

him if there is anything in the room. He will say no, only we two. I tell him that there are millions of live animals in the room,—that we even breathe them, and I will shew him, by the aid of the microscope, that there are live animals in a drop of water, which appear to be eight feet long, but he won't believe it until he sees it through the magnifying glass. So with the unbeliever in revelation, he does not believe in God, in angels, or in spirits, because he cannot see them; but let him have spiritual glasses, or obey the commandments of God, get the Spirit of God, and then he can see the truth.

A hymn was then sung.

Then several questions were asked, as follows:—

1. Can any officer in any branch of the church say that his word is law, and shall be obeyed?

Answer. He can say that his word is law, but does that make it so? Yes, if he has the law of God, and delivers it; otherwise, it is not.

2. Is it right for a priest to be appointed to accompany a teacher, to visit the houses of each member, when his duty is set forth in the covenants?

Answer. Yes. Any officer from a high priest to a deacon, may visit the church or members, and be set apart for this purpose, if the church will receive it.

3. Can a branch of the church make by-laws on the principle of expediency, which are not specified in any revelation?

Answer. Yes; if they wish they may make laws to stick their fingers in their eyes; but it is like the man who habituated himself to sticking his finger into a knot hole in a board partition every morning, until custom compelled him to do it; for having omitted it one morning, he felt so curiously at the breakfast table that he could not eat, he then bethought himself, went and put his finger into the knot hole, and returned with a good appetite and eat a hearty breakfast.

REMARKS

By Prest. J. M. Grant, 17th Ward School-house, Oct. 2nd, 1856.

[REPORTED BY W. WOODRUFF.]

You are not acquainted with the spirit that prevails with this work, neither with the fact that many of the people who come to this place think that the Presidency will save them, regardless of their own individual conduct.

We gather all kinds of people in this kingdom; some of them are as corrupt as men can be, and they are scattered all over the Territory, and I think you have a few of them in your Ward.

Elders while abroad in the vineyard feel to have the Holy Ghost, but many of them, when they get home, act like the devil. They will do well until they get their companies here in the Valley and turn them over to the Presidency of the church; then they will say, "I will not have them in my charge any more, let the consequences be what they may." They will not render the Presidency any encouragement or assistance about their companies after they arrive here.

Now we have all kinds of people in this church, and you have some of the different kinds. Some cannot pray night or day, nor ask a blessing, lest they should spend some time which they wish to use for something else. Some think the reason why we do not progress more rapidly is because we are continually adding new clay, but I would rather have new clay than to undertake to make a vessel of honor out of a good deal of our old clay, for much of it has stuck to the tempering vessel until it stinks.

If there is a place on the earth where we should be faithful it is in this city; or if there is a place where we should watch our children it is here. Go to all the quorums in this city and you will find some of their presidents and officers as corrupt as the devil. We have men that can beat the gentiles in any mean tricks they are a mind to start up, but those who intend to serve God should do right.

I want to see the Bishops of the Wards right, then I want to see the Teachers right; I want to see them all filled with the Holy Ghost, then they can do something. Did I ever cry peace and safety to this people, that they were ALL doing well and that their warfare was over? No, I never did. When I know that sudden destruction awaits a people, if they do not awake to their situation, I cannot cry peace.

This people are asleep; and I will vouch that there are many of them who do not pray, or if they do, three such prayers "would freeze hell over," as a Methodist minister once said. I want you to pray with the Holy Ghost upon you.

It is your duty to keep clean. I have given the Teachers a new set of questions to ask the people. I say to them, ask the people whether they keep clean. Do you wash your bodies once in each week, when circumstances will permit? Do you keep your dwellings, outhouses and door yards clean? The first work of the reformation with some, should be to clean away the filth about their premises. How would some like to have Prest. Young visit them and go through their buildings, examine their rooms, bedding, &c.?

Many houses stink so bad that a clean man could not live in them, nor hardly breathe in them. Some men were raised in stink, and so were their fathers before them. I would not attempt to bless any body in such places. You may inquire why I talk so. Can you talk in a better style about dirt, nastiness and filth? If you can, I cannot, and at the same time make people feel enough upon the subject to put away their filth and be clean. If you want me to speak smoother, do better and keep cleaner. Were I to talk about God, heaven, angels, or anything good, I could talk in a more refined style, but I have to talk about things as they do exist among us.

Some people wish to have me shut my mouth,

and to have Prest. Young talk. But, thank God, they cannot shut my mouth until I get through, for I never had a gag in my mouth.

I now want to tell you of another fault there is among some of the people; they want to hear a new man preach and teach, and do not wish to hear the Bishop of their own Ward. I understand that to-night, while we have a meeting here, there must be a party got up in this same Ward. I would see them in Tophet, before I would allow it.

There are many of the Seventies who are spiritually dead and damned, and so are many of the Elders. Many of the Presidents of Quorums are like pipe which needs to be burnt out, before it is fit to be used. It is the same with many of the High Priests and others. I pray God that this people may rise up and get the Holy Ghost, and wake up and live their religion, which I ask in the name of Jesus Christ: Amen.

REMARKS

By Elder Wilford Woodruff, Tabernacle, Sunday, January 25, 1857.

[REPORTED BY J. V. LONG.]

I am requested to get up and address you a short time. I do not know that I will be able to make this large assembly of people hear me this morning, but I will do the best I can to accomplish it. I feel that it is a very good sign to see so many people out to meeting, it seems as though they felt interested in meeting together to receive instructions; to see as crowded a house as this is this morning is a proof that there is an increasing interest resting upon the people to hear the word of the Lord and receive instructions from the servants of God, and I do hope, brethren and sisters, that what instructions you do receive you will prize, lay it up, and practice it whether it be much or little.

I realize that the salvation of this people does not depend upon the great amount of teaching, instruction or revelation that is given unto them, but their salvation depends more upon their obeying the commandments of God which are given unto them, their becoming a doer of the word and following the counsel of those who are set to lead them. We certainly have a great amount of teaching, of instruction, of principle, of revelation and of the word of God which has been given unto this people; not only that which is recorded in the Bible, the Book of Mormon, Book of Doctrine and Covenants, the Church History, but we have day by day and night by night instructions given unto us, we have a little here and a little there, a discourse to-day and another to-night, and we are continually receiving instructions from the servants of God. We receive instructions in our Ward meetings, and almost every time a few of us meet together we do so for the purpose of receiving the word of the Lord.

It appears to me then that we are certainly a favored people, and that we are having a great deal of important instruction, such as is calculated to lead us unto salvation. Inasmuch then as we have been called upon to reform, or to advance and to grow in the principles of eternal life, and to become holy in our lives, I hope there is none of us but that will take hold with our whole soul and carry out the instruction, and try to practice it in word and deed. We frequently hear remarks made about the reformation being over, and about them having got through with it in this place or in that place, but the amount of it is there never will be any end to the reformation, or in other words, there never will be any end to our advancement, there will be no end to our improvement nor to our increase, neither in time nor in all eternity.

If we act up to our privileges as a people we have no more time to lose or to spend in an unprofitable manner. We should not act indifferently with regard to the blessings which the Lord is offering unto us, and which we have the privilege of obtaining; we should labor with all our might to build up the kingdom of God that we may secure unto ourselves every blessing necessary for our salvation. We live in an important day; it is a day of mercy and a day of great blessings unto us as a people and we should appreciate it as such.

I have reflected a good deal within the last few months, and especially while sitting and listening to the teachings of the First Presidency, the Twelve and the Elders of Israel in their various spheres and callings in which they are called to act. In my prayers and reflections I have thought much of our present position, and I have concluded that if we do not enjoy the Holy Spirit and if the vision of our mind is not open to comprehend the things of God, and the power which is being made manifest for our benefit and good, that we are in great danger of suffering loss; we should see more fully the importance of taking hold with our might, and then, as br. Kimball says, the Holy Spirit of God would be diffused through our whole bodies and through the whole body and church of Christ.

I feel and see the importance of this work, and I see the necessity of our walking up to the line of our duty that we may live and walk daily in the light of the Lord. I realize that the Presidency of this church stand between this people and the Lord, for they are the head, and I realize that God reveals to them his will, and therefore we should look unto them for light and for information. The head may be full of light, of inspiration, revelation and of the mind and will of God, but if those officers who stand next to them, and if we ourselves are asleep in relation to our duties, and are not in a fit state to receive that light, do you not see that the river is dammed up at the head? There is no current or medium whereby the light may flow to the limbs and branches of the body.

I realize that it is the duty, not only of us who hold the priesthood but of this people generally, to present ourselves in humility and faith before the Lord that we may obtain the blessings which are in readiness for us, and we can obtain all the

light, the knowledge, the faith, the intelligence and power which is necessary for our salvation by humility, obedience and submission to the will of God. We should attend to this in order that our minds may be prepared and our bodies become fit subjects for the reception of the Holy Ghost, so that the Spirit of God may flow freely through the whole body from the head to the foot. Then when this is the case we will all see alike, feel alike, and be alike, and become one as far as the gospel and kingdom of God is concerned, as the Father and Son are one, and then this people will begin to see the position and relationship which we bear towards each other and towards God, and we shall feel the importance of attending to our duties and we will willingly step forward and improve our time, make good use of our talents and obtain the blessings that the Lord has for us to enjoy; but do you not see that if the people are asleep and slothful and not living up to their privileges, and the Spirit of God begins to flow from the head to the body that it soon becomes obstructed and dammed up?

We may trace this principle through the church and kingdom of God, and you may carry it into the family government and you will find it as br. Kimball has already presented it to us. It is like the vine with its limbs, its branches and its twigs. This is a very good figure to teach us the principle of righteousness.

In order for us to be prepared to do the will of God and be in a position to build up his kingdom upon the earth, and to carry out his purposes, we must not only become united and act as the heart of one man, but we must obtain the Holy Spirit of God and the mind and will of God concerning us, and be governed and controlled by it in all of our movements and acts in order to be safe and secure unto ourselves salvation.

If I do not enjoy the Holy Spirit there is something the matter, and I should labor until that is removed, for I consider that to be the first turning key, and we should do this to prove that we are honest before the Lord, and that we desire to do right in our minds and in our hearts. Yet as I have said before unless that Spirit is with us we do not know whether we are doing right or wrong.

[Prest. Kimball:] Shut that door and let it remain so, for I tell you there is no one can enjoy the peaceful influence of the Holy Spirit where there is confusion; and I am sure this congregation cannot while that door is going clickity-clack.]

As I was remarking, unless we do obtain the Holy Spirit we are in danger every step we take, we are not safe neither are we in a saveable condition to build up the kingdom of God or do his work. I consider that the Lord requires this at the hand of every man and woman in Israel, every Latter Day Saint, that we first obtain the Holy Spirit then bring forth the fruits of it unto salvation, then you will see this people keep their covenants and obey the commandments of God; this is the duty of all of us, and we should live our religion and follow its dictates. When this is done you will see this people awake and bring forth works of righteousness, then they will have faith and they will have power, and rise up and the power and glory of God will be made manifest through such instruments as the Lord has chosen in this dispensation upon the earth, into whose hands he has committed the Holy Priesthood.

Ask any people, nations, kingdoms or generations of men the question and they will tell you that they are seeking for happiness, but how are they seeking for it? Take the greatest portion of mankind as an example and how are they seeking for happiness? By serving the devil as fast as they can, and almost the last Being or thing that the children of men worship, and the last Being whose laws they want to keep are the laws of the God of heaven. They will not worship God nor honor his name, nor keep his laws, but blaspheme his name from day to day, and nearly all the world are seeking for happiness by committing sins, breaking the law of God and blaspheming his name and rejecting the only source whence happiness flows.

If we really understood that we could not obtain happiness by walking in the paths of sin and breaking the laws of God, we should then see the folly of it; every man and every woman would see that to obtain happiness we should go to work and perform the works of righteousness, and do the will of our Father in heaven, for we shall receive at his hand all the happiness, blessing, glory, salvation, exaltation and eternal lives that we ever do receive either in time or eternity.

We should understand that we should not deceive ourselves in this matter, for if we deceive ourselves we shall suffer the loss. We may just as well search our own hearts, and at once resolve that we will do the works of righteousness, honor our Father in heaven, do our duty to God and man, take hold and build up the kingdom of God, and we will then understand that in order to obtain happiness and satisfy the immortal soul in a fulness of glory that man must abide a celestial law and be quickened by a portion of the celestial Spirit of God; and we will also understand that to commit sin, break the law of God and blaspheme his name, will bring sorrow and misery and it will bring death both temporally and spiritually. If we walk in the paths of unrighteousness, we grieve the Holy Spirit and grieve our brethren and injure ourselves.

Again, I wish to say a few words upon the blessings to be obtained by what we do, the labors we perform, the work we are called upon to do in paying our tithing, in building temples, and in doing those things that are required of us. These are things that are for our own benefit and good, these, with other subjects have been impressed upon my mind for some weeks past, and it does appear to me that the people have not understood these things in their proper light.

Some of the people have looked upon the law of tithing as a kind of tax and burthen laid upon them, but who is it for? Our tithing, our labor, and all that we do in the kingdom of God, who is

it all for? The tithing is not to exalt the Lord, or feed or clothe him, he has had his endowments long ago; it is thousands and millions of years since he received his blessings, and if he had not received them we could not give them to him for he is far in advance of us. I want the brethren to understand this one thing, that our tithing, our labor, our works are not for the exaltation of the Almighty, but they are for us. Not but what the Lord is pleased to see us obey his commandments, because by doing this it will place us in a position that will fulfil and accomplish the object of our creation, and bring about the end designed by our coming to take tabernacles here in the flesh. Again, when we do wrong the Lord knows we shall inherit sorrow and misery if we continue in that wrong. Then I say, brethren, let us understand this as it is and we shall do well. In paying our tithing, in obeying every law that is given to exalt us and to do us good, it is all for our individual benefit and the benefit of our children, and it is not of any particular benefit to the Lord, only as he is pleased in the faithfulness of his children and desires to see them walk in the path which leads to salvation and eternal life.

If we look upon things in this light we shall do everything cheerfully, and whatever calls are made upon us we shall gladly respond, and then the channels will be opened, there will be no obstruction in the edification of the body of Christ, and light and intelligence will flow from the fountain head unto the people, then when a man speaks the people will, by their prayers and faith, draw forth the word of the Lord from him, and they will have their minds upon the things of God and not upon everything else as it has been heretofore.

If this people would rise up and do their duty when men rise before them in this stand to point out the way of life, the Spirit of the Lord would reveal the things necessary for the people to understand, for the faith of the people would draw them out. All that is required is for the people to arouse themselves and get the light of God within them.

Brethren, I do not feel to speak much longer; I have done what I was required to do—to occupy a few moments in opening the meeting this morning, and there are two of the Presidency here who will speak to the people and we wish to hear from them. I will say let us awake to righteousness, and in doing this we will see that there is no time to go to sleep; this we shall all know when we come to the end of the race, if not before. We are now in our alphabet, we are yet engaged in doing our first works, and there are many lessons and principles which we have yet to learn before we get to those who are gone far in the advance of us and received their reward with the just, and therefore I say there is no time to be lost. Let us make the best use of our time, and in doing so I pray that our minds may be enlightened, that we may live our religion, that we may grow in grace and in the knowledge of God from this time forth, that we may improve the talents we have received, and that we may be satisfied at the end of the race, which may God grant for Christ's sake: Amen.

ENGLISH CHARACTERISTICS.—Mr. Emerson, in his recent work, "English Traits," just published, speaks as follows of the "fictitious" traits in the character of the British nation:—

A proof of the energy of the British people is the highly artificial construction of the whole fabric. The climate and geography, I said, were fictitious, as if the hands of man had arranged the conditions. The same character pervades the whole kingdom. Bacon said, "Rome was a State not subject to paradoxes;" but England subsists by antagonisms and contradictions.

The foundations of its greatness are the rolling waves; and, from first to last, it is a museum of anomalies. This foggy and rainy country furnishes the world with astronomical observations. Its short rivers do not afford water power, but the land shakes under the thunder of the mills. There is no gold mine of importance, but there is more gold in England than in all other countries.

It is too far north for the culture of the vine, yet the wines of all countries are in its docks.—The French Comte de Launois said, "No fruit ripens in England but a baked apple;" but oranges and pine apples are as cheap in London as in the Mediterranean. The Mark Lane Express, or the Customhouse Returns, bear out to the letter the vaunt of Pope:

Let India boast her palms, nor envy we

The weeping amber, nor the spicy tree.

While, by our oars, those precious loads are borne
And realms commanded which those trees adorn.

The native cattle are extinct, but the island is full of artificial breeds. The agriculturist, Bakewell, created sheep and cows and horses to order, and breeds in which everything was omitted but what is economical. The cow is sacrificed to her bag, the ox to his surloin. Stall-feeding makes sperm mills of the cattle, and converts the stable to a chemical factory. The rivers, lakes and ponds, too much fished, or obstructed by factories, are artificially filled with the eggs of salmon, turbot and herring.

Steam is almost an Englishman. I do not know but they will send him to Parliament next, to make laws. He weaves, forges, saws, pounds, fans, and now he must pump, grind, dig and plow for the farmer. The markets created by the manufacturing population, have erected agriculture into a great, thriving and spending industry. The value of the houses in Britain is equal to the value of the soil. Artificial aids of all kinds are cheaper than the natural resources. No man can afford to walk when the Parliamentary train carries him for a penny a mile.

Gas-burners are cheaper than daylight, in numberless floors in the cities. The English trade does not exist for exportation of native products, but on its manufactures, or the making well everything which is ill made elsewhere. They make ponchos for the Mexican, bandannas for the Hindoo, ginseng for the Chinese, beads for the Indian, laces for the Flemings, telescopes for astronomers, cannons for kings.