its need! We had none at one time, that is comparatively none. Starvation, ghastly and appalling threw its hideous forms and frightful shadows in our face; and what was the counsel of God then? Was it not to remain faithful over the little that we had, and to divide out the limited supplies that we had, and to relieve the necessities of the poor and needy? And did not the people in a goodly degree, comply with this counsel? Yes they did. Well, has not our heavenly Father, by multiplying our grain in our store houses, like the widow's meal and oil, thwarted off impending calamities? He certainly has!

Now there is a prospect of a bountiful harvest. We cannot tell what may be; but if we are true and faithful, like the needle to the pole, we shall have an abundance to supply, not only our present wants, but some to lay by for the future. This is the result of abiding in the counsel of God, and the Lord says, I will give them liberally, for they have said that they will not let it go to waste, for they design now to keep it for the children of the kingdom and for the time of great want, when strangers shall come to them also for bread. And now therefore I will pour out a bountiful harvest to prove their integrity.

I have told them to prove me; and now I will prove them. You bring along your titles and offerings into my store house and see if I will not pour out a blessing, see if I will not open the windows of heaven and pour out a blessing that you will not have room to receive. I will prove you now and see if you will be as faithful to me as I have been to you.

If this grain be stored up and properly taken care of, we may go destitute of many comforts that we desire; but after the Lord has proven us in this respect to see if we will resist the temptations of the adversary—to see if we will resist the shining gold and the fine apparel, and to see if we will abide the law, and lock up and preserve our grain, is it not as easy for him to provide us in those things that we really need for clothing, as it was to increase our limited stores, or to give us now a plentiful harvest? Is it not said 'surely, thou shalt cloth thyself with them all, and in their glory shall ye boast yourselves.' And is it not said that the Kings of the earth shall bring their glory and riches to Zion? What shall hinder them from bringing the treasures by which we can all be clothed? What will induce them to come here at all with their riches, their gold and their silver and fine apparel? Let the Almighty shut down the gate of prosperity, as he will do, and a general dearth ensue and they know that in Zion it is fruitful, and that the good things of the earth are produced there, let them know that there is bread, and you will see them coming here to pour out their treasures for a bit of bread; but if you shall not have it stored up for them, you will not do your duty; the Lord can do this. He can bring these things about; and brethren, the test is right before us. It is not an imaginary thing, but it is actually coming to test us, to see whether we will, under these circumstances, abide the counsel that has been given to us.

There is hardly ever a commandment given to any person or persons before whom a temptation is not placed to decoy them if possible from an obedience to that commandment. Our parents in the garden of Eden had had but little experience in this world; and it seemed that they must have a trial corresponding with the experience and knowledge they had of things as they were. The instruction to Father Adam was, 'of all the trees in the garden thou mayest eat excepting one, and in the day thou eatest of that, thou shalt surely die.' The Lord said, 'Adam and Eve, you may enjoy yourselves, but there is one tree, I command you that ye shall not eat of it; for in the day that ye do, ye shall surely die.'

It seems that they were well provided for. There was an abundance of other kinds of fruits; but there was a kind of an itching desire for that