

was invited up to see the partner of the gentleman who had questioned him so closely, in order to talk a little about the number of people here, and the improvements, etc. The first thing, on meeting the partner, was to pitch into the "Mormon" about how many wives he had, and he replied that "he had just enough to enable him to keep from troubling his neighbors' wife." The gentleman that took our elder to this place had a family, but the gentleman whom they visited had not, and he was considered a great libertine; and the one who had a family was delighted with the answer made by the elder, and said he to his partner, "I guess you are satisfied now, I wish you could stay as much." This is the way with the world,—"How many wives have you got?" and, "Oh, it is so wicked, it is so degrading!"

Well, I need not talk about this; but I will say that the principle of patriarchal marriage is one of the highest and purest ever revealed to the children of men. I do not say that it will not injure a great many. I heard Brother Joseph Smith say a number of times, "There is no question but it will be the means of damning many of the elders of Israel; it is nevertheless true and must be revealed; and the Lord designs that it shall be revealed and go forth, and that this people must receive the oracles of truth, and they must receive this holy ordinance, and that that pertains to the celestial world; and they will retrograde if they do not embrace more of the celestial law than they have yet."

I say, with regard to this principle, if it was good in the days of Abraham and of the patriarchs and prophets or at any other period of the world's history, and the fact that the Lord commanded His servants anciently to observe it, is conclusive proof that it was so considered by Him, why is it not good now? It certainly does not go as far as some of our lecturers in the East, who advocate the abolition of the marriage ceremony by government. We do not go quite as far as this; we can't receive all that they do or would receive. We can't believe a great many things the so-called Christian world believe, because they are neither scriptural nor true.

Now, with regard to this moral code, of which I have been speaking, I will leave it to the greatest infidel, or to the smallest infidel on the earth, or to the wickedest and most riotous person that can be found, and I am satisfied that he will say that lives squared according to its precepts, whether of individuals or communities are the very best that can be had. I say to the world, do not blame us for believing it. Do not blame the Latter-day Saints for believing the Bible. "We will not," says the Christian world, "if you will not practice it." Aye, there's the rub! Now, I ask the question: Who manifest true wisdom, they who possess the principles of truth and practice them, or they who possess and profess to believe them and yet refuse to practice them? I leave it to the world to say which is the wiser course. I think that if I did not believe in baptism enough to be baptized for the remission of my sins, I would say I do not believe and consequently I will not be baptized. And if I did not believe in the Lord's Supper, I would say so, and would set that aside in my practice. If I did not believe in the atonement of the Son of God or in the virtue and efficacy of His blood, I would say I do not believe in them. If I could not believe enough to practice what He has told me, I think I would be honest enough to say so, and I would live as fast and as close as my feeble capacity would permit me to what I did believe in.

When I look at Universalism, deism, atheism, and at the various sects of the day I feel that if we fail they are ready to catch us; but if we are right, they are wrong, and we must officiate for them and bring them up or they are forever lost. Who is right, and who is wrong, who are on sure ground, and who are not? This is an important question. It brings to mind a little anecdote that I have heard my brother Joseph tell. A certain king came along by a house where there resided a poor family of children, little girls, who were out at play. He stopped his carriage and spoke to them, saying: "Children, I am going a little further; I shall be back presently. I wish you to wash yourselves and get on your best clothing, for I want to take you home with me to a feast." The children, all but one, kept on playing and paid no attention; this one stepped into the house and washed herself. When asked what she was doing she said she was washing and was going to put on her best clothing for the king had promised to take her in his carriage if she would do so. She was laughed at for believing that he would do any such thing, and told to go on with her play. But she washed and dressed and sat until the king's carriage returned; and she, being the only one ready, the king took her up, carried her home, gave her presents and blessed her; but the rest of the children, not having heeded the words of the king, received no blessing at his hands. So it is with the whole world of mankind. They say it is folly in the extreme to believe as we Latter-day Saints believe; it is all nonsense. They say "Jesus will never call us to judgement; He will never come to receive his own; He will never come to reign on the earth;" but they will find their mistake out when the king comes along; and I am thankful that I am looking at some who, like the little girl, are preparing for His coming.

Let me ask again, who is on safe ground? Is the apostate on safe ground? What has he got? If he has found truth, it is here. We have embraced all truth in the heavens, on the earth, under the earth, on other planets, and in every kingdom there is in all the eternities. Every truth in every kingdom that exists is embraced in our faith, and the Lord reveals a little here and a little there, line upon line, and He will continue to do so until we can reach into eternity and embrace a fullness of His glory, excellency and power. Who are on safe ground, then? These poor despised "Mormons" are the only people who live on the face of the earth that we know anything of who are on safe ground. Whether the Bible is true or not, no matter.

Now then, for a few words on the opposite side. Leaving the difference between the good and the evil, between light and darkness, and between right and wrong, truth and error, as marked out by the dividing line, let us glance at the effects of the two principles. Light, intelligence, good, that which is of God, creates, fashions, forms, builds up, brings into existence, beautifies, makes excellent, glorifies, extends and increases; while on the other hand that which is not of God burns, destroys, cuts down, ruins and produces darkness and unbelief in the minds of the people. Light and intelligence lead people to the fountain of truth; while the opposite principle says, "don't believe a word, don't do a thing; burn up and destroy." Well now, when you leave the truth you have nothing but unbelief. And this latter is precisely the condition of the ungodly world, and, as fast as the wheels of time can roll they are going downward, downward to confusion, distress, anarchy and ruin. Their much boasted liberal feelings and extended views will not bring peace or truth to them; but they are bringing contention and darkness, hatred and malice. That system that brings present security and peace is the best to live by, and the best to die by; it is the best for doing business; it is the best for making farms, for building cities and temples, and that system is the law of God. But it requires strict obedience. The rule of right and the line which God has drawn for the people to walk by ensures peace, comfort, and happiness now and eternal glory and exaltation; but nothing short of strict obedience to God's law will do this.

Brethren and sisters I can bear my testimony that the gospel is true. But what will this do for a person who has no eyes to see it and its beauties, no mind or heart to understand the excellency of this code of laws and ordinances that God has revealed? I say the gospel is true, but what does this amount to, to such a person? Nothing. What does? Draw the contrast between the rule of Heaven, and the rule of wickedness that now prevails on the earth, and see which will make the people the most happy and place them in the best circumstances; show which will give them the most peace, the greatest enjoyment, the greatest amount of intelligence, light and happiness. That which leads to the fountain of life and happiness will produce the most. Let the people judge between the two by the contrast. All live so as to produce intelligence, light and happiness, or misery, confusion and destruction. A person before he can understand the law and government of God must see and understand the propriety of it and see its beauties. So it is with the whole system of salvation. Not that I would say we are machines, for we have our agency; but God has placed us here, and He exacts strict obedience to His laws before we can derive the benefit and blessings their observance will yield. You may take a beautiful machine of any kind you please, and when the machinist has finished his work and set it in perfect order, how could it be expected to operate satisfactorily if a hook here or a journal yonder were to say I am not going to stay here, or I am going to jump out of this place and am going somewhere else, and then another piece of the machinery would jump out of its place into another part of the machine? What would be the state of such a machine? Confusion and disorganization would soon result and the machinist might very properly say what a pity that I bestowed so much labor on such unruly members of my machine. The priesthood of the Son of God, which we have in our midst, is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and ensure them happiness and felicity hereafter. Brethren and sisters, God bless you, Amen.

"KEEPAPITCHININ."—We take pleasure in calling attention to the advertisement of the new paper in another column. It is certainly unique in its line—seems to meet with success—and deserves encouragement. The 1st edition went off in twelve hours from the hour of publication, and the 2nd edition is now out meeting a rapid sale. We heartily wish it success.

CASE OF POISONING.—By the Ogden Junction we learn that last Saturday morning a little girl, five years of age, daughter of Mr. John T. Reid, of the bench in that city, died from the effects of poison. The day previous a boy had found a paper containing some bi-chromate of potassium, which the little girl ate of thinking it candy. All efforts to save her life proved unavailing, and the poor child died the next morning having suffered great agony.

ENCOURAGEMENT TO SILK RAISERS.—We have been favored by David McKenzie, Esq. with the perusal of a letter received by him from Elders Richard Tilt and William Parr, both of whom are now in Williamsburg, N. Y. These brethren have been making some inquiries in regard to silk manufacture, and have visited Paterson, N. J., to see and obtain information respecting the machinery used in that process.

Speaking of raw silk they say: "We have also shown a sample of raw silk, raised by G. D. Watt, to several silk merchants and they pronounce it very good but rather coarse. There can readily be found a market for all the raw silk raised in Utah in this place till such time as it can be manufactured at home, so there is plenty of room for the Saints to persevere in its culture."

This should be encouraging to all who have commenced raising silk worms and mulberry trees to persevere more energetically than hitherto. The occupation is so light that it can be followed wholly by women and children, and with climate and soil so favorable as ours it might, in the course of two or three years, be made to produce a large annual revenue and so add greatly to the wealth and prosperity of the entire people.

ACCIDENTS.—The Ogden Junction tells of the following accidents in that city:

On Saturday Wm. McGaw, a seven years' old boy, son of James McGaw, Esq., got kicked by a colt, having the left cheek cut clear through and being very badly bruised. At date of publication he was doing well.

On Monday a young man named William Studer, accidentally shot himself in the left hand while handling a Sharp's revolver, near the Utah Central bridge. His hand was badly mutilated and the bone shattered by the ball. A finger had to be amputated.

Thomas Heller fell from a horse on Monday and dislocated his shoulder.

CORN HUSKS WANTED.—We are in want of corn husks for use at the paper mill, who among our subscribers and friends can furnish them? Let us hear from you early.

THAT MENAGERIE.—Is beginning to look something like a menagerie. The cages have been removed from the small space they formerly occupied into a spacious yard behind, where the animals have room to breathe and where visitors can walk around and be comfortable. A commodious den has been erected for the bears, and a pole erected on which they can exhibit their powers as gymnasts. The latest additions to the collection of animals are several varieties of the monkey tribe and a parrot. A camel is expected every day, and in a very short time the Deseret Menagerie and Museum will well repay a visit and is sure to become a fashionable place of resort.

RETURNED MISSIONARY.—We had a very interesting call on Saturday from Elder Lewis Robison, who has just returned from a mission to the States. Bro. Robison is in the enjoyment of excellent health, and very much pleased to get back home. His visit has been an interesting one to him and to the people whom he has met. He visited Nauvoo and vicinity and relates many incidents respecting old acquaintances and the movements of apostates in that region.

NOT NEEDED.—A San Francisco paper, of March 4th, alluding to the statement made by some of the Chicago papers that arrangements have been made whereby clergymen and their wives and families can travel from Chicago to San Francisco at a rate much less than other folks, asks: "Why should clergymen be thus favored? Do they accomplish any more for the general good than other classes. We are, in California, well enough stocked in that line already. Give us more tillers of the mountains and valleys. They are the ones for whom to cheapen fares."

## Died:

At Cardiff, Abersychan, Monmouthshire, Jan. 15, 1870, George Phillips, aged 60 years.

At Swinton, Lancashire, Jan. 17, John Williams, aged 30 years, 2 months and 21 days.

Near Bath, Somersetshire, Jan. 22, William and Hannah Yates, the former aged 80 years, 2 months and 22 days, and the latter 75 years, 9 months and 22 days.

The above are from the *Millennial Star* of Feb. 1st and Feb. 8th.

At Provo City, Feb. 14, 1870, of congestion of the stomach, Francis, son of Alexander and Alvira Williams, aged 2 years, 7 months and 14 days.

Montana papers please copy.

At Levan, Jub County, March 1st, of measles and inflammation of the chest, Seth Franklin, son of James and Elizabeth Wilson, aged 1 year, 1 month and 14 days.

At Birmingham, on the 17th of December, 1869, Agnes Amy Esther Fanny Trypher, aged 6 years, 7 months and 17 days; also, on the 23rd of December, Emily Esther Avery, aged 4 years, 7 months and 22 days; both daughters of William and Mary Ann Tims.

*Millennial Star*, Feb. 15, 1870.

At Paragonah, Iron County, on the 25th ult., James Lyman, son of Hiram and Deborah L. P. Stevens, aged 1 month and 29 days.

## CATTLE! CATTLE!

One, Two, Three and Four year old

## YOUNG COWS

AND

## GOOD WORK CATTLE!

## 1000 HEAD WANTED.

Will pay in Wholesale orders on

ZION'S CO-OPERATIVE MERCANTILE INSTITUTION.

BRIANT STRINGHAM.

ds5-w2-3t

## ESTRAY.

CAME to my place in December last, a Red COW, branded 3 on left side; also, a calf. The owner of the above will please prove property, pay expenses and take them away.

LEWIS JOHNSON,  
South Cottonwood

## CURTIS MODELS—PRICES REDUCED

TO MEET THE TIMES!—The merits of this system for Cutting all kinds of garments worn by Ladies, Gentlemen and Children are known by scores of ladies in this City and Territory; but the sure way is to prove it for one's self which may be done without charge. This system removes all anxiety regarding the FIT of garments, as all its directions are absolutely positive. There will be no altering—no taking up or letting out, which not only injures the material but destroys the proportions and often ruins the garment. The system is very simple and can be learned in a few hours.

MRS. JOSEPH BULL, 17th Ward, Agent.

CUTTING and FITTING done in all its branches, good quality, cheap and to suit.

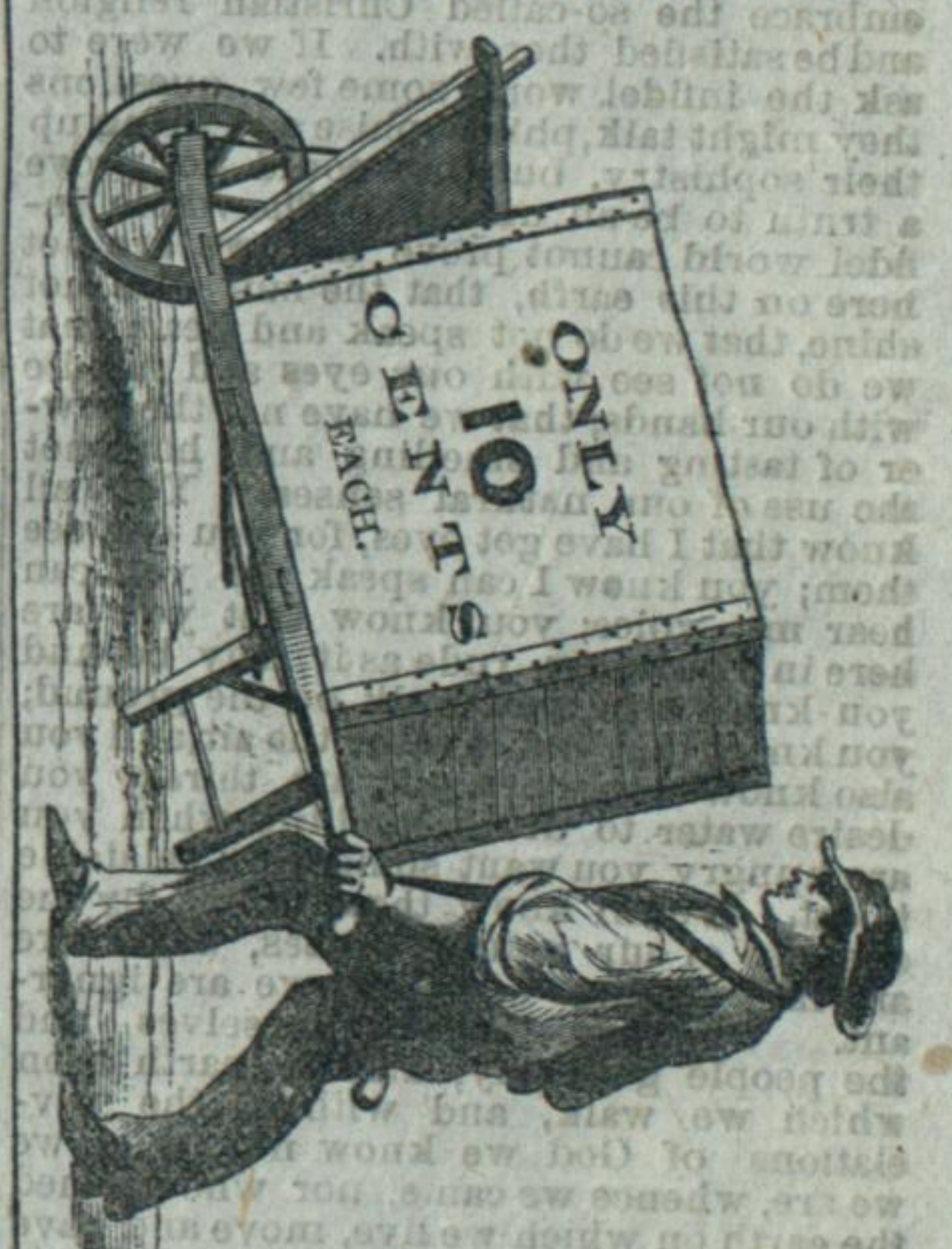
## NOTICE.

ALL PERSONS having unsettled accounts with me are requested to call and have a settlement between this and the 25th of March as I am closing up my business, previous to moving south, and parties having repairs at my shop will please call and get them as I don't wish to take the same away with me.

THOS. HAWKINS.

Salt Lake City, March 4, 1870. ds7-1w w5-3

## "WE'RE GOING FATHER ABRAHAM, A HUNDRED THOUSAND MORE!"



Intense excitement in the East! Riots on the Railways! Two members of Congress trying to force the Cullom Bill! For full particulars see

## THE KEEPAPITCHININ

For sale by JAMES DWYER and all Respectable News Dealers everywhere.

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## TREES! TREES! TREES!

I HAVE for sale Apple, Plum, Peach and Apricot trees, from one to four years old from the bud. English Currants and Gooseberries. A large variety of Double Roses, also Mulberry, Balm of Gilead and Poplar trees.

All kinds of pay taken, at the Farmer's Nursery, Sixth Ward, four blocks south of the Railway Depot.

THOMAS FENTON,  
Proprietor

ds5-2w w5-8