

them up before the dry season commences. The only sure method to accomplish this, is to manure and plough the land in the fall; by doing this the manure gets thoroughly decomposed, and the land enriched by the time of sowing; whereas, if the seed be sown the same day the ground is manured, the roots would have to remain perhaps months before they are benefited, and when this is done late and the weather becomes dry, in nine cases out of ten, such vegetables are injured rather than benefited.

I prepare the ground in the fall or winter by ploughing or digging (which is far better for garden culture) and manuring for all my small seeds, such as onions, carrots, parsnips, cabbage, radishes, beets, and early turnips, so that if the weather should come fine and warm for two or three days in the latter part of February, provided there is no snow on the ground, my land is ready and in a good condition for sowing, all the forementioned seeds, except my beets and peas, the main crop of which I sow during the first week in March. If this plan be adopted on all our gravelly or sandy soils, by so doing, the most of the garden is planted, the seeds up, and vegetables matured one month earlier than by the other method, and a third more of them—those being of the finest quality.

S.

[The above is from one of our most experienced valley gardeners, and worthy the attention of all who are fond of sauce.—Ed.]

FILLMORE CITY, Nov. 24th, 1851.

PRESIDENT B. YOUNG:—Myself and the camp are well at the present. We have had an addition of three to our camp since you left; have built a canal according to your instructions, including about two and a half acres of ground.

We found upon trial, that the ground was so dry and hard, being also rocky, that it was next to an impossibility to stockade or picket in our houses, with the tools we have to work with; so we have built our houses in close order, having our doors or windows on the outside.

The camp have become well satisfied with our location. The farming land upon examination, is better than was anticipated at first. We have found an abundance of excellent timber within five or six miles of our camp. We have a good wagon road worked to the timber, at a cost of about one hundred and fifty days work.

We have organized a mill company and commenced operations forthwith; we have a good mill-wright already at work. We calculate to sit our saw-mill about one half mile above our fort, which we calculate to have running before seed time, if we meet with no disappointment in getting the iron. I have no doubt but we shall be able to furnish the lumber for the State House of as good quality as can be furnished elsewhere.

We should like a little more money if any should feel disposed to come.

Yours respectfully,

ANSON CALL.

Will Bro. Call write us every opportunity?—Ed.

For the Deseret News.

Summit City, Dec. 27, 1851.

DEAR SIR:—Noticed in your columns a wish to hear from all the new settlements, for the benefit of our readers. In response, I would say, that our numbers though small are comfortably provided with houses and supplies for the winter. Seven houses and ten or twelve men compose the present strength of our little town, which we call Summit City. It is situated on the summit between Utah and Juab valleys, about seventy miles from G. S. L. City. Its situation is picturesque and beautiful, with an entire view of Utah lake and valley. Adjoining our town plat is a large tract of the best quality of farming lands. Our range for stock is the most superior, and so varied it can never become scarce. We have not yet explored sufficiently to know what our resources will be for saving timber, but fire wood, fence poles, and cabin logs are abundant—the water in our creek, we have never knownless than would be needed for saving or grinding purposes, and would be sufficient for from twenty to forty families for all farming purposes.

A short distance above our town there are many artificial curiosities—an ancient embankment of stupendous magnitude, having a beautiful basin between it and the mountain. In the mouth of the canyon which opens into it, there are multitudes of hieroglyphics engraved on the rocks, of an interesting and curious character: of some of these I design to send you a facsimile as soon as practicable.

We have no disposition to urge our brethren to settle with us; yet we would be highly pleased with a few more neighbors.

As we believe there is much enjoyment as well as safety in the social world, the exchange of mail between your city and San Pete, leaves us the News and letters from our friends. Such favors, together with the blessing of health, make us feel much at home in our truly romantic place. I remain yours, truly,

B. F. JOHNSON.

For the Deseret News.

Christmas Festival.

CARPENTER'S HALL.

G. S. L. CITY, Dec. 16, 1851.

At a meeting of the hands engaged on the Public Works,

On motion of Thomas Tanner, Truman O. Angel was elected chairman, and Miles Romney clerk of the meeting.

Resolved, that the public hands have a picnic party on Christmas day, in the carpenter's hall.

Resolved, that the superintendent, architect, and the foremen of the different departments of the public works, form the committee of arrangements.

Resolved, that Daniel H. Wells be the chairman of the committee of arrangements.

Resolved, that William Clayton be clerk of said committee.

Names of committee of arrangements: Gov. Brigham Young, Hon. Heber C. Kimball, Hon. Willard Richards, Capt. Edward Hunter, Gen. D. H. Wells, Captain T. O. Angel, Wm. Clayton, Wilford Woodruff, Alonzo H. Raleigh, Thos. Tanner, Miles Romney, Norton Jacobs, Wm. Felschaw, Wm. C. Staines, Edward Martin, Orson Pratt, Benj. T. Mitchell, John H. Russell, Reynolds Cahoon, W. F. Cahoon, Edwin D. Woolley, Geo. A. Smith, John Smith, Patriarch.

Resolved, that each of the several foremen on the works, furnish a list of the names of his hands at the next meeting. After which the meeting adjourned till tomorrow evening, at early candle light. Miles Romney, clerk.

Beautifully printed cards of invitation headed "CHRISTMAS FESTIVAL."

"By Truth we Conquer," "By Industry we Thrive,"

inclosed in embellished envelopes, were despatched to each of the public hands.

Early on Christmas morning, Thursday, Dec. 25, several companies of serenaders, with brass instruments, made the sleeping mountains echo with the sound of rejoicings. Our attention was drawn more particularly to the governor's mansion, in the front of which was drawn up in military order a troop of horsemen: this was the brass band, giving his excellency a good wish in sweet strains.

At 10 o'clock the committee of management was in respectful waiting to receive those who were invited to the party. The carpenter's hall, 100 feet long by 32 wide, is admirably adapted for a mammoth party, which was comfortable, and suitably decorated for the occasion. Now the merry workmen, with their happy wives, and smiling daughters, clad in genteel apparel, came pouring in from every quarter, loaded with an abundance of luxuries of every description, which were deposited in an adjoining hall, called the machine room, which is 40 feet square, in which also was situated the ladies' dressing room.

At 11 o'clock the house was called to order, and a suitable prayer and thanksgiving was offered up to the donor of all good things by Bishop N. H. Felt. The band then struck up a merry tune, and his excellency, Gov. Young, the Hon. H. C. Kimball, and other distinguished personages lead off the first dance.

The excellent order, and quick succession of dances do great honor to the managers. We counted from 96 to 144 persons upon the floor at once; those were set in order in the same time that we have seen four cotillions in other parties; there was no confusion, no dissatisfied looks, no complaining, but the day passed in peace and happy merriment, with thanksgiving to the Father of all our mercies; each one who

had friends in a far distant country, now and again expressing an intense desire, that they might be present with them to enjoy the blessings of the day. Each family, or person, when they desired it, retired to the dining room, and partook of their refreshments, and drank of the pure cold mountain stream.

The atmosphere of our hall was not polluted with tobacco fumes, or the stench of the drunkard's breath: no we breathed the pure mountain air, drank of the mountain stream, and ate of the produce of the mountain valleys; we thought on the gloomy past, and the glorious present, and perspective future; every heart beat high with gratitude and gladness, and every countenance was lit up with the bright fire of enduring friendship.

About 7 p. m., a few songs were sung by sundry individuals: one in particular called up feelings not strange to us, was sung by Phineas H. Young, entitled "Farewell to Nauvoo." This song gave the company an ample opportunity of comparing the present with the past.

Gov. Young arose to address the meeting, and congratulated the assembly on their present situation and blessings as a people. Five years ago we were menaced on every side by the cruel persecutions of our inveterate enemies; hundreds of families who had been forced from their homes, and compelled to leave behind them their all, were wandering as exiles in a state of abject destitution, but by the favor of heaven, we have been enabled to surmount all these difficulties, and can assemble here to-day in the chamber of the mountains, where there is none to make us afraid, far from our persecutors, far from the turmoil and confusion of the old world.

Brethren and sisters, has not the Lord poured out his blessings upon you to surpass all former times? your barns and presses are filled with fine wheat, and other productions of these valleys; your tables groan under the abundance of the blessings of the Almighty. Is there room for one complaint or murmur by this people? No! You are full with the blessings of God; you can sit down and eat and drink and be satisfied. There are hundreds of thousands in the old world, who can say they never did have enough to satisfy the cravings of nature. There are thousands at this time who would crawl upon their hands and knees, or travel on foot over the mighty ocean, were there an highway cast up, carrying their little children upon their backs, to obtain the blessings that we this day enjoy. That day of peace and plenty which the saints have looked for from the commencement of this church, has in a great measure come to pass.

This is a party for the public hands, those who are laboring for the public good: I am a public hand, and myself and all I possess belong to the Lord; all I possess is thine, from the cap upon my head to the soles of the pumps upon my feet. When my bishop came to value my property, he wanted to know what he should take of my titling in. I told him to take any thing I had; for I did not set my heart upon any one thing; my horses, cows, hogs, or any other thing he might like; my mind was not set upon any of them. My heart is set upon the work of my God; upon the public good of his great kingdom; if there be any public hands who feel contrary to this, they had better leave, and seek to build up themselves: let them, if they can accomplish any more in that way, than by dedicating themselves to the Lord, in the building up of his works; those who wish to lay this, will meet with a signal disappointment.

Brethren, we are the Lord's, and all we possess, and I am determined by the help of the Lord and this people to build him a house. You may ask, will he dwell in it? he may do just as he pleases; it is my prerogative to dictate the Lord. But we will build him a house, that if he pleases to pay a visit, he may have a place to dwell in, or if he should send any of his servants, we may have suitable accommodations for them. I have built myself a house and the most of you have done the same, and now shall we not build the Lord a house? (The deep tones of the public hands answered "aye.") I will not interrupt your enjoyments by saying more, though on such an interesting occasion as this much more might be said. Brethren and sisters, I feel to bless you in the name of the Lord amen.

Gov. Wells then arose and related to the audience that Capt. Hooper had sent a present of candies and raisins to the party, and wished to know what was to be done with it.

Pres't. Young then moved that a vote of thanks be given to Capt. Hooper for his handsome present, and that it be given to the poor, who could not obtain such articles. The vote was unanimous.

The dancing and merriment continued until 101-2 o'clock, p. m.; when the meeting was dismissed by benediction from Father Morley, to be renewed the next day at 10 o'clock, a. m. Each family retired to their peaceful homes, much satisfied with the day's enjoyment.

Friday morning, Dec. 26, 10 o'clock. The seats in the Carpenter's Hall were filled by the not to be surpassed fair daughters of Zion, and the brave hearted sons of God.

The company was called to order, and prayer was offered up by A. H. Raleigh. The dancing was conducted as on the previous day, and the same good order, joy, and hilarity was manifested.

After the Hall was illuminated, the company was treated to a feast in the shape of vocal and instrumental music by Mr. John Kay, his lady and two daughters, who performed with skill on the Guitar, and the others, the one performing at the same time accompanying their instruments with their voices: this with the sweet voice of Mrs. Kay, and the deep bass of Mr. Kay, produced a species of harmony highly delightful to the ear; the performance was much applauded. Bro. Kay sang the Scer, in his usual pathos and sweetness, which drew from President Richards, a few touching remarks. Elder Geo. A. Smith also addressed the meeting for a short time, after which the dance was resumed, and continued until 12 o'clock p. m. A vote of thanks was moved for the managers, which was responded by 500 voices. After benediction from Father Cahoon, the assembly retired, much gratified with their Christmas Festival, which they had ever witnessed, and feeling persuaded that it was only an earnest of that which is to come.

G. D. WATTS, Reporter.

For the News.

Dear Sir:—There is a subject resting upon my mind, involving inquiries respecting the powers and authority of the greater and lesser priesthood.

Query 1. The historic right of appendage of the Melchisedec priesthood, is the power and authority thereof vested to administer the spiritual blessings of the church through the ordinances of the Melchisedec priesthood? That is to say, has a bishop a right to lay on hands for the gift of the Holy Ghost by virtue of his office, if he be not also endowed with the authority and power of the Melchisedec priesthood?

Q. 2. Again, I have heard it announced that a Melchisedec priest has not the power to give the Holy Ghost in the administration; but that it may be received in answer to prayer.

Q. 3. Further, I cannot an elder be clothed with the authority of the priesthood of the Son of God, and yet the same time be destitute of the power? or does the power constitute the essence of that authority?

Q. 4. I hear much of late in regard to the authority and consequence of the bishopric and lesser priesthood, (I also being a member of the same,) but is not a man greater in the sight of God who has attained to the power of magnifying the Melchisedec priesthood and administering spiritual blessings, than the individual who has only attained to the power of being faithful in the Aaronic priesthood? wherein consists the difference? If you consider these inquiries worthy of notice, you will confer a favor on a

READER OF THE NEWS.

Dec. 3, 1851.

Answer to Query 1. No! The bishopric pertains to, or, rather, is the highest office in the Aaronic priesthood; the authority of which, is to administer in temporal things; take charge of the Lord's store-house, which includes the administering the necessities of life to the poor; preaching the gospel; baptizing believers; administering the sacrament; seeing that there are no divisions or difficulties in the church, and settling the same if there be any; or, in other words, acting as judge in Israel; being controlled, in all things, by the Melchisedec priesthood; but the priesthood of Aaron has no authority to lay on hands for the reception of the Holy Ghost, or confirmation in the church; nevertheless, when a son of Aaron is not found to hold the priesthood of his father, or the Aaronic priesthood, a man may be ordained a high priest after the order of Melchisedec, and then legally receive the bishopric, and administer in all the ordinances pertaining thereto; and this is the situation of all the bishops in the church, at the present time, so far as we know; there not having been found, as yet, the believing sons of Aaron, on whom the presidency of the church has seen fit to confer the bishopric; conse-

quently, all bishops, now existing, having been first ordained high priests, have a right to lay on hands for the gift of the Holy Ghost, not by virtue of their bishopric, but by virtue of the high priesthood conferred upon them before they received their bishopric; and the same principle is applicable to bishops' counselors, who also should be high priests.

Ans. 2. A Melchisedec priest is a high priest after the order of Melchisedec; or, in other words, a Melchisedec priest, and a high priest after the order of Melchisedec, are synonymous terms or names meaning the same thing. God has the right and power to confer the Holy Ghost in any way he pleases; but if he has promised to confer it in any way except by the laying on of the hands of those ordained to that authority, he has not seen fit to reveal it unto man. Many, indifferent ages, have tried hard to get the Holy Ghost sealed upon them by prayer, without the laying on of hands; but, in the end, they will find that they labored in vain; if they have not already, they will hereafter meet with a disappointment that has no remedy.

Q. 3. If an elder, who has no faith, should ordain a man who has not faith to be an elder, it might truly be said of both, whatever is not of faith is sin; and all such administrations had better be left alone before they are meddled with; and it mattereth not with us, whether it be said that the power constitutes the essence, or the essence constitutes the power, or both constitute each other, or both essence and power are one and the same, the two are alike to us, so far as we understand language, and if "Reader of the News," or any body else, can show us a difference, we will be glad to look at it, provided our correspondent understands essence to mean a preparation from essential oil, as we do; for it always takes more or less oil to make essence, oil being the base, or foundation of the essence; but a man may receive all the forms and ceremonies of the authority of an ordination, the same not being mixed with faith, in the giver or receiver; and he may be said to have the authority of the priesthood, but he will be destitute of the power or essence thereof; the essential oil will not be there; and this is the reason why so many elders have apostatized, and gone to hell; they lost the faith they had, and with it, the power or essence of their calling, and there was none of the essential oil left in their lamps to save themselves, or light others to celestial glory.

Q. 4. God is no respecter of persons; his children are equally dear unto him; but he loves the one the most who regards his law the most perfectly; for his works' sake and not for his person; and when he confers the higher offices of his priesthood upon men, he does it because he knows they have the ability and disposition to magnify that calling the most perfectly; and when they cease to act through death or apostasy, he confers the office on the next most capable, and he honors that man, according to the magnitude of his office, and the responsibilities thereunto attached, and the faithfulness with which he executes those responsibilities, regardless of the person who holds the office; therefore, the man who sweeps the kitchen, is just as good as the king on his throne, provided he honors the broom he wields, as highly as the king honors the crown he wears.

But in all governments there must be responsibility; and God honors the man on whom he has placed that responsibility, in proportion to the responsibility placed upon him, (provided he is equally faithful in his calling); with others on whom he has placed a less responsibility; hence, if a man would be honored of God, he must honor his office; and all saints will honor him in like ratio; for where there is the most given, there is the most required; and that requirement faithfully executed, calls forth the greater honor, for the faithfulness of the execution and not for the person, for God is no respecter of persons; therefore, let no man strive who should be the greatest only by his good works, that he may thereby become Godlike, even like a little child.

The Melchisedec priesthood administers in spiritual, and the Aaronic in temporal things. For further particulars, we refer the reader to Life of Joseph Smith, Revelation, 6th Mo. 2d Vol. News, and Doctrine and Covenants.

DESERET NEWS.

SATURDAY, JAN. 24, 1852.

To the Saints.

Our Subject is Truth; our object Salvation. Disinterested benevolence constitutes no part of the composition of the righteous; but they have an interest in all they see, hear, feel, taste, or handle. And what is that interest? To shun the evil and grasp the good. For what purpose? That in the end they may attain to salvation.

Many ignorant and self-righteous, who know not God, and obey not his gospel, think they must be so holy as not to have any interest in benevolence, faith, hope, charity, obedience, and consequently in salvation. With such, at present, we have little to do; for if one person can be so benevolent as not to have any interest in the object of his pursuits and exertions, another, yes, every other person may be equally benevolent on the same principle; and no person that ever did, does now, or ever will live on the earth or in the heavens, will ever receive a particle of good through a universe filled with such benevolence; it is disinterested, and no one can have any interest in it, either for good or evil.

This, then, is the object and design of truth, to promote salvation. Give men every other good that can be named, and deny them salvation, and what would be their situation? Miserable, miserable indeed, and in the extreme! What is salvation? Happiness! Can a man truly be said to be saved while he is perfectly miserable? No! No other principle, only that he is saved from happiness. Who possesses such a salvation? Lucifer and his followers. Who desires such a salvation, and would rush to its embrace for its own sake? No one; the Devil himself despises it, and is sorry that he ever enlisted in it, and so will be every one who joins his standard.

But of what consists the salvation that the saints are seeking after? Happiness, here and hereafter. But if happiness is the great object and end of their desires and existence, why do they look so earnestly after truth, and seek so ardently to become holy, even as God is holy? Because our Heavenly Father has wisely ordained that truth, made manifest through a holy or Godlike life, is the only means by which true, enduring, and celestial happiness can ever be attained by intelligent beings like men, in probation and agency.

What is it that the saints want saved? Their souls. What constitutes the soul of a saint? His spirit and body. But cannot the spirits of the saints be perfectly happy, and be saved without their bodies? No! If they could, why did they ever condescend to agree and covenant with their Eternal Father in the heavens to come to this earth for the sake of getting a body? For if the spirit, when it leaves this mortal body at death, for a little season, could secure a perfect salvation, without a resurrection and reunion with the body, (as Mr. Andrew Jackson Davis, the clairvoyant, represents,) that same spirit might have been equally happy without ever having a body, just as it was when it came from the heavens to get a body; and this would prove that a spirit can be just as happy as a soul, and that the creation of this earth,

for the purpose of originating bodies for the spirits before born in the heavens, was a work of supererogation and folly of the Eternal Father, which we do not choose to attribute to the God we worship.

God made man in his own image. What constitutes that image? A spirit and body; just what was manifest when God walked, talked, and ate with Adam, Enoch, Abraham, and others; and as God had got his resurrected body, the saints, to continue their likeness to their Heavenly Father, must go on to perfection, even to the getting of their resurrected bodies, or they will never be prepared for a celestial residence with the resurrected body of their Heavenly Father, and of his Son Jesus Christ, who has also risen and taken his body, and with him the saints who had died before him, and had received of the Holy Priesthood.

But why is it that all the clairvoyants and mesmerizers of the nineteenth century deny the resurrection of the body? Because their vision is obscure, dark, and limited, and they have not the power or ability to look into the dwelling of the Gods and resurrected saints; and when a clairvoyant sees and converses with a spirit from "the spirit world," he sees a spirit only, for the spirits he holds converse with, have never received their resurrected bodies, neither can they for a long time yet to come; they must wait their turn after the first resurrection, for they received not the same as he had with his ancient Israel; for when he gave them one law and they would not keep that, he would tell Moses to give them another, if by any means he might save a remnant of his covenant people, distinct from all others on the earth; and when they had sufficiently proven that they would keep no law, he would let their enemies loose upon them, or send a scourge to depopulate them as a nation; and can you expect anything easier at this late hour, if you continue to run away from your duty? If you do you will be greatly disappointed.

Suppose you go to the mines and return again in safety, on what may you safely calculate as the final result? Can you expect to do any better than others have done, who have had the chance at the diggings before you? The proposition is unreasonable. Well, then, select one, two, three, or five hundred of those who have been to the mines, and count up their wealth to-day, then count the wealth of an equal number of the brethren who have tarried at home, and done as they have been counselled, and you will find the last one, two, or five hundred are able to buy out twice the number of those who went to the mines. This is good logic for staying at home, but this is not the end of the matter; the influx of gold in our Territory has tended to idleness, laziness, speculation, and fraud, things which God is not well pleased with.

"But how is this?" Aye, you are the very men we are after. You would barter your soul away for a little gold, and then leave your shop untended, your garden untilled, your grain unsown or unreaped, your cattle in mischief or in the pound, your family uncared for, your prayer meetings untended, your duties forgotten, and your God neglected, and run and drive through the streets as though your evil genius was after you, to get the first chance at a good trade with a weary traveler, even if you had to compromise a brother's interest in your bargain.

Yes, when you knew your neighbor had made a bid or contract, you would offer a sixpence more on the bid, and throw a temptation before a wicked man to fly his contract, and thus waste the time and destroy the interest of a friend, who, perhaps was lawfully doing what he had a right, and which providentially came in his way to do; and thus deprived an honest man of a portion of his living; or suppose the other extreme, that the friend was engaged in the same speculation with yourself, to the neglect of his duties at home, does that prove that you did right because he was doing wrong? Was it doing as you would be done unto? Are you any better off now than you would have been if you had staid at home and kept your wheat from returning back into the earth, or your shop or garden from going to waste? No, verily no! A man gains nothing in the end by neglecting his duty; and the more gold the less work with any people till that people are tried and know how to appreciate the word of gold.

Gold is good in its place. It is good to cover and adorn temples; to make cups and plate; to pave streets; and many more like things; but it is not needed, it is not useful to the saints at present, like iron. Iron is the thing wanted for all kinds of machinery and culinary purposes; and when gold is needed, the Lord has more in store, ready for his people, than they ever dreamed of; and it will be forthcoming, like the ancient records, just as soon as the inhabitants of the earth are sufficiently pure in heart to receive it. There is ten times more gold hid up in the earth, ready for the use of the saints, than this generation have in use, or will get in use by all their exertions in California and Australia; then why turn to run away from duty, from domestic manufactures in Deseret, to get more, when you are not pure in heart enough to use what there is on hand.

Gold, as a staple commodity, by which to establish the value of all goods, merchandise, and articles of exchange, is of modern invention, and does not pertain to the regulation of God's Kingdom; it is a thing of ornament and pleasure, and convenience, and not of intrinsic value, like wheat, or cotton, or linen, or silk. And what would be for the interest of Utah, from this day forth, concerning this article? Verily that it should be banished for the present and some time to come; therefore send abroad all there is in the Territory, and all that is on its way hither turn back before it arrives here.

"What! banish all the gold from the Territory?" Yes, and silver too; for there are many, in their present state of imperfection, who think it hard to labor while they have a sixpence in their pocket; but leave them alone, (for a shilling is big company for such,) and they can work like other men. 'Tis labor that makes a people rich, and our Father knew this when he gave the commandment for all to be diligent in business; and required of his saints that they should wear apparel of their own make, in these last days, and that the beauty of their apparel should be the workmanship of their own hands.

And why is it thus? Saints, it is for your salvation, that by your own exertions you may produce the comforts necessary for the sustenance of your own bodies, until they are prepared to meet the Lord in their, for he is near at hand; or until you are prepared to lay your bodies in the grave, and wait your resurrection with rejoicing and thanksgiving; having done the work required by the Father for you to do, in this state of probation.

"Well, then, what shall we do?" We are glad to hear this enquiry; and we say if you have any gold or silver, go to the merchant who has been kind enough to trust you, and pay your debts in full; for it is no mark of a gentleman not to pay his debts when he possibly can do it, and much less that of a saint; and our God has commanded that we be not in debt, and especially to our enemies, to those who are not of a like faith with us; and if, in our poverty, we have overstepped the bounds of prudence and rule of right, let us do better for the future.

"And must we go to work with our own hands to make, and build, and manufacture every thing we want for our own use?" Yes, you must do it, and that forthwith, or to a great deal worse! "But may we not go to California and get some gold, and pay

off our debts, and then we can buy what we want and be independent again, and go ahead as usual?" No! SAINTS, you cannot go to California, as you have done in years gone by, and retain the fellowship of the Church. It is getting too late in the day for the children of the Kingdom to trifle with the Kingdom. Much leniency, yes, all that our Heavenly Father would allow, has hitherto been granted by the Church to such as professed to be saints, and wanted to go to the gold regions, and spend their lives for that, the love of which is the root of all evil. But the Spirit now whispers it is enough, let my servants tarry at home and attend to the things which I require at their hands, and if they do not, a scourge speedily awaits them, and it will be manifest that they are not of me. And let those also, who are now in the gold regions beware lest they be overtaken in the snares of the evil one; and if they will be wise they will return as speedily as possible to this place, or repair to the presidency which has been appointed in that land, and take counsel therefrom, and follow it without gainsaying.

But why is it not just as well to go to the gold diggings now as hitherto? Suppose that it is, does that prove that it has hitherto been right, and the best thing that could be done? No! certainly not. Men have hitherto gone because they would go, and God has had patience with them in their folly; the same as he had with his ancient Israel; for when he gave them one law and they would not keep that, he would tell Moses to give them another, if by any means he might save a remnant of his covenant people, distinct from all others on the earth; and when they had sufficiently proven that they would keep no law, he would let their enemies loose upon them, or send a scourge to depopulate them as a nation; and can you expect anything easier at this late hour, if you continue to run away from your duty? If you do you will be greatly disappointed.

Suppose you go to the mines and return again in safety, on what may you safely calculate as the final result? Can you expect to do any better than others have done, who have had the chance at the diggings before you? The proposition is unreasonable. Well, then, select one, two, three, or five hundred of those who have been to the mines, and count up their wealth to-day, then count the wealth of an equal number of the brethren who have tarried at home, and done as they have been counselled, and you will find the last one, two, or five hundred are able to buy out twice the number of those who went to the mines. This is good logic for staying at home, but this is not the end of the matter; the influx of gold in our Territory has tended to idleness, laziness, speculation, and fraud, things which God is not well pleased with.

"But how is this?" Aye, you are the very men we are after. You would barter your soul away for a little gold, and then leave your shop untended, your garden untilled, your grain unsown or unreaped, your cattle in mischief or in the pound, your family uncared for, your prayer meetings untended, your duties forgotten, and your God neglected, and run and drive through the streets as though your evil genius was after you, to get the first chance at a good trade with a weary traveler, even if you had to compromise a brother's interest in your bargain.

Yes, when you knew your neighbor had made a bid or contract, you would offer a sixpence more on the bid, and throw a temptation before a wicked man to fly his contract, and thus waste the time and destroy the interest of a friend, who, perhaps was lawfully doing what he had a right, and which providentially came in his way to do; and thus deprived an honest man of a portion of his living; or suppose the other extreme, that the friend was engaged in the same speculation with yourself, to the neglect of his duties at home, does that prove that you did right because he was doing wrong? Was it doing as you would be done unto? Are you any better off now than you would have been if you had staid at home and kept your wheat from returning back into the earth, or your shop or garden from going to waste? No, verily no! A man gains nothing in the end by neglecting his duty; and the more gold the less work with any people till that people are tried and know how to appreciate the word of gold.

Gold is good in its place. It is good to cover and adorn temples; to make cups and plate; to pave streets; and many more like things; but it is not needed, it is not useful to the saints at present, like iron. Iron is the thing wanted for all kinds of machinery and culinary purposes; and when gold is needed, the Lord has more in store, ready for his people, than they ever dreamed of; and it will be forthcoming, like the ancient records, just as soon as the inhabitants of the earth are sufficiently pure in heart to receive it. There is ten times more gold hid up in the earth, ready for the use of the saints, than this generation have in use, or will get in use by all their exertions in California and Australia; then why turn to run away from duty, from domestic manufactures in Deseret, to get more, when you are not pure in heart enough to use what there is on hand.

Gold, as a staple commodity, by which to establish the value of all goods, merchandise, and articles of exchange, is of modern invention, and does not pertain to the regulation of God's Kingdom; it is a thing of ornament and pleasure, and convenience, and not of intrinsic value, like wheat, or cotton, or linen, or silk. And what would be for the interest of Utah, from this day forth, concerning this article? Verily that it should be banished for the present and some time to come; therefore send abroad all there is in the Territory, and all that is on its way hither turn back before it arrives here.

"What! banish all the gold from the Territory?" Yes, and silver too; for there are many, in their present state of imperfection, who think it hard to labor while they have a sixpence in their pocket; but leave them alone, (for a shilling is big company for such,) and they can work like other men. 'Tis labor that makes a people rich, and our Father knew this when he gave the commandment for all to be diligent in business; and required of his saints that they should wear apparel of their own make, in these last days, and that the beauty of their apparel should be the workmanship of their own hands.

And why is it thus? Saints, it is for your salvation, that by your own exertions you may produce the comforts necessary for the sustenance of your own bodies, until they are prepared to meet the Lord in their, for he is near at hand; or until you are prepared to lay your bodies in the grave, and wait your resurrection with rejoicing and thanksgiving; having done the work required by the Father for you to do, in this state of probation.

"Well, then, what shall we do?" We are glad to hear this enquiry; and we say if you have any gold or silver, go to the merchant who has been kind enough to trust you, and pay your debts in full; for it is no mark of a gentleman not to pay his debts when he possibly can do it, and much less that of a saint; and our God has commanded that we be not in debt, and especially to our enemies, to those who are not of a like faith with us; and if, in our poverty, we have overstepped the bounds of prudence and rule of right, let us do better for the future.

Quit your complaining of the merchants. Find fault with yourselves, if you must find fault, and not with them. They have come here, as all honorable