

servants of God speak upon the great things of the kingdom, their words will go in at one ear and out at the other, your minds will be darkened, the devil will step in and tempt you, and you are liable to be prostrated in body and mind by his power, because you have given way.

While we are here there is a chance for every Latter Day Saint, and I feel to say, set yourselves in order, ye heads of families, and then set your families in order; regulate your lives one towards another in your families, in your neighborhoods, and in all your communications and dealings one with another.

In this way the enemy will not have power over you, and all your works of light and righteousness will be regulated by the principles which you have received, and by the order which should govern the Saints of God; shewing that you are sick of the old anxious bench confusion and discord, and that you are contending for the faith once delivered to the saints; believing that the same blessings which they enjoyed may be poured out upon your heads.

Perhaps, before I again return to behold the Saints in these valleys, a great Temple may be reared upon this Block, upon the foundation already laid. Before that time, perhaps, the services of the Lord may be administered therein, with baptism for the dead, as the Lord has promised, and other sacred and holy ordinances pertaining to the last dispensation; ordinances that have been kept sacred from the foundation of the world, things kept to be revealed in this last dispensation.

If the time is so near at hand when a Temple shall be completed for these sacred and holy purposes, there is none too much time for you to prepare yourselves in the holy course of righteousness.

You cannot expect to live as many have lived, and then be able by one tremendous great stride to at once call down the powers of heaven into your midst. All who will enjoy the privileges which it is the prerogative of the Latter Day Saints to enjoy, must live for them.

Why not Saints have these blessings? Is it because God is partial, and willing to bestow greater blessings upon some than upon others? No, it is because you do not sufficiently prepare yourselves before him, for you have to become sanctified; hence it is said in the Book of Doctrine and Covenants, speaking of the Temple which shall be built in Jackson county, "that those that enter therein shall behold the face of God."

The promise was not made to the impure, to those who had not sanctified themselves before the Lord, but to the pure in heart. It naturally follows that similar blessings are prepared to be poured out by the Most High upon the Temple that shall be built upon this Block, and upon the people who shall go therein. How many of this congregation would be prepared to receive such blessings?

The Lord might say to the angels, such and such ones have been faithful to all the calls that have been made upon them, they have not turned to one side, they have not given way to their passions, they have not neglected the counsels of my servants, they have exercised faith in me and have lived to it and by it, and now do you messengers go forth and show yourselves unto them in that Temple, that their eyes may be opened, that they may become as the brother of Jared to see and taste the joys of the other world. But let the eyes of those who have not been diligent be dark, let them not have sufficient faith to behold your or my glory, let the veil that is over the nations remain between them and my glory. I will venture to say that there are at present comparatively few that would be prepared to receive the great work that is in store. I feel anxious upon this point, my brethren and sisters, not only for your sakes but for my own.

When ye shall rend the veil that is between us and the heavens, it will be by your works of faith and obedience. Do you realize that you are the individuals to rend that veil? Jesus has done his part, and he is willing that the veil should be rent; he has made intercession before the Father, he has offered his own life, and what more can he do? When ye shall have faith to rend that veil which is over your minds, you will find that the heavens are ready and waiting to bestow the blessings promised, just as soon as you are prepared to receive them.

Here let us reflect a little upon the principle by which the brother of Jared was capable of seeing things that are behind the veil, and by which Moses saw every particle of this earth, inside as well as outside. How did they do these things? The revelation says, "by the Spirit of God." If Moses had the Spirit so that he could discern all things in the earth, while he was a finite being like the rest of us, why should not we have that same gift imparted unto us?

The brother of Jared was so filled with the Spirit that he was enabled to behold the person of Jesus Christ, and all the inhabitants of the earth that had lived previous to his day, as well as those who should live afterwards. They rent the veil between them and the heavens by their faith and obedience to the commandments of the Lord; they saw the history of past events from the beginning of the world, and all the inhabitants that ever had been.

There is such a thing as a natural man's looking into the past, but their power is very much restricted. Lord Ross constructed a very powerful telescope, having an object glass six feet in diameter, and by it a man can see a vast distance into space, and behold what was a few years back. With this mighty instrument it has been determined that several other

planets exist hundreds of thousands of millions miles distant from us, and that the light from them which reaches the eye through the telescope must have been traveling several hundred thousand years before it reached the naked eye, hundreds of thousands of years before Adam was placed in the garden of Eden.

Hundreds of thousands of years ago the distant bodies of the universe were lighted up by the glory of God, and the light thereof has at last entered the tremendous telescope of Lord Ross, and thus individuals have been enabled to see, what? Not those bodies as they exist at the present time, but to see them as they existed tens and scores of thousands of years before this world was made.

Here, then, is looking at the past, and that naturally, independent of the mind's being waked up by the power of God, as were the minds of the brother of Jared and Moses.

Again, this glorious and heavenly principle, with which a righteous man is endowed, reaches forward into the future for thousands of years to come, as far as the Great God will permit the sceneries of ages to be opened to mortals. It is not the fault of our organization that we do not enjoy this principle, but because we do not entirely get rid of those erroneous traditions which we have received from our fathers.

The faith of the gospel is what is required to lead us on until we burst the veil asunder, for this faith will enable us to burst off the shackles by which we are bound, and prepare us to enjoy the holy priesthood, with all the blessings guaranteed to the Saints of God, and to gaze into the hidden things of eternity.

Reflect upon past experience and upon the workings of the Spirit of God, and you will discover that you have often been forewarned of events long before they took place; and if you cast your minds into the book of the Spirit of God, and behold the acts and doings of the Lord in ages to come, you will find that the same principle that exists in the bosoms of the Gods is with you, though in a very undeveloped condition. Let your minds be set upon the will of God and upon his kingdom, and what will be held from your sight?

There are many principles contained in the words which I have just read. Jesus, for instance, stood before the brother of Jared, not in his body of flesh and bones, not as an infant, not as a small spirit one foot or two feet high, but a full grown spirit; and when he beheld the finger of Christ he beheld a full-sized finger as of a man, for says Jesus, "when I shall take a body of flesh and bones and redeem my people I will appear as thou now seest me, but this is the body of my spirit; I show myself in the spirit, you behold it, you see that it is of the size of a man."

"All men in the beginning have I created after the body of my spirit," as much as to say that "you, the brother of Jared, did not receive your existence a few years ago here in the flesh, that was not your origin, but all men, all those that I will shew you that have existed or will exist upon this earth, in the beginning have I created after the image of the body of my spirit." They were all spiritually organized before they came here.

This is the only place in the Book of Mormon where the pre-existence is clearly spoken of, and this was revealed before the organization of this Church, and is a doctrine which was not in the possession of the Christian world, hence it shows that it was dictated by a Spirit capable of revealing a doctrine unknown to the Christian world—the pre-existence of man.

There is much doctrine in the Book of Mormon and Book of Doctrine and Covenants that would be instructive to the Saints, if they would not let them stay upon their shelves. Knowledge of truth would not harm you, though it may be better for some to let their books remain shut, rather than transgress against greater light, for greater will be the damnation and the punishment. In proportion as we advance in the knowledge of the things revealed from the heavens, and in the powers and keys that are conferred upon us, the greater will be the condemnation, if we fall therefrom. This shews the propriety of every man and woman's habituating themselves, as I have already said, to practising righteousness.

If you were, within one week from this time, to be let into all the visions that the brother of Jared had, what a weight of responsibility you would have upon you; how weak you would be, and how unprepared for the responsibility, and after the vision had closed up in your minds, and you left to yourselves, you would be tempted in proportion to the light that had been presented before you. Then would come the trial, such as you never have had. This is the principle upon which the devil is allowed to try us. We have a circumstance in relation to Moses' being tempted; when the vision withdrew, and the heavens closed, the devil presented himself and said, "Moses, son of man, worship me." Moses replied, "who are you?" "I am the son of God," was the answer. Then said Moses, "you call me son of man and say that you are the son of God, but where is your glory?" Could Moses have withstood that terrible manifestation, if he had not practised for many years the principles of righteousness? A mere vision would not have strengthened him, and even to shew him the glory of God in part would not have enabled him to combat with the powers of darkness that then came to him. It was by his knowledge of God, by his perseverance, his diligence and obedience in former years, that he was enabled to rebuke the devil, in the name of Jesus Christ, and drive him from him.

So it will be with you, whether you have the necessary preparation or not, for the Lord will say to the powers of darkness, you are now at liberty to tempt my servants in proportion to the light that I have given. Go and see if they will be steadfast to that light, use

every plan so far as I permit you, and if they will yield they are not worthy of me nor of my kingdom, and I will deliver them up and they shall be buffeted. You, Satan, shall buffet and torment them, until they shall learn obedience by the things that they suffer.

Hence the propriety of preparing for these things, that when they come you will know how to conquer Satan, and not want for experience to overcome, but be like Michael, the archangel, who, with all the knowledge and glory that he had gained through thousands of years of experience, durst not bring a railing accusation, because he knew better. And when he withstood Satan face to face, foot to foot, Moses knew who he was and what he had come from and for. He had obtained his knowledge by past trials, by a long series of preparation, hence he triumphed.

So it must be with Latter Day Saints, and if we prepare ourselves we shall conquer. We must come in contact with every foe, and those who give way will be overcome.

If we are to conquer the enemy of truth his power must be made manifest, and the power which will be given of the Lord through faithfulness must be in our possession. Do you wish to prevail, to conquer the powers of darkness when they present themselves? If you do, prepare yourselves against the day when these powers shall be made manifest with more energy than is now exhibited. Then you can say, the evil powers that have been made manifest, the agents that came and tempted me, came with all their force, I met them face to face and conquered by the word of my testimony, by patience, by the keys which have been bestowed upon me, and which I held sacred before God, and I have triumphed over the adversary and over all his associates.

Brethren, pray for me that I may accomplish the mission that has been given to me acceptably in the sight of the Lord, acceptably to these my brethren that are presiding over me, acceptably to the nations, to the Saints here in Great Salt Lake Valley, that I may be one of the saints that shall be perfected in righteousness, in long suffering, in patience, in humility, and return in joy and peace to rejoice again in your midst. I ask the Lord to bless us, one and all, with his Holy Spirit, and to guide us in the way of life. Amen.

CORRESPONDENCE.

LONDON.

35 JEWIN ST., March 23, 1856.

[From Elder W. C. Dunbar to Elder Daniel McIntosh.]

I have four large Conferences to attend to, besides being book and emigration agent for them, you may guess, therefore, that my time is fully engaged. I have had a hard struggle to get thro' the first winter, but I think, with the blessing of God and the prayers of my brethren, that I will keep above ground, though some of the strong pillars that have supported me are gone—W. H. Kimball, G. D. Grant, James Ferguson and others.

I have just returned from Liverpool, where I saw the ship 'Enoch Train' sail with over 500 passengers: J. Ferguson, Prest.; E. Ellsworth and D. McArthur, counsellors. N. Porter, Crandall, Hunt, McAllister and some other valley elders were on board, all happy and enjoying good health. I went out to sea about 80 miles with them—quite a number of Edinburgh and Glasgow folks on board, old members.

Emigration will be very late this year; I suppose the Saints from this Pastorate will not leave till some time in May. Ships are very scarce indeed, a great number being employed in the war department.

Elders Spencer, Vancott and Webb left a week ago for the States, to make preparations, hand carts, &c. There is quite a good feeling in this country in regard to the carts; I would rather, weak as I am, pull one myself than stay here another year, but any way is right for me, stay or go, live or die. Br. Franklin is over head and ears in business; his is a hard job, but I think Br. Calkin will be a great help to him.

I hear that every body is getting married in the valley—glad of it, for I believe that one good Mormon raised in the mountains is worth a dozen of your half gentle bred; besides, one could then stay at home and do it. Going to Zion has soiled my taste for this country; every thing about it looks blacker and uglier every day, though it is a great pleasure to save even one good man, or woman.

My love and respects to all Saints; tell them that I require their prayers more than ever.

RIO VIRGIN.

[To Elder Daniel McIntosh from Elder Lorenzo Brown.]

June 4, 1856.

Our progress to this place has been slow, owing to the weakness of our teams which we have been obliged to recruit; they are now in pretty good condition. Our camp moves on admirably, under the direction of Br. Wm. Covert, brs. Samuel Thompson and George Mayer captains of tens, and Almon L. Fallmer captain of guard. There are in company 23 efficient men, 14 women, 15 children, 75 or 80 head of cattle and 15 wagons.

All is peace, and everything seems to harmonize with the Spirit of God; we have been blessed and prospered in all things that we have undertaken. The brethren of the different settlements have been very kind, and seemed to vie with each other in acts of kindness and hospitality, except Johnson's Fort where the brethren politely asked pay for grass and water.

Of those who have done us good and blessed us, not with words alone but with means to prosecute our journey, I would mention the fishermen of Provo and the citizens of Parowan, who were kind indeed. Some of us on leaving home were rather scant of provisions, etc., and small favors were always received with truly grateful hearts. One of our number, who started without

a mouthful and left nothing at home, had on leaving Parowan more breadstuff than any man in the camp, and had sent considerable to his family.

We have now plenty, and are daily giving small quantities to the natives, who are very friendly. On leaving Cedar City one of them came with us nearly 100 miles to talk good to the next chief, whose quarters are on the Santa Clara. We made them presents, and the chief sent three of his men with us to the next chief. These three have behaved well, assisted to drive cows, etc., and this morning have returned to their home, having deposited two others to go with us to the chief on the Muddy, some 40 or 50 miles farther. They appear honest, and when anything is lost, if found, they invariably bring it to camp, for which they expect a present; yet we do not trust them too far, knowing their propensities and realizing that they are Indians.

TEXAS.

CAMP MATAGORDA, March 21, 1856.

EDITOR OF DESERET NEWS:—

SIR:—After narrowly escaping being tarred and feathered at Powderhorn, br. Ostler went to Victoria, 45 miles distant, and I remained at a house near our present location until the 17th March, when br. Preston Thomas and nine saints arrived at the landing, per steamer Charles Morgan of New Orleans.

We are now in camp, five miles from Powderhorn, on the shores of the Matagorda Bay, where we can worship our Creator without much danger, and are preparing to start for the Valleys of the Mountains.

I have had two letters from Elder J. Ostler, since he was driven from Powderhorn. The Citizens of Victoria tendered him the use of the Court House, in which he had lectured three times, and told him that he must consider himself among friends. The editor of the "Advocate" published a review of our doctrines, as set forth by Elder Ostler, and then alluded to the spirit of those who, in this enlightened age, would deny any people the liberty of speech, the dearest boon of every freeman; he wrote like a man.

Yours in the kingdom of patience,

PHILIP W. HOSKING.

CELEBRATION OF THE FOURTH OF JULY IN FILLMORE CITY.

The day was ushered in by hoisting the stars and stripes, and firing musketry.

At 9 a.m. the Battalion was formed for inspection in front of the City Hall. Mayor McCullough, the Silver Greys and the Presidency of this state were escorted to the Battalion, when the mayor, being in command, reviewed the troops.

During the review Prest. J. M. Grant arrived from G. S. L. City, and was received by a salute from the band.

Prest. Grant, in order to take part in our celebration, rode from G. S. L. City in three days, a distance of 164 miles. He addressed the Battalion in a brief and spirited style, manifesting a noble, patriotic spirit, and causing the blood of '76 to thrill in our veins.

At 12, the gentlemen and ladies were escorted from the City Hall to the State House, where, after singing by the choir and prayer by bishop Brunson, the Declaration of Independence was read by Mayor McCullough.

Elder Wm. Felshaw made a few very appropriate remarks and was followed by Prest. Grant, who delivered a very interesting and spirited speech.

Dancing, under the management of Messrs. H. More and W. H. Bishop, closed the ceremonies of the day.

HIRAM MACE,

Reporter.

GIBRALTER MISSION.

BY ELDER EDWARD STEVENSON.

LETTER NO. 10.

JAN. 1, 1854:—I have been kindly invited to partake of the luxuries of a New Year's festival, and received several names as applicants to join our standard by baptism.

As to the past year a more laborious, hazardous and perplexing year I never saw; neither have I ever passed a more happy one. To wind up the day, I attended a picnic in company with some of the Saints and their friends, two of whom gave their names for baptism, that they might begin the new year in a new and better cause.

6th, at dark attended baptism.

On the evening of the 23d, organized a branch of the Church, consisting of 10 members, and ordained one elder and one priest. After some instructions we partook of the sacrament and rejoiced in the prospects of the future. Although restricted in our religious liberties by the civil authorities, I took great pleasure in organizing this little branch in the land of my birth, especially under the existing circumstances—not even being allowed to preach one gospel sermon.

FEB. 3d.—Having attended baptism, we retired to my private room, held confirmation meeting, after which, on removing my Bible, I found a piece of money, which assisted me in time of need.

The merchants and inhabitants have become much dissatisfied on account of the Governor of Gibraltar prohibiting any communication over the lines, cutting off supplies from Spain, &c. Doubtless many would perish were it not for the cruelties of the well fed soldiery. The merchants have sent a deputation to England to visit the colonial secretary of Foreign affairs to obtain redress.

I mention this to show the character of the chief ruler of the people I am called to labor with, and I only add, 'When the wicked rule the people mourn.'

MARCH 1.—Several steamers and transports have passed through the straits to the seat of war in the Crimea, laden with soldiers, each carrying about one regiment, 1,000 rank and file. Great enthusiasm prevails.