

Cometh a Blessing Down.

Not to the man of dollars,
Not to the man of deeds,
Not to the man of cunning,
Not to the man of creeds;
Not to the one whose passion
Is for a world's renown,
Not in the form of fashion,
Cometh a blessing down.

Not unto the land's expansion,
Not to the miser's chest,
Not to princely mansion,
Not to the blazoned crest;
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

Not to the folly blinded,
Not to the steeped in shame,
Not to the carnal minded,
Not to unholy fame;
Not in neglect of duty,
Not in the monarch's crown,
Not at the smile of beauty,
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good,
Unto the one whose storehouse
Yieldeth the hungry food;
Unto the one who labors,
Fearless of foe or frown;
Unto the kindly hearted,
Cometh a blessing down.

REMARKS

By Bishop Lorenzo D. Young, Tabernacle, Dec. 13, 1857.

[REPORTED BY G. D. WATT.]

I have tried to treasure up what I have heard to-day, and pray God to give me power to practise righteousness upon the earth. I am aware that the people that are denominated Latter Day Saints occupy a very conspicuous position before the nation in which we dwell and also in the eyes of the intelligent nations of the earth.

There is something connected with our holy religion that has called forth the attention of the wise and learned of this generation. And they have used their talents and their wisdom in trying to destroy the vine that has been planted in the earth, or the Priesthood that has been revealed in these latter days for the benefit of the children of men, that they might be restored again into the presence of God their Father.

It would be superfluous for me to say that the revealed truth of God from heaven has not been received by the majority of the world in any generation, so it is no new thing under the sun if Joseph Smith's mission is rejected by them. The Lord's wisdom is not like the wisdom of man, neither are his ways like the ways of man.

The priests of the day, who professed to teach the way of life and salvation to the people, looked with contempt upon Joseph Smith the Prophet, and sought by every means in their power to destroy him and the truth which he brought forth, that the kingdom and power of Babylon might, as it has done in days gone by, continue to prevail, unchecked by the influence of the kingdom of God.

Beloved Saints, we are now here in the valleys of the mountains, far separated from those who have sought and still seek our overthrow; and here we have the privilege of coming to meeting to hear from the servants of God, and there are none who dare molest or endeavor to deprive us of this dearly-bought privilege. This is a choice blessing and one which we all should strive more fully to appreciate.

The false learning and wisdom of the world, concentrated, cannot compare with one principle of eternal truth revealed to this people through those whom God has set to lead them. Are we worthy of the high and holy calling where unto we have been called? Do we order our lives so before the Lord of Hosts that we are worthy of his confidence, worthy to walk in the light of his countenance from day to day?

If we live in such a manner as to receive nourishment from the true vine, into which we have been grafted, then we shall have power to overcome those sins that so easily beset us. There are a great many more things connected with our holy religion besides praying morning and evening, fasting and paying tithing, as did the Jews. Our religion comprises the holy order of heaven revealed to man in the last days for the final establishment on earth of the kingdom of God, which will never be overthrown, but it will roll on and increase until the kingdoms of this world shall become subject to the law, government and authority which rules in Zion.

It will not be long before this congregation of adults will pass from this stage of action and their places will be filled by the rising generation. I was charmed by a remark which fell from Br. Kimball this morning; he said, 'there are little boys here that will live until they have power to bring the dead to life. It brought to my mind the great obligation which should prompt parents to bring up their children in the way they should go.'—Solomon said, 'train up a child in the way he should go and when he is old he will not depart from it.'

The words of the affectionate parent take deep root in the hearts of the tender offspring, and the impressions received in childhood remain with them during their lives. I well remember of hearing the confession of two men that were executed in eastern country a number of years ago. They gave a history of their early tuition. One of them regretted that he had not adhered to the teachings of his mother, for, if he had, he said, he would not have come to the gallows.

The children of the Latter Day Saints are dif-

ferent from the children of the world. We have heard to-day that those that were begotten under the order of the Priesthood were endowed with greater power, ability and knowledge than those children born among the gentiles. The spirit in our boys is uncontrollable but by the Holy Priesthood. Why? Because the master spirit is in them and it grows up with them, and when our children become men and women they will voluntarily adhere to the principles of eternal truth.—They have not been under the influence of a sectarian education and have not this to contend with as have their fathers. They are brought up as the children of the Most High and they will walk in the path of their fathers, and in the precepts of their mothers and will magnify their high calling to a greater extent and be far more exalted than them in the eyes of Heaven.

Will the sisters of Zion follow in the footsteps of their mothers? In some things I hope they may, in other things I hope they will not. When we attend to and fully live up to what the Lord has revealed unto us through the Prophet Joseph, as also those instructions which we continually receive from the servants of God, we shall be more like angels or heavenly beings; our houses will be governed according to the order of God revealed to man. Just walk into President Young's house and tell him you desire to walk through his house to see the order of it; then walk through President Kimball's—I think neither of them will deny you the privilege—and see if there is not an order of things prevailing there that extends beyond your narrow comprehension.

I well recollect hearing the Prophet Joseph instruct the people, about twenty years ago, to make their own clothing and to let the decoration of their bodies be the workmanship of their own hands. That revelation has not been much thought of by many. I referred to it in the old Bowery, and there was such a rebuffing feeling in the spirit of the people that it was with the greatest difficulty I could say anything.

It has been said, 'Why does not President Young go to work and clothe his family with homespun and set the example? Why does not President Kimball? Why did not Presidents Richards and Grant and others do it? People with common sense can see the reason why. There is not a man in the Territory of Utah can compete with them in this thing; they have done it all the day long, as far as their calling would admit. Are they still doing it? Yes.

I see men and women before me clothed in fine apparel. I am glad of it, but I should feel far better to see them clad in cloth of domestic manufacture, that is, in homespun.

The gold and silver that found its way here has gone. This community were not sufficiently wise to buy those articles only which were necessary to make them and their posterity comfortable and lay a foundation to make themselves independent, but they squandered their means in purchasing fine goods to gratify the fancy of women, and their money passed swiftly through their hands to the merchants, who have taken it along with them to the States, and I am glad of it, because this people are destined to learn a lesson by it that they could not otherwise learn.

The gold is gone, the sheep and the flax in sufficient numbers and quantity are not here, and our enemies are between us and the States. The prospect now is fair for our obeying the commandments of God that he gave through Br. Joseph with respect to manufacturing our own clothing and the adorning of our own bodies. The people will profit by the lesson.

If we, as a people, will follow out the teachings the Lord has revealed to us through his servants, he will preserve us and be our great benefactor in days to come as in days gone by, and we shall not be allowed to suffer more than we can bear.

Let me say to all of you, just take care of what you have got and preserve it. I see the sisters passing along the streets, even in muddy weather, with their dresses of silk and satin dragging in the mud. They could cut off from four to six inches from the skirt and make their children a dress of what they wear out and waste on the ground; and if they have no earthly use for it themselves, perhaps some of their neighbors would be glad of it.

It does not become me, however, to correct the errors of the people here. Br. Kimball says, it is the Bishop's office. I thank him for this information, for I did not know it before. If you have good clothes, do not drag them in the mud, but save every thing you have against a stormy day. Let this people make their own clothes and take care of what the Lord has put into our possession.

Instead of only eight thousand sheep, there ought to have been eight million. If all men had used the exertion that some few have, there would have been sheep enough to have clothed this whole people from year to year, asking no odds of Uncle Sam or any body else. Flax can be grown here. I have not raised any flax, but I expect to have some spun and wove.

Were it not for home manufactures I should expect to go without clothing. President Kimball says, there are now about three hundred bushels of flax seed in the Tithing Store.

Prepare yourselves also to raise sugar cane and from that your sweetening, or make up your minds to go without; and if you have got a leaky roof, try to get it fixed.

If our enemies, I do not mean those few out yonder; a swarm of long billed mosquitoes could eat them up at a supper spell—I mean the whole United States and the whole world, if they should come upon us, they can not prevail, for they are fighting against the kingdom of God and warring against the Saints of the Most High. The combined nations of the earth will try to destroy the man-child and obliterate the truth from the earth, but as the Lord of Hosts lives, they can not do it; and the reason is because the Almighty stands at the helm and he will guide the old ship Zion in a safe course and all the powers of earth and hell can not stop her progress.

May God bless you all: Amen.

Arrival of Missionaries in Liverpool.

The following missionaries from Great Salt Lake Valley, arrived here on the 4th inst. from New York, per ship 'Dreadnought,' after a passage of twenty-six days:

Henry Herriman, Ebenezer C. Richardson, Joseph W. Young, Brigham H. Young, Seymour B. Young, Samuel H. B. Smith, Enoch Reese, Philip Margetts, James Brooks, Eli H. Pierce, David Wilkin, William J. Stewart, Robert Logan, William P. Thomas, William J. Harris, Martin L. Ensign, John Y. Green, Reuben McBride, James Andrus, and Peter Harrocks.

Also, on the 9th inst., the following missionaries arrived at this port, by the 'Columbia,' from New York:

Elders Iyer N. Iverson, Richard G. Evans, and John W. Berry: by the 'Nonpareil,' from Philadelphia, Elders Jabez Woodard, Frederick Roulet, Jean D. Malan, William Bramall, Robert E. Miller, Samuel Longbottom, George Stanaforth, and Amos Taylor.

Appointments.

Elders Joseph W. Young and John Y. Green are appointed to labor in the Scandinavian Mission, under the direction of Elder Hector C. Haight.

Elder Ebenezer C. Richardson is appointed to preside over the Cape of Good Hope Mission.

Elder James Brooks is appointed to labor under the direction of Elder Ebenezer C. Richardson, in the Cape of Good Hope Mission.

Elders Enoch Reese, and William P. Thomas are appointed to labor in the Welsh Mission, under the direction of Daniel Daniels.

Elders Samuel H. B. Smith, William J. Stewart, and Seymour B. Young are appointed to labor in the Sheffield Pastorate, under the direction of Elder L. H. Hatch.

Elder Robert Logan is appointed to labor in the Glasgow Pastorate, under the direction of Elder James Ure.

Elders William J. Harris, and Peter Harrocks are appointed to labor in the Manchester Pastorate, under the direction of Elder Miles Romney.

Elder Reuben McBride is appointed to labor in the Nottinghamshire Pastorate, under the direction of Elder Thomas R. King.

Elder James Andrus is appointed to labor in the South Pastorate, under the direction of Elder Robert F. Neslen.

Elder Brigham H. Young is appointed to labor in the Southampton Pastorate, under the direction of Elder Bernard Snow.

Elders Henry Herriman and Philip Margetts are appointed to labor in the London Pastorate, under the direction of Elder James D. Ross.

Elder Martin L. Ensign is appointed to labor in the Newcastle-upon-Tyne Pastorate, under the direction of Elder William J. Smith.

Elder David Wilkin is appointed to labor in the Irish Mission, under the direction of Elder John Scott.

Elder Eli H. Pierce is appointed to labor in the Birmingham Pastorate, under the direction of Elder William S. Muir.

[Millennial Star, Aug. 22, 1857.]

[Elder Ephraim Tomkinson arrived July 21st, and was appointed to labor in the Glasgow Pastorate, under the direction of Pastor James Ure.—Ed. Mormon.]

SELECTING CORN AND POTATOES FOR SEED.

'Like produces like,' is an axiom often quoted in favor of the selection of the best seed for planting. Where a new variety—a new individual is to be produced, nothing can be more true. Every time, for instance, that seed is planted—(and by 'seed' we mean the ripened grains produced from flowers, as with corn, wheat and turnips)—a new and distinct individual is afforded from every seed planted; and if these seeds are liable to vary in their products, (as with the apple,) a new variety is produced by each. Some vary much less than others.

The different sorts of wheat, for instance, produce the same when sown, for many successive generations, with scarcely a shade of variation. A very slow change, however, does actually take place, and a few rare plants may be found, among the millions in a large field, which have varied considerably from the seed sown. By selecting these rare seeds only, planting them, and then observing the same course with their product, new and distinct varieties are obtained.

The same result takes place by the careful selection of the seed of corn. By continually selecting the ears soonest ripe, early sorts are procured; by choosing the largest ears only, large varieties are obtained; and by taking those exclusively where several ears are found on a stalk, prolific sorts become permanently established. It is much easier to select seed corn, in this way, than seed wheat; and the practice should be adopted by every farmer.

Reasoning from analogy, many suppose it to be equally important to select large potatoes for 'seed.' But a great point of distinction is here overlooked. In planting a crop of potatoes, new individuals are not yielded. The tubers, which are only an enlargement of that portion of the stem beneath the soil, furnish eyes or buds, and the same variety or individual is increased or extended, but no new one is produced. A pink-eye potato was in the first place obtained from seed taken from the ripened balls. It thus became a distinct variety or individual. But the operation of cutting and planting the tubers, is only an extension or multiplication of the same individual—the result is still pink-eye potatoes, without the slightest shade of variation—no more than if the original plant was allowed to grow without disturbance, until it had become a large stool of many plants.

An Isabella grape may be multiplied by layers, but every plant thus produced is only a portion of the parent. It can never, by this process, become a new sort. The same result takes place in budding or grafting.

A Baldwin apple tree may bear ten thousand buds. These ten thousand buds may be taken from it and each inserted into a separate stock or seedling, and thus ten thousand Baldwin trees be obtained. But every one will be only a portion of the same original tree, and no variation whatever will take place in any point of character from the parent. But if seed from the apples be sown, new individuals, new varieties are at once obtained.

For the reasons already given, it is far less important to select large potatoes for planting, than to make selections of the best ears of corn. In one point of view, it is of no consequence whatever, whether large or small potatoes are planted. We know several skillful cultivators, who have supplied the market for many years with the largest and finest potatoes, who say there is no difference whatever. We think, however, there may be a difference; and it sometimes becomes of some importance. Small potatoes, for instance, under ordinary management, will yield stalks more abundantly from their more numerous eyes; and the product will consequently be more in number, and smaller in size. Again, when the ground is very dry, large tubers will furnish a longer supply of moisture to the young plant, giving it a more vigorous start. A variety, likewise may, by long continued bad cultivation, become constitutionally enfeebled, just in the same way that a tree may become stunted, and require some years and favorable influence to restore it. We think, however, that the result is very small or very rare, so far as the potato is concerned.

On the whole, therefore, while we would urge, as of great importance, the practice of choosing the largest or earliest ears of corn for seed, (and in fact the best of any grain or seed produced from flowers) we are compelled both by theory, and from the practice of many experienced and skillful cultivators, to regard this practice as relates to potatoes, as of far less importance; and by avoiding too thick a growth of stalks, or a dry soil, of very little consequence whatever.—[Country Gentleman.]

LIFE'S DUTIES.—It must, undoubtedly, be the design of our gracious God, that all this toil for the supply of our physical necessities—this incessant occupation amid the things that perish—shall be no obstruction, but rather a help, to our spiritual life. The weight of a clock seems a heavy drag on the delicate movements of its machinery; but, so far from arresting or impeding those movements, it is indispensable to their steadiness, balance, accuracy. There must be some analogous action of what seems the clog and drag-weight of worldly work on the finer movements of man's spiritual being. The planets in the heavens have a twofold motion—in their orbits and on their axes; the one motion not interfering, but carried on simultaneously, and in perfect harmony with the other: so must it be that man's twofold activities round the heavenly and the earthly centre disturb not, nor jar with, each other. He who diligently discharges the duties of the earthly, may not less sedulously—nay, at the same moment—fulfil those of the heavenly sphere; at once "diligent in business," and "fervent in spirit, serving the Lord."—[Caird.]

CHANGE OF FOOD FOR ANIMALS.—The kind of food for animals should be changed frequently.—A horse long kept on shorts will be affected by a fever in his legs and feet, producing a result similar to founder. Shorts, corn meal, or cob meal should never be given except in a mixed state with cut hay or straw. This will require them to eat slower, and the food is better prepared for digestion. If given alone it ferments rapidly in the stomach, produces a general fever, injures the digestive powers, and finally produces a stiffness throughout the limbs. When these results are discovered, the remedy is a change of food. Continued feeding on oats alone will produce the same results as shorts or meal, and as many founders are caused by it, as by feeding and drinking when the horse is warm. If necessity compels a person to feed a horse on shorts, corn meal, or cob meal, a supply of salt should be added, to prevent fermentation in the stomach.—[Ohio Valley Farmer.]

HOW TO SELECT FLOUR.—1. Look at its color; if it is white, with a slight yellowish or straw colored tint, buy it. If it is very white, with a bluish cast, or with black specks in it, refuse it. 2. Examine its adhesiveness; wet and knead a little of it between your fingers; if it works soft and sticky it is poor. Flour made from spring wheat is likely to be sticky. 3. Throw a little lump of dry flour against a smooth, perpendicular surface; if it adheres in a lump, the flour has life in it; if it falls like powder, it is bad. 4. Squeeze some of the flour in your hand; if it retains the shape given it by the pressure, that, too, is a good sign. Flour that will stand all these tests, it is safe to buy. These modes are given by old flour dealers, and we make no apology for printing them, as they pertain to a matter that concerns everybody, namely, the quality of the 'staff of life.'

OLD AGE FOR CUTTING TEETH.—In the Memphis Appeal of January 24th, Mr. John H. Fuller, under date at Bolivar, 21st ult., says:—

"I saw in one of the Memphis papers, some time ago, a notice of a man near Middleton, sixty or seventy years old, cutting a full set of teeth.—I can beat that story. I have a negro woman who says she is one hundred years old, but supposed to be about ninety-three, who never had a tooth in her head until within the last six months. Since the first day of August last, she has cut as pretty a set of teeth as ever I saw in any person's mouth; and, moreover, she can pick one hundred pounds of cotton per day the week round.

THE celebrated Madame Pfeiffer states that in Rio Janeiro, the capital of Brazil, she noticed some of the negroes wearing a tin mask, fastened behind with a lock, which is applied, among other offenses, for that of drunkenness.