

me." What was the result? They would not do it, though it was one of the plainest things in the world. No revelation that was ever given is more easy of comprehension than that on the law of consecration, which the Christians had acknowledged all their days, and we are all Christians by birth, and all believed that we owned nothing, but that all belonged to the giver of all good. We believe in God the Father, and in his son Jesus Christ the Savior of the world, and we believe that he was actually going to possess the earth; and reign with his people on the earth; that all is his, and forever will be. Yet, when the Lord spoke to Joseph, instructing him to counsel the people to consecrate their possessions, and deed them over to the Church in a covenant that cannot be broken, would the people listen to it? No, but they began to find out that they were mistaken, and had only acknowledged with their mouths that the things which they possessed were the Lord's. When the Latter-day Saints arise to speak, or bear testimony in their meetings, they tell us about the Lord's owning the earth, and being the maker of it, and I have thought, sometimes, that we could pick up a class that would acknowledge this principle, both out of doors and in. Not like a man who spoke to me last summer, as I was riding in my carriage, he shook hands with me, and kept a firm hold of the carriage with his other hand, and said, Br. Brigham how do you do? I am going to consecrate all my property, could you not buy me a farm? I got my hand out of his, and the other off from the wheel, and he went reeling with drunkenness, and I told him I did not want anything to do with such men.

Another says, Br. Brigham, I want to consecrate all I have, but you must build me a house for it, or get me my wood. This class will acknowledge that all is the Lord's both out door and in. I wish to see the people acknowledge the principle of consecration in their works, as well as in their prayers. Do I, as an individual, want to see the people deed all they have to the Church? It does not concern me individually; I would not give the ashes of a rye straw for a personal deed of all the Latter-day Saints possess. Yet they are trying to acknowledge that all is the Lord's and will say, "let Br. Brigham come and get what he wants, but I do not believe in giving up this property, it is mine and I may want to trade this, that, or the other article." I do not want one red cent from you, but the Lord would be glad to see the people practice out of doors what they hypocritically profess before him in doors. They say they are the Lord's, and when their children are taken sick, or their wives, fathers, mothers, or husbands are taken sick, O, how humble they then are, and they will send for the Elders to pray for them, and acknowledge that all is the Lord's, and say "we give ourselves and all we have to thee." The Lord makes them well by his power, through the ordinances of his house, but will they consecrate? No. They say, "it is mine, and I will have it myself." There is the treasure and the heart is with it, and what will be the end thereof? That which they seem to have will be given to those who are faithful, and they will receive nothing at all. They will not get an inheritance upon the earth, and cannot be crowned as kings and rulers in the kingdom of God; but if they are saved at all it will be as servants, to do the drudgery of those who are faithful, and who live the religion out doors which they say they have in their hearts. If the people knew themselves, if they understood their own feelings and reasonings, and the spirits that operate upon them, and of what spirit they are, there would be no need of thus talking to them.

When the revelation which I have read was given in 1838, I was present and recollect the feelings of the Brethren. A number of revelations were given on the same day. The brethren wished me to go among the churches and find out what surplus property the people had with which to forward the building of the temple we were commencing at Far West. I accordingly went from place to place through the country; Before I started, I asked Br. Joseph, "who shall be the judge of what is surplus property," said he, "let them be the judges themselves, for I care not if they do not give a single dime. So far as I am concerned, I do not want anything they have."

Then I replied, I will go and ask them for their surplus property, and I did so; I found the people said they were willing to do about as they were counseled, but upon asking them about their surplus property most of the men who owned land and cattle would say, "I have got so many hundred acres of land, and I have got so many boys, and I want each one of them to have eighty acres, therefore this is not surplus property." Again, "I have got so many girls, and I do not believe I shall be able to give them more than forty acres each. Well, you have got two or three hundred acres left." "Yes, but I have a brother-in-law coming on, and he will depend on me for a living; my wife's nephew is also coming on, he is poor, and I shall have to furnish him a farm after he arrives here." I would go on to the next one, and he would have more land and cattle than he could make use of to advantage. It is a laughable idea, but is nevertheless true, men would tell me they were young and beginning the world, and would say, "we have no children, but our prospects are good, and we think we shall have a family of children, and if we do we want to give them eighty acres of land each; we have no surplus property." How many cattle have you? "So many." How many horses, &c? "So many, but I have made provisions for all these, and I have use for every thing I have got."

Some were disposed to do right with their surplus property, and once in a while you would find a man who had a cow which he considered surplus, but generally she was of the class that would kick a person's hat off, or eyes out, or the wolves had eaten off her teats. You would once in a while find a man who had a horse that he considered surplus, but at the same time he had the ringbone, was broken winded, spavined in both legs, had the poll evil at one end of the neck and a fistula at the other, and both knees sprung.

This is the description of surplus property that some would offer to the Lord. Such have been the feelings of a great many men. They would come to me and say, "Br. Brigham, I want to pay my tithing; please come outside here, I wish to show you a horse I have got. I want to raise fifty dollars on this horse, and the balance I am willing to turn in on tithing. If you will pay me twenty dollars in money, ten in store pay, and so much on another man's tithing, and so much on my own, you shall have the horse for eighty dollars;" when I could get as good a one for forty; I make no such trades. Some of our brethren would actually take a horse worth no more than forty dollars, pay fifty, and give credit on tithing for thirty.

I mention these things to illustrate the feelings of many of the people, for they do not understand the spirit they are of. When a man wishes to give anything, let him give the best he has got. The Lord has given to me all I possess; I have nothing in reality, not a single dime of it is mine. You may ask, "Do you feel as you say?" Yes, I actually do. The coat I have on my back is not mine, and never was; the Lord put it in my possession honorably, and I wear it; but if he wishes for it, and all there is under it, he is welcome to the whole. I do not own a house, or a single foot of land, a horse, mule, carriage, or wagon, nor wife, nor child, but what the Lord gave me, and if he wants them, he can take them at his pleasure, whether he speaks for them or takes them without speaking. Should this be the feeling to animate every bosom? It should. What have you to consecrate that is actually your own? Nothing. The time will come when the people will look back on their first experience, and they will realize that that which they now consider hardship was their greatest blessing. They are called to leave their homes, their parents, their families, and their native country. They are called away by the providence of God to what they now consider to be sorrow; but it is not so, it is only an experience put into the possession of the saints that they may know the blessings of eternity. There is no being in eternity about whom we have ever read or heard, but what has suffered in like manner as we have, for it was by suffering they had to gain their exaltation, as you and I will have to do.

When was there a beginning? There never was one; if there was, there will be an end; but there never was a beginning, and hence there will never be an end; that looks like eternity. When we talk about the beginning of eternity, it is rather simple conversation, and goes far beyond the capacity of man. All beings will go into a future state, and what do you suppose those think who are there now? Do you suppose that Joseph the Prophet thinks he has sacrificed anything on this earth? No. But the Lord led him in a way that he might understand glory, exaltation, and power—that he might comprehend the blessings the Lord gave to him. Suppose you had a diamond of the finest water, as large as my fist, and worth millions of pounds sterling, and you gave it to one who did not know its value, he would put it in the mud, as quick as he would a potato; and a very ignorant person would know no difference between a piece of gold and a piece of bright copper. He has to learn the distinction by those principles of knowledge which the Lord places in the hearts of the human family to enable them to contrast the one with the other, and to know everything by its opposite. Take a little girl who has no more knowledge than to think that piece of white paper is just as good to make a frock of as a piece of good lawn, and she has to wait until she grows up to that knowledge. All the prophets have had to learn in a similar manner; Joseph learned in that way, and so must we.

How long have we got to live before we find out that we have nothing to consecrate to the Lord—that all belongs to the Father in heaven; that these mountains are his; the valleys, the timber, the water, the soil; in fine, the earth and its fulness?

You now see one of his armies passing through here, sweeping everything before them. Has he nothing to do with these grasshoppers that are destroying our crops? Yes, as he has with every thing else on the earth. Has he anything to do with the locusts in Egypt? Yes; but they are not satisfied with eating the vegetation, but will eat a man's shoes off from his feet, and the beard from his face, for when a man lies down to sleep, he is in danger of losing his mustachios. These are some of the armies of the Lord; he made them and he made man, the one as well as the other. He made man but a little lower than the angels, and next to man the brute creation, and filled the earth with all varieties of seeds and insects; he made the earth and all connected with it, organized it, and brought it forth, and now he intends to see what the people will do with it; whether they are disposed to do anything more than to say, "this is mine, and that is thine."

Observe the men who have come into this church, rich in property, and where can you find one who has said, "I brought fifty, forty, or twenty thousand dollars into this church," but what they have either come begging to the church at last, or apostatized? If you cling to the world, and say it is hard for you to do this or that, recollect that the love of the Father is not in you. Let me love the world as he loves it, to make it beautiful, and glorify the name of my Father in heaven. It does not matter whether I or anybody else owns it, if we only work to beautify it and make it glorious, it is all right. Let me do what I am called to do, and be contented with my lot, and not worry about this, that, or the other. I have spoken long enough. May God bless you; amen.

ON THE SPIT.—A tobacco chewer is like a goose in a Dutch oven, because he is always on the spit.

Mr. Jones went home drunk, and found his wife asleep. He went to bed, and after a moment's consideration, he thought it would

be policy to turn over lest his breath might betray him; when Mrs. Jones opened her eyes, and in the mildest manner in the world said, "Jones, you needn't turn over, for you are drunk clear through!"

THE DESERET NEWS.

TRUTH & LIBERTY.



ALBERT CARRINGTON:.....EDITOR.

GREAT SALT LAKE CITY:

Wednesday-----June 20, 1855.

HON. ALBERT CARRINGTON, the Editor of the News, is absent, enjoying a treat at his old profession of civil engineering, in company with Governor Young, and while determining the heights of mountains, the latitude and longitude of valleys, he cannot be personally responsible for the conduct of the News.

SCIENTIFIC EXPEDITION.—His Excellency Governor Brigham Young, the Hon. H. C. Kimball, and Major-General J. M. Grant, left this city about 12 o'clock, on the 18th, for the purpose of visiting the northern counties of the Territory; they were accompanied by Professor Orson Pratt, A.M., Col. Albert Carrington, T.E.; Jesse W. Fox, Esq., and a number of other scientific gentlemen.

The party was well provided with instruments, and will most probably determine during their absence, the whereabouts of the Oregon line.

They were also accompanied by the Hon. Leonard E. Harrington, of Utah co., and Ezra T. Benson, of Tooele co., S. L. Sprague, M.D., and a goodly number of our citizens. They were fitted up in fine style, and have before them every prospect of a delightful and instructing excursion to the beautiful valleys of the Bear River.

News from the Short Route

BETWEEN THIS CITY AND CARSON VALLEY, AND THE SETTLEMENT AND CROPS AT THAT PLACE.

Messrs Thomas De Pitt and George Tyler of Carson valley arrived on the 16th inst. Mr. Pitt informs us that they left Carson River on the 1st of June, intending to meet Elder Hyde and company and pilot them in, but our readers are already aware that that company went the northern route.

Messrs Pitt and Tyler report the water scarce on the route they traveled, but grass plenty.—They started a direct course for the South shore of Great Salt Lake, struck Lt. Beckwith's trail on the 5th morning, and traveled on and off it as it deviated from their course, hence the amount of water on their track would vary from that on the Beckwith route, and appears to be much scarcer, but this may be mainly due to the present dry weather.

Many Indians were met with, all of whom, with one trifling exception, were very friendly.

The crops at Carson looked remarkably well, and promised an abundance for all the wants of that region.

The large majority of Settlers are in favor of our western boundary including them, and of course will be highly pleased upon the arrival of Judges Hyde and Stiles, and with the action of the last Legislative Assembly concerning them.

J. & E. Reese & Co. have a splendid grist mill in operation, and the people are industrious and energetic in building, fencing, and making other good and permanent improvements.

The health of the community is, as usual, very good, and the prospects for gold in the East Fork of Carson river are said to be very flattering.

The gentlemen who furnished the above information will start back in 8 or 10 days, and are able and willing to pilot any persons through who desire to save distance, and also, proffer to take letters. They can be found at Mr. E. Reese's dwelling house, a few steps north of the Public Work Shop.

A RE-INFORCEMENT OF GRASSHOPPERS.—The Farmers in the South part of this county had several days of rejoicing last week, that the inveterate enemy of their crops had disappeared, many of them having sowed their fields for the third time; but on Friday afternoon an innumerable multitude, a cloud of grasshoppers descended upon their farms, learning the proprietors to speculate upon the Fable of the Fox and the Swallow, while the more hungry swarm devoured the last remaining patches which had been left by the previous swarms, and devoured the tender blade of the third sowing; any people, but L. D. S. would be discouraged, the fourth

sowing has commenced,—Seed very scarce—some of the Farmers are drilling the wheat, as seed has failed when sowed broadcast as usual.

FIRES.—Some careless or malicious man set fire to the grass last week, on the west side of the Valley, near the mountains, which burned up several thousand acres of excellent feed; it is really a pity that men guilty of such carelessness should pass unpunished, as the feed thus destroyed, would have been amply sufficient to feed several hundred head of cattle during the winter, when hay will be scarce, in consequence of the severe drouth, and grain will be 'ka-wot' to all appearances.

Some scoundrel or careless blockhead set fire to a body of timber in the Welch Canyon, in this County, destroying three or four hundred acres of valuable saw timber, poles and wood—it is supposed that it was done by some men who went there without permission for the purpose of peeling bark. The loss is very great, as a good road had been made to the timber.

Such losses can not be appreciated in a country where the groves of timber are in such a high state of preservation, as to require vast expense to make roads to them.

On the 18th inst., br. Phineas H. Young killed a calf, 4 months old, quarters weighing 24lbs; hide, trimmed, 32lbs. Beat that, if you can.

Passengers on Board the Ship 'Siddons.'

We subjoin the following list of passengers on board the ship "Siddons," for Philadelphia, by Elder F. D. Richards, Liverpool, Feb. 27, 1855, as extracted from the "Mormon," of March 24:

Adults.	Children.	Adults.	Children.
John L. Robinson	2	John and Sarah Ritsen	4
J. and Charlotte Munroe	2	1 James and Jemima Davies	1
Geo. and Sarah Banks	1	1 John and Eliza Caldwell	1
Peter and Margaret Gray	1	1 Ezra Reed	1
Geo. and Esther Dublin	1	1 Geo. and Eliza Nash	1
Mat. and Eliza Richmond	1	1 Chas. and Ann Tysers	1
John and Mary Shelton	1	1 John Loyd	1
Lucey M. Seaton	1	3 John and Patience Herbert	1
Jane B. Seaton	1	1 Solomon Herbert	1
Wm. Andrews	1	1 Ann Cole	1
Saml. and Eliza D. Cusley	1	1 Thos. and Hannah Woolley	1
Pridgen and Phebe Shacker	1	1 John and Hannah Smith	2
Thomas Hoxley	1	1 Edward and Eliza Collard	2
John and Mary Sneath	1	1 Wm. and Ann Marrott	1
Sarah Ryer	1	1 Elizabeth Jarvis	1
John and Mary Nighton	1	1 Rebecca Smart	1
Joseph Dewnap	1	1 Seth and Sarah Longton	1
John and Martha Thornley	2	1 Robert Thornley	1
John and Ellen Wellins	2	1 William Beesley	1
John and Sarah Knowles	2	1 Elizabeth Showell	1
Geo. and Mary Greenwood	1	1 Francis W. Suber	1
James Cronshaw	1	1 Danl. and Eliza McDonald	2
William Knowles	1	1 John and Isabella Stewart	1
Jonathan Hartley	1	1 J. and Mary A. Dickenson	1
Mary Hartley	1	1 John and Eliza Burnett	4
John Smith	1	1 John and Pamela Newey	2
And. and Eliza Ferguson	1	1 Jas. F. Sarah Gordon	3
Wm. and Eliza Beisley	1	1 Mary Clark	1
Frederick Brandson	1	1 Isaac Albred	1
T. and M. Swindlehnst	1	1 Wm. & Lettice Cullimore	1
Lucey Compton	1	1 Saml. and Ann Church	1
J. Jr. and Harriet Harris	1	1 James W. Pembroke	1
Samuel Booth	1	1 James R. W.	1
Thomas and Ann Morgan	1	1 Ann Webb	1
Wm. and Rachel Atkins	1	1 Mary Thorne	1
John Morris	1	1 Thomas and Ellen Bryant	1
Mark and Margt. J. Haldin	1	1 Eliza Bryant	1
Josiah Brown	1	1 Jos. and Maria Hyde	1
Jos. and Jane Brown	1	1 John and Esther Pratt	1
Samuel Moffat	1	1 George P. Pratt	1
Elizabeth Wild	1	1 Thos. E. and Dinah Holroyd	4
Henry and Mary George	1	1 Edwin Williams	1
James and Sarah Hodgson	1	1 John and Eliza Ethrington	2
Mary Rhodes	1	1 Ann Heslop	1
John and Jane Long	1	1 Wm. and Rebecca Bellamy	1
Wm. and Emily George	1	1 Geo. and Mary A. Stinson	1
James Matley	1	1 Thos. and Mary A. Brack	1
Jonathan Matley	1	1 James Wignall	1
John W. Matley	1	1 Robert Havorix	1
Catharine Matley	1	1 John and Mary Lewis	1
Sarah J. Matley	1	1 Abel and M. A. Matthews	3
John Gurney	1	1 J. C. & Ellen A. Meredith	1
John and Eliza Che hire	1	1 Jas. and Martha Stevenson	6
Ann Austin	1	1 Saml. P. and Jane Gordon	1
Joseph and Sarah Bean	1	1 William Johnson	1
William Rhodes	1	1 Osmyrn M. Duell	1
Ann Wormald	1	1 James Pace	1
Wilson and Mary Latham	1	1 Aaron Dewitt	1
Jas. and Hannah Jackson	1	1 John Dalling	1
Thomas and Ann Barlow	1	1 Chas. and Eliza Waks	2
W. E. and Thiza Northam	1	1 William George, Jr.	1
John and Mary A. Boon	1	1 Charlotte E. Key	1
Edward Boon	1	1 Charles B. Price	1
Dinah Cook	1	1 James Wright	1
Elizabeth Wells	1	1 John and Eliza Pugh	2
William Wells	1	1 William Smith	1
Henry and Lucy Holley	1	1 Mary Ann Gordon	1
James and Maria Evans	1		

The following came out by the Perpetual Emigration Fund:

Adults.	Children.	Adults.	Children.
Elizabeth Diamond	1	William Stewart	1
Thomas Lee	1	Jane Sanders	1
William Haslam	1	Mary Sanders	1
Robert Preston	1	Susan Preston	1
James Gardner	1	Mary A. Loveless	1
Ellen Gardner	1	George and Elizabeth Bell	1
Jane Shreffall	1	Wm. and Hannah Webster	1
Isaac and Mary A. Knowles	1	Alice Cockell	1
Wm. and Eliza Knowles	1	George Webster	4
Robt. and Jane Baxter	4	Chas. J. & J. L. Monkeon	1
Hector McQuaine	1	Jane Blanford	1
Peter and Mary A. Dutton	4	Wm. and Sarah Hapley	3
Aaron Goodliffe	1	Emma Dewey	1
William Wolstenholme	1	Henry and Mary Stocks	4
Jas. Y. & Eliza Worlton	5	Elizabeth Smith	1
Mary Green	1	Joseph Redfern	1
Charles and Ann Horro	1	Helen Robinson	1
Thos. and Jane Stanger	1	Jane Robinson	1
George Stanger	1	James and Sophia Eush	4
Thomas Wilson	1	William Kent	1
Timothy Adams	1	7 m. Sykes	1
Rich. and Sarah Mycock	6	Sarah Sykes	1
Matthew Wiley	1		

RECAPITULATION.

Class.	Over 14 years.	Under 14 and over 1 year.	Under 1 year.	Total.
Ord. nary	224	78	19	321
P. E. Fund	61	34	2	97
Found on board on clearing—names, &c., not obtained			5	5
	285	112	26	423