

will want it or perish. If you keep your straw you will be able to have your cattle to work with when you want them. Is the hay kept? No: it must be sold. A train will come in from Utah County, from Davis County, from Tooele, loaded with hay, and it must be sold, even if there is nothing—comparatively speaking—got for it. Save your hay; save your chaff; save your straw; save your wheat; save your oats; save your barley, and everything that can be saved and preserved against a day of want. We have taken our flour north, and sold it for a song, and now we see the day when our brethren are paying twelve dollars a hundred for it on the railroad, brought from the States. If we had been prudent we might have had enough to supply them, and we could have sold hundreds and thousands and tens of thousands of dollars' worth this season. I was inquired of this spring what I would sell flour for, to be taken down with the teams that went to the terminus, and I had to say we have none to spare. But we have sent it to Montana, and we have sold it for next to nothing, and now our bins are empty. Who is deserving of honor or glory from God? Those who have preserved their substance, or those who have wasted it? Those who have preserved those things which the Lord places in their hands. But some have had so much faith in the providences of God to feed them that they would sell their grain even if they got a mere nothing for it. I remember a time when some people almost cursed wheat, it was so plenty. Would the common laborers and mechanics take wheat for their pay? No. Would they save it? No. The Lord had given us large crops; would they build bins and store the grain away? No. But it was taken to the city and sold for anything it would bring. There was a time when my heart was pained at hearing wheat spoken of as it was; and I was afraid at seeing the manifestations of ill feeling which were exhibited by some of the brethren, principally among the mechanics, concerning grain.

We have seen one grasshopper war before this. Then we had two years of it. We are having two years now. Suppose we have good crops next year, the people will think less of this visitation than they do now; and still less the next year; until in four or five years it will be almost gone from their minds. We are capable of being perfectly independent of these insects. If we had thousands on thousands of bushels of wheat, rye, and barley, and corn we might have said to them, "you may go, we are not going to plant for you." Then we could have plowed up the ground, put in the manure, and let the land rest, and the grasshoppers would not have destroyed the fruits of our labors which could have been directed to the beautifying of Zion and making our habitations places of loveliness.

Just as sure as the Lord lives we are going to see times when our neighbors around us will be in want. But some may say, here have ten years, twenty years, thirty years gone, and the sayings of Joseph and the Apostles have not all come to pass. If they have not all been fulfilled, they all will be fulfilled. When we saw the flaming sword unsheathed in the terrible war between the north and the south, we could see in it the fulfillment in part of the prophecies of Joseph. But when peace comes for a short time we forget all about it, like a person who comes into the Church because of seeing a miracle. If he has professed an obedience to the gospel and a belief in its principles because he saw a miracle performed, he would need another in a day or two to continue him in his belief; and he wants a repetition of miracles to keep him in the Church. Let peace continue for a few years, and the prediction of Joseph spoken of would be forgotten by all but a few. So it is with us, comparatively. Let crickets, or grasshoppers, or frosts, or anything else come and destroy our crops, and we feel it then; but just as soon as prosperity comes we forget what has happened.

Take the people and I am proud of them; but there is a feeling with them that they must not be counseled in their temporal matters. I call this a sectarian notion, for we will find yet that God is Dictator in everything. Take the case of the Children of Israel and the miracles that were wrought in their deliverance from the land of Egypt. The question arises, was it through their faith, or because of the promises which God had made to their fathers? The Lord sent Moses to Pharaoh, who wrought many miracles before him; and Pharaoh sent for his wise men, his astrologers, soothsayers and magicians, and they wrought their miracles before Moses and Aaron.

Finally, the Lord said, the Children of Israel must be brought out of Egypt; but was it because of their faith, or because of the promises made to Abraham, Isaac and Jacob? It was because of the promises of the Lord, and not because of the righteousness of that people, that He brought them out. They came to a place where they were hemmed in, with the Red Sea before them and the armies of the Egyptian monarch behind them, and the mountains on either side of them, and they cried out that they would be destroyed. But the Lord divided the water, and took them over in safety; and it was because of the promises He had made to their fathers. They passed through the Red Sea in safety and the Egyptians were drowned. Was it because the Egyptians were so much more wicked? I suppose not; but it was because the Lord had said, "Let the Children of Israel go free," and they would not; and He punished the Egyptians for not letting them go; and He punished the Children of Israel by not letting them go into the promised land, for their wickedness in the wilderness. They cried against Moses because he had led them away from the fleshpots and leeks of Egypt, and the Lord said he would feed them. But was it because of their righteousness that he sent them down Manna for food? I have no evidence to believe that it was because of their righteousness. Do you think they were so very righteous that the Lord would not let their clothing grow old? It was not because of the righteousness of the Children of Israel, but because of the promises of the Lord to Abraham, Isaac and Jacob, for He must fulfill the promises made to His servants. He wanted at one time to destroy the whole people, and told Moses to let Him alone that He might destroy them because of their wickedness and rebellion, and He would make of him (Moses) a great nation; but Moses pleaded in their behalf, and called upon the Lord to remember His promises, and they were preserved. When Moses was on the mount they went to Aaron and inquired where Moses was, and demanded gods to go before them. And Aaron told them to bring him their ear rings and their jewelry, and they did so, and he made of them a golden calf; and the people ran around it, and said these be the gods which brought us out of the land of Egypt. How much credit was due to them? Just as much as to us, for not saving our grain when we had an abundance, and, when the grasshoppers come, crying, "Lord turn them away and save us." It is just as consistent as for a man on board a steamboat on the wide ocean to say, I will show you what faith I have, and then to jump overboard, crying, "Lord save me!" It may not seem so daring; but is it any more inconsistent than to throw away and waste the substance the Lord has given us, and when we come to want crying to Him for what we have wasted and squandered? The Lord has been blessing us all the time, and He asks us why we have not been blessing ourselves.

Will this be instructive to you, my brethren, hereafter? A great many have taken this counsel, and they are prepared. I had my seven years' breadstuffs on hand last year; but I have to deal it out, and I will deal it out to the last bushel, and try my faith with my brethren. But are we deserving of praise from God or man? Who are deserving of praise? The persons who take care of themselves or the ones who always trust in the great mercies of the Lord to take care of them? It is just as consistent to expect that the Lord will supply us with fruit when we do not plant the trees; or that when we do not plow and sow and are saved the labor of harvesting we should cry to the Lord to save us from want, as to ask Him to save us from the consequences of our own folly, disobedience and waste. It is said by some, that the Lord is not going to tell His servants to gather His people here to starve. That is true; but the Lord has said, "Gather the poor from the nations;" and to the people here, "Gather and save the produce I put within your reach, and prepare against a day of want." Suppose a hundred thousand or a million of starving people were coming here, and we had only grain to last for a couple of years, with famine around; they would offer their gold and their silver and their plate, and their precious things for bread to eat, and you would hand it out until all was gone. Then you could sit down and look at the riches you had got, until all would perish together with hunger. This would be so, unless the people act more wisely than they do now.

We have had peace in these mountains since we came here; and the protection of the Lord over this people has been as visible to me as when Moses caused darkness to come upon all the land of Egypt except the land of Goshen, where the children of Israel dwelt. But what credit is due to us before the Heavens and the earth, even supposing we had such faith as to get the Lord to fight our battles and do for us what we could do for ourselves? Not a particle. He requires obedience at our hands. One of the prophets

has said, "To obey is better than sacrifice, and to hearken than the fat of rams;" and it is written, and I have never heard it contradicted—it was said in the days of Jesus and His Apostles, and it has been said in this our day—that we shall be judged according to our works and not according to our faith. One of the Apostles has said, "Show me thy faith without thy works, and I will show thee my faith by my works." If a man heals a person who is sick, it does not prove that he keeps all the commandments of God. One man went to Jesus and said, I know you have power; my servant is sick, and if you come and touch him he will be healed. And Jesus said he had not seen such faith in Israel. And he said, "Your servant is made whole." Was it the faith of this man who came to Jesus, or the charity and mercy of the Savior, by which the sick person was healed? Jesus saw the man's faith, and he said I will bestow a blessing here; and in this is manifested the mercy of God. In many things are the mercies of God made manifest; and for the people to turn around and claim that it is because of their righteousness, is foolish and wrong. If these grasshoppers were all moved away it would not be because of the righteousness of the people, but through the mercies of God. It is for us to live so that we can claim the blessings of God. You recollect reading of the brother of Jared, Mahouri Moriancum, who saw the Lord. If he had not kept the commandments of God he would not have had power to see the finger of the Lord. But he was faithful in all things, and this gave Mahouri such exceeding great faith that he had a right to the blessings he asked. If we were to keep the commandments of God, as he did, we would have the right to claim the blessings even as Mahouri had. But if we will not be obedient in all things we cannot claim them. If we are obedient in all things He will bestow upon us every blessing we desire; if we are obedient in some things and disobedient in others, He will do as he pleases.

Twelve years from now will tell whether we have been instructed to-day or not. If the grasshoppers come again we can then find who has grain in their bins. With regard to faith and repentance, and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, and the ordinances of the Gospel, the people are united; but when we come to the providences of God to us, then is the place for scepticism to come in and the people to differ. We are bound by our covenants to accept the word of the Lord. There is a difference of opinion as to getting the word of the Lord; but if you will read and cultivate the Spirit of God, you will understand how it is obtained. The Lord is not everywhere in person; but He has His agents, speaking and acting for Him. His angels, His messengers, His Apostles and servants are appointed and authorized to act in His name. And His servants are authorized to counsel and dictate in the greatest and what might be deemed the most trifling matters, to instruct direct and guide His Saints. The people have done well for the past year or two, in leaving off their tobacco, their whiskey, their coffee and their tea; and if they will keep on doing this, and increasing in righteousness, we are as surely on the high road to excellence, glory and eternal lives, as we are here to-day.

I pray the Lord that we may have His Spirit to guide us to help build up the Kingdom of God. Amen.

[Special to the Deseret Evening News.]

By Telegraph.

GENERAL.

New York, 11.—The cattle plague excitement still continues. Dr. Harris states that large quantities of diseased meat have been sold in the city and that deaths last week from diarrhea and kindred diseases exceeded those from sunstroke during the most heated term. He states that the sickness is mainly attributable to diseased meat.

Washington, 11.—The opinion of the Attorney-General on the subject of the legal effect of the appointments made at this time by the President, which it is considered will cover the whole ground of all questions which have arisen concerning the commissioning of the internal revenue, and the Alaska collectorship and offices, to which appointments are thought to be pending, will probably, when completed, be handed to the Secretary of the Treasury, inasmuch as it will more properly refer to circumstances within the jurisdiction of the Treasury Department than elsewhere.

The War Department has received Gen. Gillem's order, dated on the 4th inst., withdrawing the military government from the State of Arkansas.

New York, 10.—About one hundred diseased cattle have been killed at Commanip and placed in tanks for rendering. The market is seriously affected, the price for live stock has fell off considerably. The demand for beef in the restaurants has fallen off to-day. Strict precautions will be taken to prevent further shipments of diseased cattle here.

Providence.—Seven of Iowa, and 36 Illinois cattle, purchased at Albany on Tuesday, died here on Saturday. Eleven had previously been killed, apparently in good health, and the meat was stored. None of the meat will be allowed to reach the public. A similar lot of cattle had been bought for Boston, some of which were sick on their arrival here.

Washington, 12.—The death of Thad. Stevens awakens more general sympathy than would have been expected from the bitterness of his course, often provoked among his political opponents. The news took most by surprise, as his failing condition had been concealed by the few who were about his person. He has been declining in strength for several days. Yesterday he conversed in a cheerful manner, and being informed of Evarts' opinion in the Rollins case, replied, "I believe Evarts is not only a sound lawyer but a statesman, who will advise for the best, and so act as to administer the laws in a manner that will avoid the necessity of Congress meeting in September; and if he does I shall feel prouder than ever that I urged his confirmation." During the evening two clergymen of the colored Methodist church called and prayed at his bedside. Two sisters of charity were present during his last hours, who administered the baptismal rite of the Catholic church. Speaking of political affairs, shortly before his death, he said the great national questions now, were reconstruction, finances and the railway system. His remains have been embalmed, and will be placed in state in the rotunda of the Capitol for one day. Arrangements for the funeral obsequies are not yet determined on.

FOREIGN.

La Liberte says Dr. Pusey has become a convert to Romanism.

The Italian Parliament has passed a bill giving pensions to the widows and orphans of doctors who have died while attending cholera patients.

New York.—A London special says that Admiral Farragut had arrived at Constantinople on the steamer *Franklin*. The *Franklin* stopped at Sirren to enquire into the complaint that the Greeks had burnt an American ship.

Late advices say that nine Christian churches of the Primitive Byzantine style of architecture have been discovered at Lollidala, the holy city of Abyssinia, which has not been visited by Europeans for three centuries.

Entire provinces of Spain are suffering severely, being threatened with famine and distress, greater than for half a century previous.

Halifax, 11.—Sir John A. McDonald and party left to-day for Quebec; their mission is looked upon as a failure.

The Legislature met yesterday. The Attorney-General said the government would announce its policy in a few days.

The resolutions protesting against the union and the dispatch from the Colonial Secretary on confederation were laid before the House and ordered printed.

Paris, 9.—The appeal, in the case of the United States vs. Armans, in which a counter claim was involved, has been decided in favor of the United States. The suit involved the question whether Armans had contracted to build for the Southern Confederacy.

Montreal.—The members of the Nova Scotia Legislature have agreed to employ only constitutional means to extricate Nova Scotia.

HOME-MADE CLOTH!

CONSTANTLY ON HAND, and for Sale at Reasonable Rates, A LARGE ASSORTMENT OF

The Best Home-Made Cloth in the Territory,

At President B. Young's

WOOLLEN FACTORY,

At the mouth of Canyon Creek,

Near Great Salt Lake City.

The Proprietor will Exchange Cloth, and some Yarn, for Wool.

A Fine Variety of Home-Made Cloths always on hand at the Factory.

s&wtf