

the people of God how to get their food to-day, and to teach them by precept and example how to become an independent nation. How long shall we have the privilege of sending to New York, St. Louis, or other places to buy our goods? Babylon will surely fall. It may be said that we shall always be poor without commerce. We shall always be poor with it, unless we command it; unless we can do this, we are better without it. Instead of sending our wealth abroad to purchase artificials, why not try to make them ourselves, or do without them? Why not continue our endeavors until we can manufacture cotton cloth as fine as these children are wearing to-day? Why not raise flax and prepare it with care, and continue our efforts until we can make linens of every description and quality? This home industry should be persevered in from year to year with the view to our ultimate independence of a foreign market. This is our duty. It is true we do not do it. Instead of our young ladies letting the time hang heavily upon their hands, or instead of being engaged in some useless and profitless employment, they would enjoy much more real peace of mind to be engaged in the production of some useful material of some kind, it may be of silk, of linen, of woolen, of straw, or of artificials and ornaments manufactured from paper, feathers, or other material produced at home.

Every effort of this kind made by our sisters has its weight in the struggle which we should all make to cut ourselves entirely loose from any dependence upon those who have no other aim in view but our final dismemberment as a society, and our utter overthrow as a people. The Lord requires this of us; it comes within the pale of our duty; and in addition to this, to live—for it is the first and foremost of all He requires of us—so that we will know the voice of the good Shepherd always—to live so that we shall know the truth when we hear it, and our hearts will say amen to it. If there are any who have never heard the gospel until to-day, and wish to know how to serve God, begin by repenting of your sins, and by being baptized for the remission of them, and receive the laying on of hands for the gift of the Holy Ghost, and ever after live so as to be able to say, "my conscience is void of offence towards God and man."

The Lord rules in the heavens, and does His pleasure among men. I will here say, as the Lord lives, if this people will be faithful in the performance of every duty, they will never come upon a field of battle to fight their enemies. There is no man among them who trifles with the counsel given him to be armed and equipped and ready for any emergency but what has lost the spirit of God more or less. If the saints neglect to pray, and violate the day that is set apart for the worship of God, they will lose His spirit. If a man shall suffer himself to be overcome with anger, and curse and swear, taking the name of the Deity in vain, he cannot retain the Holy Spirit. In short, if a man shall do anything which he knows to be wrong, and repenteth not, he cannot enjoy the Holy Spirit, but will walk in darkness and ultimately deny the faith. Every good and wholesome law we should obey strictly, and do it with a good and honest heart. If we will pursue this course, the Lord Almighty will put hooks in the jaws of our enemies, and lead them whithersoever He will.

It is far better to die in a good cause than to live in a bad one; it is better to die doing good than to live doing evil. To the saints of latter-days who do their duty to the best of their knowledge, I promise peace; but I have no promise of God for those who do not do their duty. When I speak of our duty it applies to all, male and female. It is the right of the mother who labors in the kitchen, with her little prattling children around, to enjoy the Spirit of Christ, and to know her duty with regard to those children; but it is not her duty and privilege to dictate her husband in his duties and business. If that mother or wife enjoys the gift and power of the Holy Ghost, she will never intrude upon the rights of her husband. It is the right and privilege of the husband to know his duty with regard to his wives and children, his flocks and his herds, his fields and his possessions; though I have seen women who, I thought, actually knew more about the business of life than their husbands themselves did, and were really more capable of directing a farm, the building of a house, and the management of flocks and herds, etc. than the men were; but if men were to live up to their privileges this would not be the case; for it is their right to claim the light of

truth and that intelligence and knowledge necessary to enable them to carry on every branch of their business successfully.

It is the right and privilege of every Elder in Israel to enjoy the Holy Ghost, and the light of it, to know everything which concerns himself and his individual duties, but it is not his right and privilege to dictate his superior in office, nor to give him counsel, unless he is called upon to do so, then he may make suggestions; and if the people of a ward are living in the faithful performance of their several duties, their faith and their prayers will be concentrated before the Lord, in the name of Jesus, for and in behalf of their bishop, that he may know his business and be made fully capable to fulfil the duties of his calling to the honor of God and the salvation of the people. Wherever a man is appointed to preside, he should preside in the dignity of his office, and be able to discriminate between his duties as a presiding officer in a branch, he being a high priest we will say, and the duties of the bishop. I am gratified to say that such a thing does exist in the midst of this people that one man can preside as a president and another as a bishop, in the same ward, and not quarrel with each other; each one has the privilege for himself of knowing his duty by the revelations of the Lord Jesus Christ. And if all presidents and bishops were inspired by this spirit, they never would have any difficulty, but they would see eye to eye. It is the duty and privilege of the Twelve Apostles to have the Holy Ghost for their constant companion, and live always in the Spirit of Revelation, to know their duty and understand their calling; this is also the duty and privilege of the First Presidency of the church.

In the setting forth of items of doctrine which pertain to the progress and further building up of the kingdom of God upon the earth, and the revealing of His mind and will, He has but one mouth through which to make known His will to His people. When the Lord wishes to give a revelation to His people, when He wishes to reveal new items of doctrine to them, or administer chastisement, He will do it through the man whom He has appointed to that office and calling. The rest of the offices and callings of the church are helps and governments for the edifying of the body of Christ and the perfection of the Saints, etc., every president, bishop, elder, priest, teacher, deacon and member standing in his order and officiating in his standing and degree of priesthood as ministers of the words of life, as shepherds to watch over departments and sections of the flock of God in all the world, and as helps to strengthen the hands of the Presidency of the whole church. A sister who receives the gift of tongues is not thereby empowered to dictate her president, or the church. All gifts and endowments given of the Lord to members of His church are not given to control the church; but they are under the control and guidance of the priesthood, and are judged of by it. Some have erred upon this point, and have been led captive by the devil.

Whenever there is a disposition manifested in any of the members of this church to question the right of the President of the whole church to direct in all things, you see manifested the evidences of apostasy—of a spirit, which, if encouraged, will lead to separation from the church and final destruction; wherever there is a disposition to operate against any legally appointed officer of this kingdom, no matter in what capacity he is called to act, if persisted in, it will be followed by the same results; they will "walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusations against them before the Lord."

In all our daily pursuits in life, of whatever nature and kind, Latter-day Saints, and especially those who hold important positions in the kingdom of God, should maintain a uniform and even temper, both when at home and when abroad. They should not suffer reverses and unpleasant circumstances to sour their natures and render them fretful and unsocial at home, speaking words full of bitterness and biting acrimony to their wives and children, creating gloom and sorrow in their habitations, making themselves feared rather than beloved by their families. Anger should never be permitted to rise in our bosoms, and words suggested by angry feelings should never be permitted to pass our lips. "A soft answer turneth away wrath, but grievous words

stir up anger." "Wrath is cruel, and anger is outrageous;" but, "the discretion of a man defereth his anger; and it is his glory to pass over a transgression."

All that we possess and enjoy are the gifts of God to us, whether they be in earthly substance, physical constitution or mental power; we are accountable to Him for the use we make of these precious gifts, and it is the imperative duty of all the sons and daughters of Adam and Eve to pay their tribute to Him who has created all things, and who is now pouring from the heavens instructions upon the people that they may know how to live here and return again into His presence. It is not our privilege to waste the Lord's substance upon the lusts of the flesh, nor to devote one day of time to vanity and sin, or to any employment which will tend to death. We are willing to acknowledge that we receive all our blessings, both temporal and spiritual, from the munificent hand of God; but we are not always willing that He should advise us how to use His blessings, when they are in our hands, in the best possible way to build up His kingdom on the earth. O consistency, thou art one of the fairest jewels in the life of a Saint! We ask God to bless us with houses and lands, and possessions, chariots and horses, etc. When we plow our fields, and sow grain and plant vegetables, we pray to the Lord for good crops—to give us a great increase; and when we have gathered in the abundance which He has sent us until our barns are full and there is no room for more, then we ask no odds of the Lord, and are impatient and rebellious in our feelings, when dictated and advised as to how this fullness of the Lord's blessings should be disposed of for the individual and general good of the community. This remark will not apply to all; but when the word of the Lord comes to the people, which it does all the time, every man and woman professing to be Latter-day Saints should say amen, and then straightway fulfil it to the letter.

We calculate to continue to visit and preach to the Saints until all shall see eye to eye upon this matter, and become of one heart and of one mind in all things, and become perfectly united in building up the kingdom of God upon the earth, and wipe out wickedness from the world. I thank God that I now live in a community where I can live from one year to another and not hear the name of God blasphemed, and all the butter and eggs and flour that the people take to Bannack and other places would not hire me to be obliged to listen to it. All may not feel as tenacious on this point as I do; some care not how much the names of God and of Jesus Christ are blasphemed in their presence, if they can only sell their butter and eggs; or, "only give me a dollar for your breakfast or dinner, and I care not how much you swear and curse in my house and in the presence of my family." I would not hear the name of God blasphemed as some who profess to be Latter-day Saints do for all the gold that has been taken from the mines of California.

May the Lord bless His people: Amen.

### Miscellaneous.

**LATITUDE AND LONGITUDE OF SUNDAY.**—Between the 54th and 59th degree of north latitude—that is to say, between John O'Grat's house and the boundary line which divides England from Scotland, it is considered contrary to good morals and religion to play musical instruments on Sunday, or to sing any songs but sacred ones. Within these parallels of latitude, whistling on Sunday is downright impiety. Get into a train bound for the south, and in two hours time you will have left the whistling parallel behind you. You may whistle now on Sunday; you may sing what songs you please; you may play the fiddle, nay, you may even dance, and few will challenge your pleasure. It is but a 12 hours' journey from Edinburgh to London. At 6 o'clock in the morning you are whistling over your breakfast in Princess-street, and the Scotch lassie in attendance is horrified. At 6 o'clock in the evening you are listening to the band in the Regent's Park, and thousands of English lasses are there, dressed in all their best, promenading up and down to the time. If you were to bring the Scotch lassie up and show her this scene, horns blowing, drums beating, and 10,000 couples sweethearting under the trees, she would draw in her breath and exclaim, "Eh, gude be here, did ever ony body see the like—playing polkas on Sunday. I wonder whaur they expect to gang to!" But now, in

turn, take one of these English lasses over with you to Paris, move her from where the longitude is 0 to the 6th parallel east, and she will be as much shocked to see the Parisians going to the theatre on Sunday evening as the Scotch lassie was to see the Londoners promenading in the Regent's Park and listening to polkas. A few degrees of latitude make a difference one way; a few degrees of longitude make a difference another. Go north and you musn't whistle; come south and you may play the fiddle; move sideways, a little toward the east, and you may whistle, play the fiddle, and go to the play. Which parallel rules the right morality in this matter I will not pretend to decide.—[Dickens's *All the Year Round*.]

**TO THE DRY TORTUGAS.**—The President has changed the place of confinement of Dr. Mudd, Spangler, Arnold and O'Laughlin from the Albany Penitentiary to the Dry Tortugas, a secure prison on a barren reef a few miles beyond Key West. No visitor can reach their place of confinement except by special permission of the Government, and there is absolutely no chance of escape. A more suitable spot for the incarceration of these conspirators could not have been selected, and the change will commend itself to every impartial judgment. The solemn roll of the waves of the Gulf; the silent and even ghostly air, or rather want of air, on these lifeless coral reefs; the absence of every living thing save the albatross and the shark, "the blue above and the blue below," in one unvarying monotony, save the infrequent visit of the hurricane, which only adds terror to desolation, all these may faintly picture the far seaward home of those to whom the law and the testimony have denied the boon of death.—[*New York Times*, July 19th.]

The State Department has received advices from the U. S. Consul at Palermo, dated July 9th, relative to the Asiatic cholera prevalent in that vicinity. He represents that, owing to the prevalence of cholera in Alexandria, Egypt, and some cases having happened at Malta, the Director-General of the Health Office of the island, has ordered the expulsion of all vessels arriving from the above points and a quarantine of several days for all arrivals from the Levant. There is a considerable panic in Palermo and Messina, yet there have been no cases of cholera except in Messina, of a person landed from a steamer from Alexandria who died at the Lazaretto.

A LADY of New Jersey has devised a method of rendering mowing machines harmless in case the driver is obliged to disentangle a tuft of grass from the knives. The cutting bar is thrown out of gear the moment the driver's weight is removed from the seat, and when he resumes his place the knives are again thrown into gear and ready for cutting.

IN A SKETCH of the life and character of the late President Lincoln, the following is given as a short sermon which he was in the habit of preaching to his children: "Don't drink; don't smoke; don't chew; don't swear; don't gamble; don't lie; don't cheat. Love your fellow-man as well as God. Love truth. Love virtue, and be happy."

**FRUIT CULTURE.**—The healthiest-looking orchard a correspondent saw in traveling several hundreds of miles in Massachusetts, New Hampshire and Maine, was one only a few miles from Boston, where potatoes or other vegetables were planted and well cultivated, except on a space of about four feet around each tree.

**DISASTROUS HAIL-STORM IN MAINE.**—On Tuesday, July 4th, a disastrous hail-storm passed over Durham, striking a swath of several miles across into Lisbon and other towns, and covering the ground for more than an inch in depth. Growing crops were leveled and corn utterly destroyed. On William Stackpole's farm every growing thing was destroyed. His large and valuable orchard was seriously damaged and the crop of fruit almost destroyed. One hundred panes of glass were broken in his house. Similar destruction raged for miles. The hail-stones fell in sheets, some of them as large as hen's eggs, and after the shower cart-loads of them could be shoveled up in a small space. Limbs of trees, an inch in diameter, were cut off by the hail. It was altogether the severest hail-storm ever known in this section, accompanied by a terrific wind.—[*Lewiston Journal*.]

—A man who courts a young woman in the starlight probably expects to get a wife in a twinkling.