

Many poor people who receive flour of the brethren, if they have a bushel of wheat will sell it in the stores for that which will do them no good. My object is to accomplish the greatest good to this people. If I can by my wisdom and the wisdom of my brethren, by the wisdom that the Lord gives unto us, get this people into a situation in which they can actually sustain themselves and help their neighbors, it will be one of the greatest temporal blessings that can be conferred upon them. If you wish to place persons in a backsliding condition, make them idle and dilatory in temporal things, even though they may be good saints in other respects. If the whole of this people can be put in a situation to take care of themselves, individually and collectively, it will save a great many from apostatizing, and be productive of much good. I have got to wait for the Lord to dictate from day to day, and from time to time, as to what particular course to pursue for the accomplishment of so desirable a result.

Suppose that we should say that we intend to sell flour at ten dollars per hundred, would that make the people take care of themselves and their grain? It is not so very material what flour costs, nor whether the brethren sell it for three or ten cents a pound, as it is whether each will strive to secure and economize his own provisions. If you establish the selling price of flour at one dollar a hundred, or even at thirty cents, there are some will sell all they have before night, and then beg their living of their neighbors. What course shall we pursue to produce the greatest good? We have the gospel and the ordinances of salvation, and if we can get the people to do that which will produce the greatest good, then we shall further promote the interests of the kingdom of God on the earth.

I do not like to have the saints, those who profess to be saints, get such extravagant confidence in our God that they will not do one thing to provide for the body, but omit securing provision enough to sustain themselves, and say, "O, I shall have as long as there is any means, or wheat, or flour; I know that br. Brigham will not see me suffer. Mr. storekeeper, take the little I have and give me some ribbons for it, or a nice dress, for I want the best I can get, and I know that br. Brigham will not let me suffer." Will this course produce good to the people? Or are they so ignorant that they do not know what course to pursue?

The grand difficulty with this community is simply this, their interest is not one. When you will have your interests concentrated in one, then you will work jointly, and we shall not have to scold and find fault, as much as we are now required to. Somebody ought to be reproved here to-day, for some of our farmers are bringing in wheat and selling it to the stores for a dollar and a half a bushel. Would they sell it that low to the poor? No, they would not, if the poor had money to pay for it. If this is the best way, the most conducive of the greatest good to this community, all right, but I cannot see any good resulting from it.

I can see no good accruing to this community in maintaining a divided interest; our interest must be one throughout, in order to produce the good we desire. Many are distrustful in the providences of God; they profess faith enough to have the Lord extract a cancer from their flesh, or drive a fever from them, though they would not do a single thing for themselves; yet if they have a few bushels of grain, or five dollars, and you touch that, you touch the apple of their eye. You will run counter to the feelings of "here is my individual family, my individual substance, my individual habitation, and my individual property that I have gathered together; it is all my own, it is not yours."

I know that there is great liberality among this people, and on the other hand there is much liberality like this, though I do not know that I can fully explain it to you, but I will try. A few years ago we wished to drive off the cattle not needed here, so as to leave the feed for our milk cows, and there was not a man who was not heart and hand for the policy. When the time came to gather the cattle, every man said to his neighbor, "this is one of the best possible plans for our stock, now you drive off your cattle," so each man said to his neighbor, and thought to himself "mine will have a better chance." And in the matter of fencing, each one says to his neighbor, "you put up a good fence round your garden and herd your cattle," at the same time intending to let his own run at large. These few instances explain the feelings and conduct of some, and in what manner they are liberal.

I again say that I do not wish any to take chastisement but those who need it, though most of the people are generally so righteous and liberal that they give over every part of it to their neighbors; they consider that none of it belongs to them. Some are so liberal that they will pick up my cattle on the range and butcher them, saying, "there is nothing here belonging to br. Brigham, nor to anybody else, it is the Lord's, and I will have a little beef."

I wish the people to understand that they have no interest from the Lord our God. The moment you have a divided interest, that moment you sever yourselves from eternal principles.

It is reported that many are going away; I say, gentlemen and ladies, you who wish to go to California, or to the States, go in welcome; I had rather you would go than stay. I wish every one to go who prefers doing so, and if they will go like gentlemen, they go with my best feelings; but if they go like rascals and knaves, they cannot have them. I have never requested but two things of those who leave, namely, to pay their debts and not steal; that is all that I have required of them. Go about

your business, for I would rather you would go than stay.

The moment a person decides to leave this people, he is cut off from every object that is durable for time and eternity, and I have told you the reason why. Everything that is opposed to God and his Son Jesus Christ, to the celestial kingdom and to celestial laws, those celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish it. Christ will never cease the warfare, until he destroys death and him that hath the power of it. Every possession and object of affection will be taken from those who forsake the truth, and their identity and existence will eventually cease. "That is strange doctrine." No matter, they have not an object which they can place their hands or affections upon, but what will vanish and pass away. That is the course and will be the tendency of every man and woman, when they decide to leave this kingdom.

They are welcome to go, and to stay where they go; I heartily wish that a great many would go, such as I can point out. Like old Lorenzo Dow, when he was trying to detect the person who had stolen an axe; he said that he could throw the stone which he had carried into the pulpit and hit the man that stole the axe; he handled the stone as though he would throw it, and the guilty person dodged, when he said that is the man. So I could throw and hit a great many that I wish to go.

I say again, you that wish to go, go in peace, and we like to have you go; and those that wish to come here we like to have them come and be saints, and if they would they would stay; but if not, I like to have them leave, no matter whether they belong to the church or not.

My soul feels hallelujah, it exults in God, that he has planted this people in a place that is not desired by the wicked; for if the wicked come here they do not wish to stay, no matter how well they are treated, and I thank the Lord for it; and I want hard times, so that every person that does not wish to stay, for the sake of his religion, will leave. This is a good place to make saints, and it is a good place for saints to live; it is the place the Lord has appointed, and we shall stay here until he tells us to go somewhere else.

All I ask of the saints is to live their religion, serve their God, and recollect that their interest should be in him and no where else; that the inferior must be controlled by the superior, and our efforts and affections all be concentrated in one, namely, in building up the kingdom of God to the destruction of wickedness; and may God help us to do it, I ask in the name of Jesus Christ: Amen.

THE DESERET NEWS.

TRUTH & LIBERTY.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, SEPT. 10.

California News.

The Western Standard, Nos. 18 to 23 inclusive, came to hand per last Cal. mail, and were full, as they always are, of interesting and useful matter, greatly to the credit of br. George Q. Cannon and his assistants brs. Joseph Bull and Matthew F. Wilkie, all of whom are quite young and, heretofore, measurably inexperienced in the conduct of business so arduous and difficult.

That they started from here without capital to go to San Francisco (where the expense of living is so high and 'Mormonism' so low) to set up a press, to print the Book of Mormon in the Hawaiian language, into which it had been previously translated by Elder Cannon, and to edit and publish a weekly newspaper, are well known facts.

That they have printed a large edition of the Hawaiian Book of Mormon and successfully issued a very excellent paper, amid so many disadvantages, and that too without incurring liabilities to be paid by the Church, or even by individual brethren and friends, beyond what they expect to personally and promptly meet, is a strong manifestation of the attendant blessings of our God, and that he does and will open an effectual way for the accomplishment of the duties devolving upon those who earnestly strive to fulfil his purposes, as counselled by those whose right it is to counsel.

The Golden State, so late as July 26, was still in a condition which, did the like exist in Utah, or among the 'Mormons,' would at least be termed anarchy, and most probably treason. But it is not our design to bandy words about terms, nor even to say that the position of our western neighbors was uncalled for.

They allege that San Francisco was overrun with shoulder-strikers, ballot-box-stuffers, gamblers, whoremasters, prostitutes, and mid-day-murderers and assassins; and we know of no valid ground for disputing that allegation.

They further assert that the above named numerous classes of their society had monopolized a large, if not by far the largest, share

of offices, not only in State, county, city and town, but also a portion of the California seats in Congress; and we are not aware of any good reason for disputing this assertion.

Arguing that the laws had become powerless, that justice was not and could not be administered in the existing state of affairs, the people re-organized the Vigilance Committee. This Committee, deeming longer forbearance unendurable, wrested Cora and Casey from the hands of the legal officers, and tried and hung them.

From day to day, they arrested, tried, and expelled obnoxious characters; and notified others to leave the State within a specified time; informing those shipped and those warned to leave that their return would subject them to death, without further trial.

The Committee were still prosecuting their labors on the 26th of July, then having a Mr. Terry, one of the Judges of the Supreme Court of the State, under duress and examination for having resisted and severely wounded a member of the Committee, while he was endeavoring to arrest another person by order of said Committee.

Amid these revolutionary proceedings the Governor issued a proclamation, declaring San Francisco in a state of insurrection, and calling upon a portion of State troops and law abiding citizens to aid in the restoration of law and order. Only a few responded to the call, and those few were disarmed and their stations taken possession of by the Vigilants, at the time Terry was arrested by them.

The Governor, dissatisfied with his success in summoning spirits from the vasty deep, and unwilling to withdraw his proclamation and leave the restoration of order with the Committee, forwarded a request for assistance from the President of the United States. The President informed Senator Toombs, together with a number of Californians, "that he could take no action at present; that the Governor must convene the Legislature, and that if they refused to take action, then it would be the duty of the Federal government to interfere."—[Cor. of N. Y. Herald.]

And so the matter rests, at latest dates, the Governor hugging the shadow of a powerless proclamation, and the Vigilants having everything their own way.

The present condition of the Union may well cause sound reflection, and call for the most considerate action of her ablest supporters, but is such the case? Only to a very limited extent, except in Utah; for while revolution is triumphant in California, while an expensive Indian war is waged in Oregon, and Indian fighting disturbs Florida and New Mexico, while civil war rages in Kansas, while ruffianism and political rabidism are rusting, and tugging to break, the chain that should be kept so bright and strong, a few, wise in their own conceit and holding positions requiring actual wisdom, are so far gone in mental obliquity that they have the ignorance and audacity to propose interference with the domestic institutions of Territories.

How have the mighty fallen! How wisdom has been hid and the counsels of the prudent brought to naught, when the magnates of a great Nation busy themselves with tithing the mint, the anise and the cummin, and that too in direct opposition to the Constitution and laws, while they so awfully neglect the legal and weightier matters. Well said an ancient worthy, 'whom the gods will destroy, they first make mad.'

Fire on the 6th of July, destroyed buildings and other property, in Placerville, to the value of \$1,000,000; and in Georgetown, on the 7th of July, all the buildings except about fifty—loss \$100,000.

ELDERS AND MISSIONS.—Elder Franklin D. Richards writes from Liverpool, June 27, that Elder Joseph A. Young was in Manchester and in good health on the 26th. Elders C. H. Wheelock and W. G. Dunbar would return this season. Elder H. C. Haight, Pres. of the Scandinavian mission, was in good health and spirits, and had just reached Liverpool on a visit.

—Elder Jacob Gibson writes from Philadelphia, July 8, that all those who left here last spring for Europe had sailed, except himself and br. John A. Ray of Fillmore, and they expected to sail in a few days. They were well and rejoicing.

—Elder Henry P. Richards writes to br. Horace K. Whitney, from Wailuku, Maui, May 17, that the truth was progressing at an even pace on the Hawaiian Islands. Business was dull, drouth severe, and food scarce and high.

It being deemed advisable to have schools in all the conferences, br. Richards had commenced teaching three days in a week in Wailuku.

The Elders upon the Islands were all rejoicing in their labors, and were in the enjoyment of good health, except br. Silas S. Smith who is on his way home on account of illness, but was fast recovering when he reached San Francisco.

—Elder William Martindale writes from Panola county, Texas, June 24, to br. Robert Campbell, that he had baptized 21 persons, and had a good prospect for baptizing several more. He would probably be able to start out quite a company next spring, and expected to accompany them; his health, feelings and prospects were good.

—Elder John Ostler writes (to br. Campbell) from Hesterville, De Witt county, Texas, July 8, that he had baptized several, but the honest in heart had to be sought for amid much opposition.

FROM JOHNSON'S FORT, Iron county, Aug. 16, brs. Thomas Smith, William Dally, James Dally and James W. Bay write that they never asked, nor thought of asking, pay from any traveler, for grass and water at their Fort.

Every one is aware of the general liberality in all our settlements, and especially towards Elders passing on their journeys, still it is quite possible that Elder Brown, as stated in his letter printed in No. 20 of the current volume, met with some one at Fort Johnson who "politely asked pay for grass and water," for the above named persons are not all who live at that place, and they enter a disclaimer only for themselves.

But what matters it, brethren? If any are illiberal, let them learn liberality; and the liberal are sure of their reward, if they continue.

DAVID BOOTH, whose wife died in St. Joseph, Missouri, will probably be benefited by reporting himself to Mr. John Paek in the 17th ward, G. S. L. City.

BR. GEORGE B. WALLACE has raised a very good kind of watermelon, of fair size and fine flavor, and has saved a large quantity of seeds. As it costs no more to raise a good melon than it does a poor one, those in want of a new variety have an opportunity of giving this kind a trial, but should be careful and plant so that it will not mix with other kinds.

MOUNTAIN CHIEF is the name of a seedling apple raised by br. John Nebeker. The specimen he has just presented us weighs 8 ounces, and measures ten inches round the stem and blossom diameter by ten and a half round the cross diameter. It is broad shouldered, with rather deep indentations at stem and blossom; ripens about the first of September, and is an excellent Fall apple, having a rich and pleasantly sour flavor.

WEATHER.—The 4th inst. was cloudy and cool, with light showers during the afternoon and evening. Thunder and a heavy shower on the morning of the 5th; snow mantled the mountain slopes nearly to their base, but soon disappeared, except on and near the summits of the main ranges, where much of it will probably remain until another summer. Frosts on the 6th and 7th, killing the vines on the lowlands.

Head Quarters Nauvoo Legion.

ADJUTANT GENERAL'S OFFICE, }
G. S. L. CITY, Sept. 2, 1856. }

GENERAL ORDERS

- No. 2.
- I. There will be a general muster and inspection of arms of all the forces of the Nauvoo Legion throughout the Territory of Utah, on Monday, the 29th day of September instant. It is expected that all those required by law to do military duty, will be punctual in their attendance, armed and equipped as the law directs.
- II. As this will be the last general muster required by law during the present year, it is expected that the officers will be punctual in their attendance, and energetic in the discharge of their duties.
- III. The inspection of arms will be rigidly performed; each man is required to have his arms in good order, and a good supply of ammunition, and wherein there is any delinquency it will be reported.
- IV. The forces will meet at their respective parade grounds, as may be directed by the commandants of districts respectively, but it is recommended that infantry companies do not be compelled to travel long distances for the sake of consolidation, but generally be permitted to muster in their respective settlements. In all such cases it will be incumbent upon the commandants of districts to timely arrange for some suitable person to attend at the respective places of muster, and to inspect the arms.
- V. Muster rolls and returns must be forwarded to this office as soon as possible thereafter.
- VI. The resignation of Captain Lewis Hardy, of Weber county, is accepted.

By order of
DANIEL H. WELLS,
Lieut. Gen'l Com'g Nauvoo Legion.
H. B. CLAWSON,
Brevet Adjutant General.