I am not able to say. Some of them, pro-bably, are able to buy wool, and quite a number are not, and they who are not will, in all probability, let their factories stand way whatever that is disgusting to the eye

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The producting their millingy and neval to be added to be added to be production. And now comes Henry Danst, the origination of the sentences and the production of the sentences and the sen

e, I have come to see if I could get el of wheat, rye have no nioney, but I will for you in harvest," and thei drawn down so mournful, a say, "I have none to spare." "Well, oon, if you can let me have one but I understand you have considerable will come and work for you just as long you say, until you are satisfied, in you hervest field, or having or anything you want done." able I

After much talk this longfaced character would get it out, "If you will come and work for me two days in harvest, I do not know but I will spare you a bushel of rye."

When the harvest time comes the ay's work; but the deacon sticks him to day's work; but the deacon sticks him to his bargain, and makes him work two days for a bushel of wheat or rys. I used to think s good deal, but seldom spoke about any such thing, for I was brought up to treat everybody with that respect and courtesy that I could hardly allow my-self to think aloud, and consequently very seldom did so. I thought enough of such religion, at any rate, that such Christians called me an infidel, because I could not if they had been greased over with fresh but-ter. I did not read the Bible as they read it; and as for there being Bible Christians, I knew there were none; and if their re-ligion was the religion they liked, said I, "Just go your own way, I want none of it." I wanted no religion that produced such morals. If we pay our tithing and begin to live

such morals. If we pay our tithing and begin to live a little stricter than we have heretofore, in our faith, cease to break the Sabbath, cease to spend our time in idleness, cease to be dishonest and to meddle with that which is not our own, cease to deceive and to speak evil of one another, and learn the commandments of the Lord, and do them,

speak evil of one another, and learn the commandments of the Lord, and do them, we shall be bleased. Suppose we should say to a few of the Latter-day Saints, if we could find those who would answer the purpose, "How would you like to build up a stake of Zion, a little city of Enoch? How would you like this? Would you like to enter into a covenant, and into bonds, according to the law of our land, and let us bind ourselves together to go into a systematic co-opera-tive system, not only in merchandizing, but in farming and in all mechanical work, and in every trade and business there is; and we will classify the business through-out, and we will gather together a few hundred families, and commence and keep the law of God, and preserve ourselves in purity. How would the Latter-day Saints like it? Do you think there could any be found who would be willing to do this?" Let me say to you, my brethren, I have a very fine place to start such a society as this, that would probably sustain from five to ten thousand persons. I would like to make a deed of this property to such a society, and enter into a covenant with men of God and women of God that we would go to and show the work men of God and women of God that we would go to and show the world and show the Latter day Saints how to build up a city of Zion, and how to increase intelligence among the people, how to walk circumspectly before our God and before one another, and classify every branch of labor, taking advantage of every branch of labor, taking advantage of every improvement, and of all the learn-ing in the world, and direct the labor of men and women, and see what it would produce; follow it out for ten years, and then look at the result. Our friends who visit us here say that we have done a good work, and we bear testimony that we have been greatly prospered. It is true that most of the people in this house came here like myself, comparatively naked and barefoot. I left all I had in the Stater, I say all, no. I had some wives and chil-dren whom I brought along with me. Some of them had shoes to their feet, some had not; some had bonnets, some had



I want to express my feelings to the Lat-ter-day Saints upon certain points of busi-ness which pertain to our welfare, and I wish to do it without being obliged to raise my voice so high and so loud as to infringe upon the organs of speech to that degree that I shall have to stop. If the people will be still, thay can hear me in my common voice perfectly easy. I will not go into all the details with regard to the duties of the Latter-day Saints, and their desires, as they have manifested them by gathering out from the world, and as-sembling themselves together. They gen-orally understand them, and they can read for themselves the doctrines of the Church, and the reasons why we are gathered to-gether. But I wish now to impress on the minds of the people the necessity of our taking a course to be able to exist and to raise our color of the Lord would govern and control every person, but and they want any shariff, marshals, constables, magistrates, jurors, judges, or governors, because the word of the Lord would govern and control every person, but and they want any shariff, marshals, constables, magistrates, jurors, judges, or governors, because the word of the Lord would govern and control every person, but and they want any shariff, marshals, constables, magistrates, jurors, judges, or governors, because the word of the Lord would govern and control every person, but and they want any shariff, marshals, constables, magistrates, jurors, judges, or governors, because the word of the Lord would govern and control every person, but and they want any shariff, marshals, want and we shall have to reasor we shall have to find want and we shall have to reasor we shall have to the transpressor. minds of the people the necessity of our taking a course to be able to exist and to sustain ourselves—to have something to eat and wear—hats to put on eur heads, and coats, mantles, blankets, vests, shirts, garments and other things suitable to wear and to make our bodies comfortable, pro-vided that the Lord should knock the un-derpinning from under Babylon. The time will come when Babylon will fall. If it should fall now, it would leave us pretty destinct. We would soon wear out our head dresses and fine clothing, and what should we do? Why, we should be as badly off as the Saints were when they came into this valley, twenty-five years ago. They picked up a few buckskins, came into this valley, twenty-five years ago. They picked up a few buckskins, antelope skins, sheepskins, buffalo akins, and made leggings and moccasins of them, and wrapped the buffalo robes around them. Some had blankets and some had not; some had shirts, and I guess some had not. One man told me that he had

had not. One man told me that he had not a shirt for himself or family. If Baby-ion should happen to tip over, so that we could not-reach out and gather the neces-saries of life, we should be in a bad condi-tion. I want to put you in mind of these thirgs, and it is my duty to say to the Latter-day Saints that they should take measures to sustain themselves - they should lay a foundation for feeding and clothing themselves.

You are well aware that there has been a great deal of money spent in this Territory to get machinery, for the purpose of work-ing up the wool and cotton; and I think you are pretty well aware that there have been a great many if contand words spoken to the Latter-day Saints in these valleys, upon the necessity of raising sheep, though this. Still, wool-raising is now proven to to the Latter-day Saints in these valleys, npon the necessity of raising sheep, though we have had a tide of opposition against this. Still, wool-raising is now proven to be a success in these mountains, any and all of the bishops to the contrary notwith-standing. This is a fine wool-growing country, no better in the world. We have proved this; and we have got a great deal

condition. It is my duty to say to the ple that it is their duty to make their of

architerament of war. But then these is works or is also, though and be and set is a second with the set of labor, and to in server. In the dark works or is a second with the set of labor, and to in server. In the dark works or is a second with the set of labor, and to inserve a second with the set of labor. And the general is the set of labor, and to inserve a second with the set of labor. And the general is the set of labor, and the general is the set of labor. And the se pretty hard saying, but it is true, and I could tell their names if I were obliged

If the people will pay their tithing, we will go and do the work that is required of us. It is very true that the poor pay their tithing better than the rich do. If the rich will go and do the work that is required of us. It is very true that the poor pay their ithing better than the rich do. If the rich would pay their tithing, we should have plenty. The poor are faithful and prompt is paying their tithing, but the rich can hardly sflord to pay theirs-they have too much. It a man is worth enough that he would have a thousand dollars to pay, it pinches him. If he has only one dollar he can pay one; if he has only one dollar he can pay one; if he has only one dollars he can pay ten cents; it does not hurt him at all. If he has a hundred dollars he can possibly pay ten. If he has a thousand dollars he looks over it a little and says. "I guess I will pay it; it ought to be paid abybow," and he manages to pay his ten dollars or his hundred dollars. But sup-pose a man is wealthy enough to pay ten thousand, he looks that over a good many times, and says, "I guess I will wait until I get a little more, and then I will pay a good deal." And they wait and wait, like an old gentieman in the cast: he waited and waited and waited to pay his lithing until he weat down, I guess, to hell, I do not know eractly; but he went to hades, which we call hell. He west out of the world, and this is the way with s great many. They wait and continue waiting until, finally, the character comes along who is called Death, and he aligs up to them and lates a way their breach, then they are too late, and so it goes. "Hey are too late, and so it goes." Take it just as you please. I do not cars. You may grasse it and swallow jit, or swallow it without greasing, just as you have a mind to. It is true, and we will ind it so. "Will the Latter-day Salats pay their

Now, we have this kingdom organized here upon the earth, and we shall be under the necessity, by and by, of understanding this, or we will be left in a very destitute ing; and permit me to say, still further, upon the subject of the fashion of cutting cloth and putting it together again, that is is most useless, unbecoming and ridicu-

is most useless, unoccoming and ridicu-lour. The present custom of many is such that I would as soon see a squaw go through the streets with a very little on, a to see clothing piled up until it reaches perhaps, the top of the hedge or fence it wearer is passing. If I do not say much about such customs and fashions I shall find It so.

Will the Latter day Salats pay their tithing? Will they deal justly with their neighbors? In my own feetings I excuse until 2 o'clock, and take up these subjects FOR SALE,

ed and blessed. If I had the privilege of living with a community that would do as I say for ten years, I would show them that our blessings now, in a temporal point of view, have been but as a drop to the bucketfull. But would we bear this? Would our feelings submit to this? Would we not want to go and serve the devil if the Lord were to heap riches upon us? Wo cose that what he door now makes men eovetous, they can not even nay their tub.

faithfully with our merchants here, befere I could get them to break through that everlasting covetous crust that was over them, and consent to operate together in merchandising so as to give the people s chance with us. And it was the design and the feeling of men here, belonging to the church, to aggrandize themselves and to monopolise to themselves the wealth of the community. And if another one sprang up and had good luck they would take him into the corps, into their fellow-ship, and he would belong to the order, and that was to make a few rich, and grind down and make every other man poor. That was the design, no question of it. But I detarmined with God and the good to help me that I would break that everlasting covetous crust and I succeeded at last. Are we making enough in our mercantile bus-iness here now? Yes, we are making all we should make. I suppose a great many would tike to know how we are doing. It would be no harm for me to tell you per-haps that, the last six months, the Board of Directors of Zion's Co-operative Mercantile Institution are able to declare a dividend of ten per cent, with five per cent in re-serve, which is added to the capital stock, and is as good as money. That is good enough for me, it yields some thirty per cent per annum. If we would work together in our farm-ing, in our mechanism, be obedient and work as a family for the good of all, it

If we would work together obedient and ing, in our mechanism, be obedient and work as a family for the good of all, it work as a family for the good of all, it work as a family for the good of all, it would be almost impossible for enybody to guess the success we would have. But we have got to do it in the Lord. We must not do it with a covetous heart. Always be ready and willing that the Lord should have it all, and do what he pleases with it. I have asked a favor of the Lord in this thing, and that is not to place me in such circumstances that what he has given me shall go into the hands of our er God forbid that! But let it go God forbid that! But let it go for the preaching of the gospel, to sustain and to gather the poor, to build factories, make farms, and set the poor to work, as I have hundreds and thousands that had not anything to do. I have fed and clothed them and taken care of them until they have become comparatively independent. I have made no man poor, but thousands and thousands rich, that is, but thousands and thousands rich, that is the Lord has, through your humble ser-

