

can say that Jesus is the Lord, but by the Holy Ghost," should be translated "no man can know that Jesus is the Lord, but by the Holy Ghost." He continued to read the chapter, and give instructions respecting the different offices, and the necessity of every individual acting in the sphere allotted him or her, and filling the several offices to which they were appointed.

Spoke of the disposition of many men to consider the lower offices in the church dishonorable, and to look with jealous eyes upon the standing of others who are called to preside over them. That it was the folly and nonsense of the human heart for a person to be aspiring to other stations than those to which they are appointed of God for them to occupy; that it was better for individuals to magnify their respective callings, and wait patiently till God shall say to them, "come up higher."

He said the reason of these remarks being made was, that some little foolish things were circulating in the society, against some sisters not doing right in laying hands on the sick. Said if the people had common sympathies they would rejoice that the sick could be healed; that the time had not been before that these things could be in their proper order; that the church is not fully organized, in its proper order, and cannot be, until the Temple is completed, where places will be provided for the administration of the ordinances of the priesthood.

President Smith continued the subject, by quoting the commission given to the ancient apostles in Mark, 16th chapter, 15, 16, 17, 18 verses, "Go ye into all the world, and preach the gospel to every creature." He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

No matter who believeth, these signs, such as healing the sick, casting out devils, &c., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on.

He said, if God has appointed him, and chosen him as an instrument to lead the church, why not let him lead it through? Why stand in the way when he is appointed to do a thing? Who knows the mind of God? Does he not reveal things differently from what we expect? He remarked that he was continually rising, although he had everything bearing him down, standing in his way, and opposing; notwithstanding all this opposition, he always comes out right in the end.

Respecting females administering for the healing of the sick, he further remarked, there could be no devil in it, if God gave his sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water: it is no sin for any body to administer that has faith, or if the sick have faith to be healed by their administration.

He reproved those that were disposed to find fault with the management of the concerns of the church, saying God had called him to lead the church, and he would lead it right; those that undertake to interfere will be ashamed when their own folly is made manifest; that he calculates to organize the church in its proper order as soon as the Temple is completed.

President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men. "Great big elders," as he called them, who had caused him much trouble; to whom he had taught the things of the kingdom in private councils, they would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this society, and must be guarded against; that every person should stand, and act in the place appointed, and thus sanctify the Society and get it pure. He said he had been trampled under foot by aspiring elders, for all were infected with that spirit; for instance, John E. Page and others had been aspiring; they could not be exalted, but must run away as though the care and authority of the church were vested with them. He said he had a subtle devil to deal with, and could only curb him by being humble.

As he had this opportunity, he was going to instruct the ladies of this Society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not long have him to instruct them; that the church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings.

He spoke of delivering the keys of the Priesthood to the church, and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer; for according to his prayers, God had appointed him elsewhere.

He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands; whom God has appointed for them to honor, and in those faithful men whom God has placed at the head of the church to lead his people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all

the elders who shall prove their integrity in due season.

He said if one member becomes corrupt, and you know it, you must immediately put it away, or it will either injure or destroy the whole body. The sympathies of the heads of the church have induced them to bear a long time with those who were corrupt until they are obliged to cut them off, lest all become contaminated; you must put down iniquity, and by your good examples, stimulate the elders to good works; if you do right, there is no danger of your going too fast.

He said he did not care how fast we run in the path of virtue; resist evil, and there is no danger; God, men, and angels will not condemn those that resist everything that is evil, and devils cannot; as well might the devil seek to dethrone Jehovah, as overthrow an innocent soul that resists everything which is evil.

This is a charitable Society, and according to your natures; it is natural for females to have feelings of charity and benevolence. You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms.

If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates. Females, if they are pure and innocent, can come into the presence of God; for what is more pleasing to God than innocence; you must be innocent, or you cannot come up before God; if we would come before God, we must keep ourselves pure, as he is pure.

The devil has great power to deceive; he will so transform things as to make one gape at those who are doing the will of God. You need not be teasing your husbands because of their deeds, but let the weight of your innocence, kindness and affections be felt, which is more mighty than a millstone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity—these are the things that should magnify you in the eyes of all good men. Achan must be brought to light, iniquity must be purged out from the midst of the Saints; then the veil will be rent, and the blessings of heaven will flow down—they will roll down like the Mississippi river.

If this Society listen to the council of the Almighty, through the heads of the church, they shall have power to command queens in their midst.

I now deliver it as a prophecy, if the inhabitants of this state, with the people of the surrounding country, will turn unto the Lord with all their hearts, ten years will not roll round before the kings and queens of the earth will come unto Zion, and pay their respects to the leaders of this people: they shall come with their millions, and shall contribute of their abundance for the relief of the poor, and the building up and beautifying of Zion.

After this instruction, you will be responsible for your own sins; it is a desirable honor that you should so walk before our Heavenly Father as to save yourselves; we are all responsible to God for the manner we improve the light and wisdom given by our Lord to enable us to save ourselves.

President Smith continued reading from the above mentioned chapter, and to give instructions respecting the order of God, as established in the church, saying every one should aspire only to magnify his own office and calling.

He then commenced reading the 13th chapter. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and said, don't be limited in your views with regard to your neighbor's virtues, but beware of self-righteousness, and be limited in the estimate of your own virtues, and not think yourselves more righteous than others; you must enlarge your souls towards each other, if you would do like Jesus, and carry your fellow-creatures to Abraham's bosom. He said he had manifested long-suffering, forbearance and patience towards the church, and also to his enemies; and we must bear with each others' failings, as an indulgent parent bears with the foibles of his children.

President Smith then read the 2nd verse. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. He then said, though a man should become mighty, do great things, overturn mountains, perform mighty works, and should then turn from his high station to do evil, to eat and drink with the drunken, all his former deeds would not save him, but he would go to destruction! As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

How precious are the souls of men! The female part of the community are apt to be contracted in their views. You must not be contracted, but you must be liberal in your feelings. Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness.

You will receive instruction through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide, and direct the affairs of the church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.

When you go home, never give a cross or unkind word to your husbands, but let kindness, charity, and love crown your works henceforward; don't envy the finery and fleeting show of sinners, for they are in a miserable situation; but as far as you can, have mercy on them, for in a short time God will destroy them, if they will not repent and turn unto him.

Let your labors be mostly confined to those around you, in the circle of your own acquaintance, as far as knowledge is concerned, it may extend to all the world; but your administrations should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society. Those ordained to preside over and lead you, are authorized to appoint the different officers, as the circumstances shall require.

If any have a matter to reveal, let it be in your own tongue; do not indulge too much in the exercise of the gift of tongues, or the devil will take advantage of the innocent and unwary. You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.

President Smith then gave instruction respecting the propriety of females administering to the sick by the prayer of faith, the laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy, and compassion? No one. Said he was never placed in similar circumstances before, and never had given the same instruction; and closed his instructions by expressing his heartfelt satisfaction in improving this opportunity.

The Spirit of the Lord was poured out in a very powerful manner, never to be forgotten by those present on this interesting occasion.

## REMARKS

On the redemption of Zion, Second coming of Christ, trials of the Saints, etc., by Elder Orson Pratt, in the Tabernacle, G. S. L. City, Sunday morning, May 20, 1855.

[REPORTED BY J. V. LONG.]

I have been much interested in the remarks that have been made by br. Jackman, for they have been according to my feelings, they were right to the point, and many useful ideas have been thrown out before us, and his words have been full of meaning. Although he has considered himself bashful before the people, yet the Lord has put into his heart those things that are calculated to interest the saints.

We see, from what has been portrayed before us, the trials and difficulties that we, some of us, have had to endure in this church; we also see, from what he has explained, the patience of the people in passing through those difficulties; no murmuring, no complaining, no fault-finding, but all taking hold with one heart and one mind to do the will of God, under the most straightened circumstances.

We can contrast this feeling with what we see manifested by some of our new emigrants; some of them come in here feeling dissatisfied, having become so in crossing the plains; they will differ with each other, lose the good spirit, and allow themselves to be controlled by an evil influence; I say, we can see, from the discourse of br. Jackman, a great contrast between those that first came here, and those that now come. Now the question might arise in the minds of some, were the pioneers who came here so much better than those persons that now come? I think not.

Then why was there no murmuring, nor fault-finding, nor apostasy?

The reason is obvious; those who first came here had more experience in such matters than the new emigrants have, who come here almost without experience in those things which they naturally come in contact with, when crossing the plains.

In fact there are very few in the world that would do any better than the Mormon pioneers did, the first year they came here. It requires experience to enable people patiently to pass through the scenes of trial that were endured by the pioneers, and those who first came into these valleys. Take our late emigration that have crossed over the plains, and let them be driven a few times from their comfortable habitations, and let them wander for months in the cold winter, and then send them off on an expedition, such as the pioneers took to this country, and you would see them quite a different people; you would see them altered and improved by the course of experience they had passed thro'; they would be benefited by certain kinds of experience which others have passed through before them; and, if attentive, they would add many important items to their former stock of wisdom and knowledge.

Consequently, it requires experience, not only for the old members, but for the new; and should the new members be permitted to come from the old countries, and meet with no poverty, no affliction, it would not be known whether those persons would endure such trials; and hence, the necessity of such trials to give people experience.

It is true, they have had some things to pass through in the old country of a trying nature, but they have not had a series of different trials to encounter; therefore, there would be no telling whether they would stand or not, if called to pass through similar scenes of trials to those passed through by the earlier settlers of this Territory.

Then, it is not surprising to me that the Lord takes certain measures to bring those persons

into difficult circumstances; in fact, we have the Lord's own declaration for it, that he will try this people, not in some things, but in all things, to see if they will abide in the covenant, and he says, if they will not, then, they will not abide in me.

Here then, we perceive that each will have his share of trials either in the beginning, or in the advanced state of the church. We do not know what they will be, only so far as God has revealed in his word.

He has told us that we should be visited with famine and sword, with pestilence and distress; all these are predicted, and laid before this people in the Book of Doctrines and Covenants. The Lord says, unless his servants should hearken to the words and counsels that he gives unto them, famine, trouble, and distress, would overtake them.

Now what benefit or what glory is there to an individual who is placed in circumstances that he cannot help but do right? For instance, suppose there were no intoxication drinks in the world, what glory and credit would it be to an individual, to say, that he had kept himself from those things?

If his father and his forefathers to the third or fourth generation of them, had died from drunkenness, he would have nothing to boast of; for he could not be a drunkard; therefore, I say, if this temptation was set before us as the forbidden tree was before mother Eve, and we withstood the temptation, then there would be some merit in it, far more than there is for a person to keep himself sober, because he is obliged to do so. So we may take other things in the same light.

Why did the Lord suffer the Hittites, and Perizites, and Hivites, and Jebuzites, and various others, to live among Israel? He had two purposes in view; one was to scourge Israel when they went astray from his commandments; and the other was to see whether they would overcome or not; he placed them where they would have temptations to test their fidelity, then if directly in the face of the Law of God, they would falter or yield and give way to the customs and vices of the heathen, they were not worthy of the glory of God, nor of being called his people.

But if the heathen had all been swept away, and those temptations had not been presented, where would have been the merit? It would have been very small indeed.

A commandment was given, forbidding the children of Israel to marry with the heathen; it was commanded that the sons of Israel should not take wives from among the heathen, neither should they give their daughters to the heathen.

Now there was temptation, in those days, set before the children of Israel, and sometimes they would break through and go beyond the bounds, like old Solomon who transgressed, after God had appeared to him three times, and had given him many choice favors, and manifested himself to him in dreams, and also when he spread forth his hands to pray God to bless the temple which he had built, then the Lord manifested himself in the presence of all Israel to his servant.

He was lifted up in the midst of Israel, and a kingdom and government were given to him far surpassing all the kingdoms and governments upon the earth, and yet after all these things, and after the Lord had given him many wives, he took that which was forbidden; he took the daughters of the heathen nations; and he, being their head and their king set this wicked—this evil example before all Israel, so that if they had followed his foolish and wicked ways, they would have been destroyed, but from the account we have, he was overcome by the temptations laid before him, and consequently the wives that he had taken, led him away, so much so, that in his old age, he, in order to please those wives whom he had taken from among the gentiles, bowed down to their gods. Here then were two evils, first, in taking heathen wives, and the next, in tampering with, and bowing down to their gods; and the Lord will judge him for all those things, just as he will us—according to the works we perform while in this state of probation.

If Solomon, in all his glory, had been contented with all those blessings given him, and had not yielded to the temptations laid to ensnare him, he would have increased in his glory, and in his dominions; his glory would have increased in this world and in the future; but the Lord desired to try him.

This shows us that, though a man may be set upon a throne and be exalted high among men, yet he has his temptations, and blessed is he, if he endures them and is faithful to his trust; and if he be in distress, bears it all with patience, for he will always have his trials and no person will escape, all men must be tried and proven.

These are reflections that occurred to my mind while br. Jackman addressed us, showing the contrast between those that first came here, and those who now come. I was led to enquire, why there was such a vast difference; and the thought occurred to me that it was because of experience, for those who have been here from the first have been pretty well buffeted, and before they came here, they had learned how to submit, when the Lord saw proper to put upon them a chastisement.

Should all this people, here in Utah, be called to pass through such scenes as some of us have been called upon to encounter, I believe there would be many who would say, let us endure these things with all submission and patience before God.

In order to do this, it is necessary for us, in our prosperity, to remember the Lord our God;