

abroad, but how is it with them? They generally go, but it is often a hard squeak. One man has a roof to put on a house, another is perhaps building a new house, or his business is in such a flourishing condition as to need his personal superintendence; another has perhaps "bought five yoke of oxen," and he must needs "go to prove them;" and another has perhaps "married a wife, and therefore" would like to be excused. And still such men generally have quite an opinion of themselves, and they are oftentimes anxious to know which is the biggest, they or somebody else. And when such men do go upon missions, they are of very little account, they are ready to find excuses not to go, and just as ready to find excuses to return, and are soon reconciled to the fact that "there is no place like home," and that "Jordan is a hard road to travel;" they have all kinds of difficulties to encounter, meeting with lions in their way, etc. Did you ever remember the time when the Elders felt a desire to preach the gospel and men were ready with open arms to receive those who proclaimed it? I believe the Scripture to be true to-day which says, "I will take you one of a city and two of a family and I will bring you to Zion." We profess to be Apostles of the Lord bearing his gospel message to the nations of the earth; then let us exhibit a little more of the apostolic power and zeal when we go out among our fellow men, realizing that we have got the light and life and power of God with us; and that we are sent to teach and not to be taught of men, to control circumstances, in a great measure, by the power of the priesthood, instead of allowing ourselves to be controlled so much. We have not got through with the work, we have only just commenced it. Here are our fallen brethren, the Lamanites. What an extensive work opens up among them, which must yet be done, but which will not fairly commence until we approximate to the consummation of our mission to the Gentile world. And when we shall have introduced more fully the gospel, and developed the purposes of the Almighty to this branch of Israel, the Jews will be ready to receive the servants of God and the gospel which will then be proclaimed to them. And when we get through with Israel, there will remain the ten tribes to be restored, the earth to be redeemed and the kingdom of God to be established thereon; all of which must be done in order that the Scriptures may be fulfilled, and the designs of God consummated. Our work is mapped out before us, it is all designed and planned by him who rules above, and it is time that every Elder in Israel fully understood this fact that the Latter-day Saints have got to take a part in all this work, and that we are not here to attend to our own personal affairs merely, but, we are called to look after the interests of God, to build up his Zion and establish his kingdom on this his earth.

There is another class of men—the Elders of Israel—that play a most important part. They are very numerous, and it is time that they commenced to feel after God, and to think and reason and reflect: "What can I do to help to build up the kingdom of God temporally and spiritually? O God, inspire my heart with light and revelation, that I may magnify my calling, honor my position, teach the principles of righteousness, and help to build up thy kingdom on the earth." This is the way they should feel.

And I might refer to Presidents of Stakes and to our High Councils; how ought they to feel? That we are servants of the living God; that the eye of the great Jehovah is over us, and that we are operating in the interests of Zion and for her welfare in all things pertaining to time and eternity. If they do not do this, God will be after them, and they will feel his hand upon them. For as I have said, we are not here to build up ourselves, but to build up Zion and establish the principles of righteousness upon the earth. That is our calling, that is what the priesthood is conferred upon us for, and it behooves us to magnify it and honor our God. Be governed by integrity and truthfulness, and never allow yourselves to be bartered or sold in the interests of anybody, but operate for Israel, doing justice before God and the angels and all good men.

And then we have our bishops; they have their place in our midst, to attend to the interests of their

several Wards, to look more particularly after the temporal affairs of the people, and act and counsel them as fathers for their good; and not in their own interests, but for the good and benefit of the whole. And then, in the capacity of High Priests, to take charge of meetings, and instruct and counsel those of their wards, always setting a pattern in all that is upright, good and noble, saying to the people, Follow me, as I follow Christ. And as common judges in Israel, they should be jealous of the people's rights, adjudicating all matters that may come before them in all righteousness.

Then we come to our priests, and what are they to do? I do not think I need tell you, for I have heard Bro. Richards tell you. They should visit from house to house and see that there are no hard feelings existing in those households, or between the inhabitants of different households; and such men ought to be full of the Holy Ghost, standing as watchmen over the flock committed to their care, trying to put things right, and to keep them right. The Teachers should be their assistants, whose duty it is to see that there is no iniquity of any kind, and that righteousness and truth prevail among the people. And then, the Deacons should be active in their place and calling, standing side by side with the bishops, assisting them in all their temporal duties, operating together as one family. And then everything will move on harmoniously and pleasantly, for through these ordinances come the blessings, we are told in the revelation; and without them the power of godliness is not manifested to men in the flesh. God placed in the church, apostles, prophets, etc., for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; that we may all grow together to a perfect man, to the full measure of the stature of Christ. This priesthood and our church organization are introduced for this purpose, not to make big men of some, and little men of others; for I tell you, I would rather see a deacon magnify his calling, than an apostle who treats his indifferently. We must seek to magnify our offices, and not expect our offices to magnify us.

I will here refer to the young people. I find a very good spirit growing up through the Territory, associated with the Young Men's and Young Women's Improvement Societies. It is very gratifying, and we trust that the youth of Zion will continue to search after God and a knowledge of his ways; for I want to say to you young men, that by and by the burden of this work will fall on your shoulders, and it is pleasing to God and all good men, that you should prepare yourselves for the labor and responsibility to which you are fast approaching. And I wish to say to you, further, that if you will go before the Lord in all humility, and ask him for wisdom and intelligence, your prayers will be heard. You are commanded to search after wisdom from the best of books, and also through faith; and I will promise you that diligent study of our own works will place you in possession of a fund of knowledge that you never dreamed of. And then devote your leisure time to the acquisition of such useful knowledge as can be obtained through the schools and from works on the sciences; but do not be led by their nonsense and skepticism and false theories. And in doing this, seek earnestly for the Spirit of God to aid you, to enlighten your mind, that you may the better comprehend truth, and be able to discard error. And when you meet together, let your hearts be set on the worship of God, and you will grow up in his fear, and your laboring will be in doing good and laboring in the interest of his cause on the earth.

Now a few words to the sisters. They have their Relief Societies and Retrenchment Societies, and their Mutual Improvement Societies, all of which are very laudable and praiseworthy. You heard quoted this morning that the man was not without the woman, nor the woman without the man, in the Lord. Or in other words, it takes a woman and a man to make a man. Did you ever think about that, that without a union of the sexes we are not perfect? God has so ordained it. And therefore do we expect to have our wives in the future state? Yes. And do wives expect to have their husbands? Yes. Are we engaged in building

up the kingdom of God? Yes. What have we to do? Why our sisters have to learn to manage their household affairs in a proper manner, and to train their daughters in such a manner as will prepare them to become mothers in Israel, competent to attend to the various duties and responsibilities which must sooner or later devolve upon them in the household, and also cultivate their nobler qualities calculated to elevate and exalt women in the estimation of God and man; and not only your daughters, but sons also; begin early to teach them meekness, kindness and gentleness, and withhold not from them such training as will give them an acquaintance with the common branches of education, and if possible afford them a knowledge of science, and of music, and everything that will have a tendency to lead their minds to find enjoyment in the development of the mind, but be sure and have for your base, or foundation, the early cultivation of the virtues, and a due regard to their superiors, as well as reverence for God and sacred things. And what next? Teach others who lack the opportunity that your children may possess. Sisters, you are eminently constituted for this work. God has given you both the desire and ability to do it; you can enter into the sympathies of others, and you can better appreciate their feelings than we men can, and you are altogether more competent to minister in such affairs. Hence the prophet Joseph Smith, in his day, organized a Female Relief Society; some of you sisters now before me I remember seeing present on that occasion. Sister Emma Smith was President of that Society, Sister Whitney, now of Salt Lake City, was one of her Counselors, Sister Cleveland was the other Counselor, and Sister Eliza Snow was Secretary. This movement, under the auspices of the Relief Societies, was allowed to sleep for a while, but it has again begun to awaken, and great good is being accomplished. And what do we want to teach our good sisters? I do not propose to go into details, but will merely say they should be things most elevating and useful. Teach them to cook aright, to dress aright, and to speak aright; also to govern their feelings and tongues, and unfold unto them the principles of the gospel. Let the elderly ladies teach the younger ones, leading them on in the paths of life, that we may have sisters growing up, whose goodness and praiseworthy principles will make them fit to associate with the angels of God. And if you persevere in this good work God will bless you and your efforts, let male and female operate together in the one great common cause. Sisters, let it be your daily study to make your homes comfortable, more and more pleasant and agreeable, in fact, a little heaven on earth. And brethren, let us treat our wives properly, and prepare proper places for them; be kind to them, and see to bless them all the day long. Do away with unkind or harsh words, and do not allow hard feelings to exist in your hearts, or find place in your habitations. Love one another, and by each trying to enhance the welfare of the other, that element will characterize the family circle, and your children will partake of the same feeling, and they in turn will imitate your good example, and perpetuate the things they learn at home.

There is another subject I wish to refer to which was introduced this morning by Brother Joseph F. Smith. He said, in speaking on Tithing, that if all of the brethren would pay their tithing, there would be no need to call for donations. I am precisely of the same opinion. But then all of you have not done this, neither do you do it. "But are you in hopes that something of that kind will be accomplished?" Yes; of course we are. Well, how is it now with our Temple affairs, there has been a change made in relation to these matters? The High Priests and Seventies were called upon to contribute in this direction; and they did it, and did well, which is praiseworthy. If I remember correctly, the whole amount subscribed during the year was some sixty-three thousand dollars, and this act not only facilitated the building of the Temple, but also rendered employment to a great many of our brethren. Now, President Young, before he left us, said that after the Stakes of Zion were organized, these subscriptions should be made through the bishops, instead of through the presidents of these several quorums. Some would be ready to suggest that we do away with that, and use the Tithing instead. I am, as I have said, in hopes that we will be able to do that by and by, but I do not think you can to-day. We wish to take a steady, even course, and advance in improvements gradually, as our way shall open. I will show you what effect these sudden

changes has. We talk about the Seventies, and the High Priests and Elders, and what they have done. But it is not generally known that the result of that sudden change was that Bishop Hunter had to furnish supplies for 50 or 60 men out of the Tithing Office. And our experience convinces us that any sudden changes in relation to these matters, might prove disastrous, causing perhaps the stoppage of some of our works.

I find there is considerable means owing by the Church, and I will speak a little about that, believing as I do that in making such things public, that all may have an understanding of our position. There were some propositions made to the Twelve, when they were in Cache Valley, lately, the substance of which was in the form of a request that the tithing of that Temple district, comprising three Stakes, be used on the Temple now building. This, doubtless, seemed very desirable to them, but some of us thought, and so expressed ourselves, that if this request were granted, then the people of the other two Temple districts would, of course, want the same favor extended to them, which could not well be denied. And if this were done, how could we meet all the other expenses? Perhaps some of you wise men can tell me: the brethren of Cache Valley could not. There are thousands of dollars owing in different directions, which I am constantly called upon to meet, and if our resources were stopped, we could not carry out certain public labors required of us, and should be unable to pay our debts. But, with the hearty and continued co-operation of my brethren, I am in hopes that we will soon work things before very long, that we shall be able to ease up in some of these matters, and have things move along a little more agreeable. We do not wish anybody to feel oppressed or crowded; but, on the other hand, we want to feel as we sing sometimes—"We are the free-born sons of Zion," etc.; and that it is "All free grace and free will." I mention these things to show you that there are responsibilities that many of the people little dream of.

Bro. Joseph mentioned one thing this morning to which I think I should have alluded a little, and I think you will when I tell you. In speaking about the poor people, that they seemed to get along very well, etc., and that it was necessary sometimes for the Lord to humble the rich, etc., which things are spoken of in the Doctrine and Covenants. But what of some of the others—those who cannot be said to be either rich or poor? I want to refer to an item. There is owing to the Perpetual Emigrating Fund Company, upwards of a million of dollars; the nature of this indebtedness you are acquainted with. Certain brethren have been assisted here and you have joined in rendering that assistance. They have since come in possession of means and property of various kinds, but they have not settled for their emigration indebtedness. And this debt has increased to this enormous sum, and it hangs in this position to-day. Is this right? Is it just? I am inclined to think, with the president of the company, that if we only have the patience, the thing will be completely hung by and by, it is only a question of time. But then this state of things I look upon as an outrage to the community, and a greater outrage to the good and worthy poor who are ungathered, who are crying for assistance. And the Church has listened to these cries, and has advanced a large amount of means, at one time and another, to do what these once-poor people should have done, but have not done. Now I would ask, shall these things continue? I hope not; I trust that those who are indebted to this Fund will have more "bowels of compassion." How anxious you were, when in foreign lands, to get to Zion; and you felt when assistance reached you, that one of the first things you would do, would be to extend the same to others. Let us be reminded of these obligations, and see that they are paid.

There is another subject I want to speak on, that is our school operations. You have elected me Superintendent of Common Schools, and I feel a good deal of interest in the welfare of Common Schools, and also in all of our institutions, of learning, where good education can be had, for I feel interested in our youth, and I take this opportunity to speak to the whole county in relation to this matter. I can perceive quite an interest in educational matters, manifesting itself in our brethren who reside here; and I am much gratified in it. I hope that this whole county will go at this matter in all good faith, and where you lack good school-houses, put them up; and when you have already the school-house, but lack the furniture, get it and try to make the school-house comfortable for the children; and then good teachers who are good Latter-day Saints. Shall we have them, or shall we employ teachers that will turn the infant minds of our children away from the principles of the Gospel, and perhaps lead them to darkness and death? Some say, "You ought to be very generous, quite as liberal and generous as others." I think so. But if some of these liberal people, who talk so much about liberality, would show a little more of it, we would appreciate it a little better. I would like to know if a Methodist would send his children to a Roman Catholic School, or vice versa? I think not. Do either send their children to "Mormon" schools, or employ "Mormon" teachers? I think not. Do we object it? No we do not; we accord to all classes their rights, and we claim rights equal with them. Well, shall we, after going to the ends of the earth to gather people to Zion, in order that they may learn more perfectly of His ways and walk in His paths, shall we then allow our children to be at the mercy of those who would lead them down to death again? God forbid! Let our teach-

ers be men of God, men of honor and integrity, and let us afford our children such learning as will place our community in the front ranks in educational as well as religious matters. But would we interfere with other religious denominations? No. Prevent them from sending their children where and to whom they please? No. Or from shipping where they please? No. I would not put a hair in their way, nor interfere with them in any possible way; they can take their course, and we want the same privilege.

With regard to some of these other things which I have referred to, I would say. We wish to continue on as we have done, and as soon as we can see our way out, we will make things more agreeable. These are my feelings; but in the meantime, there will be no radical changes. We started in with the intention of carrying out the views of President Young, and we purpose to do it; but should we, by and by see a better way, one that suits us better, that would be more pleasant all around, we will then adopt it. In the meantime, we will stick to the rod of iron, and humble ourselves before God, seeking to do His will in all things; and by and by, when we shall have done our work on earth, will obtain an inheritance in the celestial kingdom of our Father. Amen.

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