

that affirm that God has revealed the truth to them, of the Book of Mormon, by dreams, and visions, and revelations of the Holy Ghost; the ministering of angels, and by his own voice. Now, if Joseph Smith has been an impostor, all these witnesses, also, are impostors.

Sombody may say, that these witnesses are not impostors, but have deceived themselves. But, I ask, may a man testify that he knows that a false doctrine is true, and not be an impostor? It happens frequently that men deceive themselves in their own opinions, but they never deceive each other, when they testify of their own positive knowledge, what they have certified by others what another did. One of two things (must be) such men must be impostors, or else their testimony must be true. Now is it not a wonderful strange thing, that three or four men, unbound, and strangers to each other, should undertake to testify of the human species by testifying that an angel of God descended from the heavens in their presence, where they had a celestial vision, where God appeared a plain, miraculous, divine authenticity of the Book of Mormon? If the testimony of three or four witnesses appears marvellous, how much more infinitely marvellous must be the testimony of tens of thousands, in different countries, separate and far from each other, without having even yet seen and who are nevertheless striving to persuade the whole universe to the grand imposture? If these thousands of witnesses boldly affirm, and with sincerity, that God has revealed to them that this is the church and kingdom that was to be set up in the last days, then we have one combined mass for collateral proof to establish the divine mission of Joseph Smith.

ELEVENTHLY. The numerous miracles that Joseph performed are not proofs of much importance to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke new languages, interpreted ancient languages, and foretold future events. A great number of these extraordinary miracles were performed before numerous multitudes of believers and unbelievers, and upon persons that did not belong to our church. The numerous miracles performed by the thousands of elders and members of this church, are additional new proofs that the man that was its founder, must be the envoy of God.

The thousands of diseases that have been miraculously healed in all parts of the earth, where the gospel has been preached, are a glorious testimony, almost irresistible, that the authority of Joseph emanated from the heavens.

But while a great majority of men consider miracles as infallible proof in favor of the divine authority of those that perform them, there are an opinion almost universally opposed. The magicians of Egypt performed splendid miracles before their nation; and their crooked snakes, and frogs, and charmed the waters of rivers to blood. If miracles are admitted as infallible proof, then the Egyptians were (holy) and received messages contradictory to Moses—and the magicians were as eminent as any of divine authority. After this idea, the "Watch of Endor" did victoriously establish her divine mission, in conjuring up a dead man from the tomb in the presence of Saul, King of Israel. A certain devilish power, which King speaks of in Revelations, (XIII) will make miracles the greatest admirer, and make him descend from the heavens upon the earth in the sight of men.

If miracles are an infallible proof, surely no man will ever reject the divine authority of the beast in John's Revelations. Says John, "Three unclean spirits like frogs came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, WORKING MIRACLES, to go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." The learned doctors and clergy of the church, who are so much opposed to the doctrine of miracles, are an infallible proof of the divine mission of those that work them. In accordance of this, there will no blame attach to the kings of the earth, who believe in miracles, and all their disciples, to receive the devils' divinely inspired message. For, after this argument, they cannot reject it by any means, since they prove their divine mission by testimonies which are so infallible. On this account we expect to have, at some time, an innumerable army of priests, and ministers, and all party sects, with the kings, to bring to pass the great march to the great valley of the American continent, near Jerusalem, and prove also by the works, that they really believe the infallibility of miracles. The devils can do miracles as well as God; and, as they have already persuaded the religious world that miracles are infallible proofs of divine mission, it will be (perfectly) natural to establish the divinity of the mission, before the eyes of the children of modern Babylon.

But the Latter Day Saints believe not in the infallibility of miracles. They firmly believe that the miracles of the Holy Ghost are absolutely necessary in the church of Christ, without which no man can receive the Holy Spirit, and hence also by the works, that they really believe the infallibility of miracles. The devils can do miracles as well as God; and, as they have already persuaded the religious world that miracles are infallible proofs of divine mission, it will be (perfectly) natural to establish the divinity of the mission, before the eyes of the children of modern Babylon.

Again, "baptism for the remission of sins," is essential in the church of Christ, and, conjointly with the other points of doctrine comprised in the gospel, and is necessary in favor of the divine authority of those that preach it. But baptism "for the remission of sins" without the "living heaven," without the other points of the doctrine of Christ, never served for proof, either for or against the divine authority of any man. The thousands of miracles performed in the church, united to an infallible doctrine, and to a considerable number of other proofs, now carry a conviction almost irresistible in the spirit of an innumerable multitude of men that have obeyed the gospel, and have also become the happy depositaries of the word of God, have also that they can give relief to the sick, and by faith in the name of the Lord, work, demonstrating to themselves the truth of the promises of the Savior, that certain miraculous signs shall follow them that believe. (Mark XVI:17.)

JAN., 1852. A. DUPONT.

LOCAL CORRESPONDENCE.

Letter from A. L. Siler.

Editor News.—Dear Sir:—Since writing to you last, but little has transpired. Bro. Brigham Young and company came like a brilliant planet and illumined our little world nearly two days, and passed on, leaving a happy influence behind him. Our esteemed President, Father Morris, and many of the brethren of this city were with him.

Our seedling is pretty well on, and we have a prospect of a good season, now as the rain is pelted against the window.

We have health and peace, two blessings, that are always enjoyed by the saints in Mantle. Nothing more at present.

I am yours,

ANDREW L. SILER.

N. B.—I send by my wife to Salt Lake City, the titling on some flower seed received this spring from the botanical garden in Athens, Claik Co., Georgia.

May 17—Seeds not received.—[Ed.]

Letter for the Deseret News.

Liquid Manure.

It may not, perhaps, be familiar to every one who cultivates a lot, the mixture conveyed to plant in a liquid form, is the very best method to insure good crops on poor, light soil. There are many parts of the world where this kind of nutriment is not only held as highly essential to the agriculturist, but is taxed by the government in large cities, at various rates in proportion to its estimated qualities by the supervisors that are elected by the government for the purpose of collecting all kinds of manure in large tanks and selling it at rates in proportion to its estimated qualities.

Almost every person knows that water alone gives but little nutriment to vegetation; it refreshes plants, to be sure, when in a dry and exhausted state; and for want of it they often perish before coming into maturity; but it is either vegetable or animal substance in a decomposed state that can be considered as nutriment or food of plants; and it is by heat and water that these substances are decomposed and conveyed to their roots; water also dissolves, when in a warm state, whatever nutriment is in the soil where plants grow and is brought into contact with their roots and finally conveyed through their system, and gives consistency and enlarges them, by adding to the nutriment, whilst the water itself passes off by evaporation, or rather perspiration, through the pores of the leaves.

Much benefit might be derived in this place where so much irrigation is needed, especially to all kinds of esculent vegetables, by making holes of 3 or 4 feet

wide and 2 or 3 deep, where the water enters into the lot, and throwing into them manure of any kind, cow manure especially; let the manure soak well in the hole in the heat of the day, and in the evening apply it to the crops. By this means liquid manure can be readily conveyed to all and any parts of the crops with the greatest ease, and in a more regular manner than any other. If this is generally done, it would also be applying what is often a nuisance, to a profitable purpose.

If the waste manure in the streets and around houses were made use of in this way, there would be a more profitable result arise than the setting fire to and burning manure, which can have no other end than consuming that which naturally belongs to the earth which in time will cry aloud, Return to me that which belongs to me, or I will yield you no more produce.

E. SAYERS.

For the Deseret News.

24th Quorum of Seventies.

G. S. L. City, May 26, 1852.

The names and residences of the members of the 24th Quorum of Seventies, so far as has been ascertained, are as follows:

President—Lewis Eager resides in Iowa; Albert Gregory, Daniel Wells, Daniel Allen, Abner Hamaker, Thomas Whittle, Edward Martin, G. S. L. County.

Members—Charles Ford, Samuel Pitchforth, Theodore Johnson, Ezra Thompson, Thomas Ashton, reside in G. S. L. County.

Calvin W. Moore, Utah Valley.

Theodore Curtis, St. Louis, Mo.

Robert Campbell, gone on a mission to Scotland.

Ebenezer Hanks, gone on a mission to Pacific Islands.

Wesley Rice, Jesse V. McIntyre, Joseph E. Dunell, Robert Wells, Ovidiah Wiley, John Price, James D. Davis, Sterling Davis, James Sohey, Robt. C. Egbert, John Miller, Nicholas Grosbeck, Thos. Richardson, James B. Bracken, A. Tyler, Robert Ford, George L. W. Duffee, James S. Carlton, Abraham Nichols, Jas. Tulver, Wm. White, Hiram Murdoch, Jas. G. Browning, Henry A. Goodale, Jas. Johnson, Walter Davis, Christopher Bellary, Saml. P. Carter, Edward Harley, Ed. W. Thompson, Julius Thompson, Wm. S. Fordam, Wm. D. Poverly, Alex. McLean, Jas. McNeil, Daniel Fisher, John Dunlap, Wm. A. Lutz, Elijah Haydon, Oliver Thomson, Richard Douglas, Hugh McHenry, Marvin Burton, David Powell, John Briggs, David Naeplet, Walter M. Edwards, Harry Bishop, Jas. Duke, Calvin Fletcher, Isaac Phippen, Jos. Coon, Wm. R. Orton, not known, but are requested to report themselves forthwith to the Clerk of the Quorum, at G. S. L. County.

SAMUEL PITCHFORTH, Clerk.

For the Deseret News.

31st Quorum of Seventies.

Mr. Editor.—Sir: You will please insert in your valuable paper the following names and residences of the members of the 31st Quorum of Seventies:

President—Philip Edelman, John Edredge, Andrew Whitlock, Lyman Curtis, Isaac Leamy, David Moss, and Archibald N. Hill.

Of the Presidents, Lyman Curtis, Isaac Leamy, David Moss, and Archibald N. Hill, are residing in G. S. L. County.

Philip Edelman and Andrew Whitlock, in Iowa, and John Edredge, unknown.

Of the members, Wm. E. Horner, Daniel Corbett, Wm. Swan, Matthew Mansfield, Thomas Calhoun, John Borrowman, Warren Foot, Isaac Ferguson, James Park, John Lambert, David Rogers, Joseph Lambert, David Brinton, James Cragan, James Craig, Edwin Griffin, Benjamin Baker, Nelson Whipple, and Merling Plumb, are residing in G. S. L. County.

Stephen Shilton, Moses Curtis, Oliver Stratton, Wm. A. Park and Harvey Titwell, are in Utah County.

James Brinkerhoff, Sessions' settlement.

Hezekiah Peck, North Mill creek.

John Hamilton, Ben. Hulse, and Wm. Adams, are in Iron Co.

John Titwell, Saml. Eggleston, James Proctor, Herdman Cutler and Ezra Strong, are in Iowa.

John Rowberry is at Tooele.

Philip Kingsmith is at San Pete.

Robt. Wright and Thomas D. Casper are in Missouri.

David Seely and R. D. Shilton are at San Bernardino, L. C.

Israel Traverser is in Tennessee.

Norman Williams, Gold mines, Cal.

Wilson Kerna, Ebenezer M. Kimpbell, James Kirby, Samuel M. House, John Mills, John Harper, Solomon McIntosh, Joseph H. Morphy, Francis Holmes, Joseph B. Hamble, John Warham, Hiram B. Bennett, Isaac M. Stewart, Moses A. Vince, Cyrian Marsh, and Ezra Parish, are requested to report themselves forthwith to the clerk of the Quorum, at G. S. L. City. JOHN EAGAR, Clerk.

AUSTRIA AND THE SUBLIME PORTE.—The Correspondent, the official paper in Vienna, holds the following language with respect to Turkey, in consequence of her release of Kossuth:

"Our whole relations to the Porte are changed hereby. Henceforth we have nothing but our own advantages to consult, and this must for the future be our only guide in treating with the Porte. We do not utter monotonous, but we shall be forced to not from time to time on behalf of Austrian interests, regardless of the Porte, even should it appear that the State interests of the two countries are diametrically opposed. For to that State no treaties bind us longer. Its existence only concerns us so far as it coincides with our policy, and our efforts to preserve peace. The Austrian Envoy has made the Porte unanswerable for all the consequences which this breach of treaty may have for Austria. The conduct of the exiles themselves, and that of their foreign protectors, is likely to influence in no slight degree the tone to be adopted by Austria toward the Porte.

THE POPE IN MEXICO.—It seems that the Pope, Pius IX., is about to send a Nuncio, or legate, to Mexico.

MISSIONARY MARTIN—SCHEFFLER, a Jesuit missionary, was executed at Pekin, China, in March last, for teaching Christianity. His head was cut off by the executioner with a sabre, and the fellow executed his office so imperfectly that he was at the last obliged to cut the flesh with a knife, in order to detach the head from the body.

THE CENTRAL RAILROAD has been located from Freeport to Scales' Mound, and also from Dubuque to Galena. At present the engineers are at work between the Mound and Galena.

NAGARA FALLS.—It is stated that the entire portion of the ledge upon which the observatory at the Niagara Falls stands, is cracked, and is considered to be in a very dangerous position, as the whole structure, including the observatory, is liable to be swept away.

Dr. T., (a strong Presbyterian) was engaged in marriage to Miss B., (a decided baptist) of whom he was much enamored; and while chatting, one evening, of their approaching nuptials, the doctor remarked—

"I am thinking, my dear, of two events which I shall number among the happiest of my life."

"And pray, what may they be, doctor?" remarked the lady.

"One hour is when I shall call you wife for the first time."

"And the other?"

"It is when we shall present our first-born for baptism."

"What, sprinkled?"

"Yes, my dear, sprinkled."

"Never shall a child of mine be sprinkled!"

"Every child of mine shall be sprinkled."

"They shall be, ha?"

"Yes, my love."

"Well, sir, I can tell you, then, that your babies won't be my babies. So good night, sir."

The lady left the room, and the doctor the house. The sequel to this true story was, that the doctor never married, and the lady is an old maid.

When Saints marry sinners, know ye, their faith is weak.

DESERET NEWS.

SATURDAY, MAY 29, 1852.

To the Saints.

One of the greatest desires of the Saints, is to live to do good, to help build up the kingdom of God.—To those who live in obedience to all the requirements of heaven, death has no terrors; but as the quiet, peaceful sleep of the infant, imparts renewed life and vigor, so does death open anew, life to the saint, as his spirit enters the paradise of increased happiness and glory among the spirits of the sanctified ones, where they are waiting for their bodies to arise and re-unite, that their souls may be immortalized in newness of life, and enter into the immediate presence of their Eternal Father.

For different with the unbeliever he desires to live that he may enjoy life, and escape the fearful looking for of judgment, or a world unknown, for better or worse, he knows not, but fears the worst; and therefore wishes to tarry as long as possible where he is. He fears to meet his last great enemy, death, lest the grim monster should introduce him to some region of despair, where he will find all his faint hopes of an immortal glory, forever blasted, and where the voice of mercy will no more sound its peaceful notes in his doubting heart.

He knows not the purpose for which he came into the world; he knows not the God who sent him here; he knows not the fate that awaits him at his departure; he has seen his fellows come and go, till he is assured that his turn must follow, like all others; and he is all his life long subject to bondage through fear of that uncertain hereafter, concerning which no traveler returns to give him information; he lies down in misery and awakes in torment, wishing that he knew what he is ignorant of, and forgetting that those who will not listen to the voice of God's prophets, would not believe though one should return to them from the dead. Gold is his god; he worships it at morning and evening, at midday and midnight; and could he have his wish thus far, would seat his last remains, the skeleton of his wasted body, on his golden cofers, to protect the object of his worship from desecration, when his spirit shall have taken its departure to the dark, unknown regions of futurity.

Not so with the saints, who esteem the present only as a preparation for the future; who know and feel that earth is the Lord's and the fulness thereof, the world and they that dwell therein; that what they possess is a stewardship for the passing moment; that having nothing of their own, they can take nothing with them when they depart hence; and if they could take all their gold and silver, and substance, in their coffins with them, it would do them no good; for all those things that perish with the using, are of no value only as they are used for some valuable and useful purpose; and as there is no work, device or knowledge in the grave, they have no desire to take with them that which they cannot use, and the want of which would deprive others, who remain, the privilege of doing good, and thus far destroy the end of the creation of those good things, good only for the good which may be done with them.

Loving others as they love themselves, and doing to their neighbors as they would be done unto, they want no means of doing good to be in their hands unimproved, but desire to put everything which God has put in their hands, to be applied in the most active and useful way to promote the best interest of the Redeemer's kingdom, and the greatest amount of happiness that mortals are capable of experiencing, here, to prepare them for a more exalted degree of felicity hereafter.

As the world is, and all things connected therewith, is the privilege of the saints to live as perfect in their sphere and calling, and according to their knowledge, here, in this state of probation, as it will be in the world which is to come; if it were not so, why do they pray their heavenly Father that his will may be done on the earth as it is done in the heavens? And who will do the will of God on the earth as it is done in the heavens, if the saints will not, do not do it? Surely no one, for it is those, and those alone that do the will of God, who are saints.

In vain ye call me Lord, Lord, and do not the things which I say, says the Savior. If ye love me, ye will keep my commandments; love is the fulfilling of the law. Men do that which they love to do; those who hate God, hate his law, and of course will not keep or abide it; and those who cannot abide the law of God on the earth, will not do his will on the earth; and consequently will not be prepared to abide the celestial law which governs God and all beings who dwell in his presence in the heavens.

As there is no space where there is no kingdom, there is no kingdom where there is no space. Where there is no law, there is no kingdom; and where there is no law, there is no law; for all kingdoms are composed of intelligent existence or beings, and all beings are subjects of law more or less perfect, in themselves, according to the intelligence and purity of the beings to whom the law is given, so far as God's laws are concerned. Where there is no law, there can be no transgression; and where intelligent beings cannot transgress or do wrong, there is no test of their good or evil properties, passions, propensities, or acts; no test by which they can be judged, praised or blamed, punished or rewarded, for what they do.

A kingdom implies a king or lawgiver, laws, and subjects to be governed by those laws; and neither of the three can be without the others, and a perfect kingdom exist; even the kingdom of Satan has the three; the devil is his own king and lawgiver, so far as his power extends, and has his laws and subjects. A celestial being is not capable of keeping a terrestrial law, for want of knowledge; a terrestrial being is not capable of keeping a celestial law for want of knowledge; and he is not capable of receiving that knowledge for want of capacity; his soul is not sufficiently expanded; the terrestrial law fills him full, and he cannot retain more. When any measure is full, to add more, is to waste; it will run over and be lost.

As with measures, so with intelligence; when a man is filled with the intelligence, the law pertaining to the kingdom which he inhabits, he can receive no more, he can retain no more, and if a law of higher order were given to him, he would have no room for it, no capacity to improve by it.

Before man sinned, he was perfect in the sphere in which he was placed; and his Creator and Lawgiver gave him but one law, one command or prohibition, and that as a test of his obedience; all things connected with the kingdom in which he lived, and on the earth committed to his charge, were at his disposal, and he was permitted to give free scope to all his desires, and do as he pleased, in his sphere, just as his God did in his, if he would only keep one simple, plain, and easy to be understood law; but the moment he sinned, he was under the curse of that broken law, and many privileges and blessings which he had before enjoyed, were taken from him; his hitherto almost unlimited freedom and liberty were taken from him, by his lawgiver's giving him other laws, more restricting in their nature, or more extensive in their operation, depriving him of blessings before enjoyed, as a punishment for the one he had broken.

This course God has pursued with his people in all

dispensations. The law was changed to Adam to suit his acts and circumstances. The law to Israel, in the days of Moses, was changed to suit their acts and circumstances; God changes not; he does right all the time, and most peculiarly in this one thing; he does not vary, wherein he shows his disposition to do good unto and to bless his children, in that he always adapts his laws to their capacities and necessities.—When Israel would not keep the law of the higher Priesthood, God took it from their midst, in mercy to them, lest they should utterly destroy themselves by sinning against it, and left the lesser Priesthood with them, and the law of carnal commandments, as a school master, to preserve them a distinct nation, until they should repent, and be ready to receive, and then he was ready to restore the higher Priesthood, which he did in the person of Christ.

Again, to save man from sinning, so that he would be obliged to be destroyed from the earth, before the earth had filled up the measure of its creation, he wisely received the holy priesthood up into heaven, and with it the opening door to a celestial law and celestial glory; and left man to wander on the earth for centuries, in such darkness and ignorance that he could not commit the unpardonable sin, and utterly and forever destroy himself from the presence of his Maker; leaving yet a door of hope through future preaching of the gospel to those ignorant beings in the prisons of their spirits; as Jesus did to similar spirits while his body was resting in the sepulchre.

The Eternal Father, having beheld the wickedness of man for many generations; that he had transgressed the laws, changed the ordinances, and broken the everlasting covenant, the only covenant by which he could hope for forgiveness here or hereafter; that the earth was hastening to its consummation and fast filling up the measure of its creation; that the Sabbath of days, since the end of its creation, numbering with the seventh day, or Sabbath of days during its creation or formation, according to the measurement of time at the planet Kolob, the residence of the Creator; and knowing that without his interposition those living on the earth, those who would live on the earth, those who had lived on the earth without the gospel, and the earth itself could not be prepared for celestial glory, sent forth his holy angels, and committed the greater and lesser Priesthoods unto his servant Joseph Smith, who, by the virtue and power of that priesthood established the church and kingdom of God on the earth; committed that same priesthood to many others; opened up the way of life and salvation to the presence of the Father, to the earth and all beings thereon who would receive the glad tidings; sealed his testimony with his blood, and fell asleep with all the martyred prophets which had gone before him to celestial paradise.

And what was the first, great and all-important law given to the saints through Joseph, for the establishing of the church and kingdom of God on the earth in this dispensation? Would you say faith, repentance, baptism in water for the remission of sins, and the laying on of hands for the reception of the Holy Ghost? All this was required of sinners that they might become saints, always was, and always will be required of the inhabitants of the earth that they may be saints, and without all these things no one can be a saint.

As every kingdom requires a space, and without a space there can be no kingdom, it was necessary there should be a space for the kingdom of God on earth; and God, foreseeing this, raised up wise men long before the opening of this last dispensation, and revealed to them a Constitution and form of political government on this land, under which all men could worship God according to their own consciences, and no one should be molested in his worship according to the laws of the land; and knowing also that this government, the best of all governments, in common with all other governments, had assumed to itself the right to control the land which it had formed for the benefit of the creatures of his creation, commanded his saints to gather up their money, and all their money, without regard to the amount, and send their wise men with it to purchase land, so that there might be a space on the earth, where his church and kingdom might be established, and no one could have it to say, that space, that land is mine, and the saints have robbed me.

Did the saints abide this great command? Some did, and some did not. There were some who sent all they could, to purchase land for the establishment of Zion, and there were many who sent little or none, pretending they had none; that what they had was a wife's or children's dowry; and they must not dispose of it; and many excuses were invented by the saints to keep their money, and comparatively but little land was purchased; and what was the result? They were few in numbers, and their enemies came upon them, and overcame them, and scattered them, just as the Prophet Joseph told them they would, if they did not keep the commandment.

From that day, almost to the present, the saints have been driven from city to city, and from place to place; their lives have been wasted from the earth, till few who then were, are left to bear witness of their scourings; and enough of their property has been wasted to have purchased a resting place a thousand times; but no thanks to the wicked who have done this scouring, for God will require it at their hands in his own times, and although he uses the wicked as a rod to chastise his people when they transgress, and will not abide his law, they do it voluntarily, in the exercise of their agency; and they must be responsible for their acts, and sooner or later suffer the penalty due their crimes.

But to the saints in the opening of this last dispensation, as at the introduction of man on the earth, God gave the most perfect law he could give, for the rapid furtherance of his kingdom, for the good of his people, and endeavored to instill into their minds, that, as they had enlisted in the greatest and most glorious cause that could be instituted, they ought to consider all they possessed as a loan from their Creator and King, who owned all things; and they ought to use it all freely for the advancement of his kingdom, without quibbling or gainsaying; not counting themselves, or anything they possessed as their own, but that they had been bought with a price, which blood or treasure could never pay; and themselves and all their possessions were ever ready at the call of their master, to be used even when he would.

To whom was this law of consecration given? To the saints, before they had proved themselves obedient, and for the simple reason that they might receive the greatest blessings possible, through the rapid building up of the kingdom of God. Did they keep the law? Not they refused and were scattered. And what was the result? The law of tithing was given. To whom? To the saints, after they had proved by their acts that they would not keep the law of consecration. Did the law of tithing abrogate or destroy the law of consecration? If not, means; it is just as good now as it was before the law of tithing was given.

When the more perfect law of consecration was rejected, the Lord gave the law of tithing. Why? Because God works by means. He formed the world out of the abundance of material that had existed from eternity, and in eternity, and used means to mould and fashion those materials in the form he desired, and uses means for the accomplishment of all

his works; and in this thing he gives an example to his people, and requires them to use means in building up his kingdom, and without means he will not have it built; and as all means in creation were his own, he required all he had committed to his saints, as his stewards, to be brought into use; and when he had proved that they would not do it, he gave them the least law he could give them, consistent with his purposes, and that was one tenth, and all who are not willing to do that much, out of their stewardship, for the advancement of the cause they profess to love above all others, are not worthy to be called saints, or disciples of Jesus.

And what has been the result? From the day the law of tithing was given, the saints have been querying whether they understand it; whether they understand just how to divide a beef, as they have but one, and it is not clear in their minds how to arrange all the different parts, so as to select one tenth of the value of the whole, or how many bushels of wheat they must tithe out of a thousand, when they have paid labor tithing for every day in the year? Or whether labor tithing is due at all, while engaged in gardening, or farming? Or if they have but 8 pigs, whether they shall tithe them at all, seeing they cannot divide equally without killing one?

Truly may it be said of all saints, who have admitted such queries, and a thousand more of a similar nature, or any queries at all into their minds about the law of tithing, that they have not understood the subject. They have been looking at the shadow, and neglecting the substance, having forgotten, or knowing not what manner of persons they ought to be, or what the law of the priesthood requires.

What, children of the kingdom and saints of the Most High God, who are looking for and anticipating thrones, and dominions, and principalities, and powers, and exaltations in the eternal worlds, and joint heirship with their beloved Savior to all the glories of his Father's kingdom, stooping to admit the temptations of Satan into their souls for one moment, so as to query how they shall divide one tenth of their possessions and income with him who has lent them all they have, and they own nothing; and that, too, in the very generation when their God and King had given them a great and glorious law; and they have failed to comply, and lost its benefits and blessings; and on account of their slothfulness and carelessness and ignorance and idolatry that still enshrouds around them, a new law has been forced, as it were, from the courts of glory, the least law that could be given, and the same that was given to ancient Israel in their slothfulness and backwardness in duty, and that, too, that they might, attain to salvation with the least faith and works possible! And yet stop to query?

How are you going to get salvation without the ordinances which produce it? And how will you get those ordinances without a place in which to administer? And what is a Temple of the Lord for, but for the saints to receive those ordinances which will secure their own salvation and exaltation, with their friends, living and dead? And will mortal immortals, beings destined to the glory you are hoping for, and believing in, stoop to enquire about the division of a tenth of your possession, the mere fruits of a broken, but far more full and perfect law, which you ought to have kept, and which, had you kept, no soul in Zion would ever have had occasion to say I am poor, or lack for the comforts of life; for when God's people do his will, he pours them out blessings till they have not room to receive, and their enemies have no power over them.

As those few who have been devoting all their time and talents and substance to the building up of the kingdom if they regret their course. Ask many more who have been handing over to the Lord's store house, without weight or measure, for the last six months, if they would exchange the joy they feel at having laid aside their tithing queries, and risen in their feeling towards the fuller enjoyment of the higher law of consecration, by their acts, if they would exchange those good feelings for all the gold of California.

When the saints have paid their tithe, or one tenth of all to the last farthing, how much have they paid? Just one tenth of what the Law of God requires of them, only as they have made void that law through their transgressions; and if the saints should turn to the Lord with their whole heart and substance, and consecrate themselves and all the Lord has lent them to his service, even to the free offering of their lives, if need be, without the Lord's inviting them to it, they would never hear the law of tithing mentioned to them again; they would soon feel that it was a law for a rebellious people and not for them; that they lived above it and had no use for it; and the joy of one year living in such obedience, would overbalance all the joys of their former lives, and the angels of heaven would be your companions by night and by day, and you could converse with them as with each other.

But what does the Lord want of so much tithing and consecration? To build Temples? No! he does not want any of your money. He is not coming down here to work and build houses; he has been here and done his work, and he wants you to use your own means and do your own building. Does he want a Temple wherein he can receive his endowment? No! he received his endowment a long time ago, and has entered into his rest, and he wants you to build a house unto his name, a holy place, where he can meet you, and see that you receive your endowments as he has his, that where he has gone you may go also and dwell with him forever.

Of late, particularly, many of the brethren have done nobly, and God has poured out his spirit more abundantly, and the saints have rejoiced more than ever; and we write not to find fault with any, but to spend before you the simple truth, praying that your minds may be opened to its reception, that your souls may expand, and your faith increase so that you may have power to do more and more, and help to roll on