

BUILD UPON THE ROCK.

BY J. B. SWATT.

Build your houses upon the rock,
Not upon the yielding sand.
Lest there some day come a shock
Spreading ruin through the land.
Build your house, build it strong,
Though it take you years to do it;
Better thus than starting wrong,
Forever afterwards to rue it.

On the rock above the sea
Make your shelter one to keep;
So what'er your ventures be,
You may there return to sleep.
Let it be a sacred thing,
Gained by patient, honest labor;
So that not a thought may cling
To stick or stone of cheated neighbor.

Move as careful as you may,
In the path you have to tread—
Pitfalls lie along the way;
Lightning bolts hang overhead.
Still, to prudent, watchful care,
You, for what you save are debtor;
While, if fortune smiles your share,
Will be relished all the better.

Here and there, and everywhere,
Lie the wrecks of tinsel made;
Bubble tinted, bright and fair,
Rapidly in ruin laid.
These were built upon the sand,
Slightly framed and slightly cherished;
Fallen now they strew the land,
And all who trusted in them perished.

JOCULARITIES.

An exchange says that "a Du-buque distillery has got converted, and is now run as a flour mill."

A stranger who threw \$10 into the plate of a Savannah church obtained credit for \$500 worth of goods the next day.

The editor of the *Concord Sun*, North Carolina, wants to see greenbacks as plentiful as the leaves of the forest.

A fop, in company, wanting his servant, called out, "Where's that blockhead of mine?" "On your shoulders, sir," said a lady.

A Georgia paper says that it won't be more than three months before the sad, lonely young men of the State can go out and hook melons, and feel anew the goodness of nature.

The New York *Herald* says: "Butler makes a mistake in endeavoring to write. He should put his enemies down only by pulling wires, which he does with great success. His pen is mightier than the sword, but both are poor."

A new idea with regard to weddings has been invented in Connecticut. A citizen of that State announces that his golden wedding will come off just thirty years from now, and offers a liberal discount on any presents his friends design then to make him.

A strolling minstrel was recently arrested out in Missouri for a small theft and fined two dollars. Having no money, the judge adjourned court for half an hour and the minstrel gave a 'show, the 'court' taking the fine out in trade.

The Malays have succeeded in raising a white morning-glory, with queer streaks in the calyx, which, during one day, have three colors—pale blue in the morning, rich purple at noon, and a light pink at evening. There is nothing to equal this phenomenon of change of color, unless it is an "independent" editor.

Kate Stanton asserts that the planets revolve around the sun by the influence of love, as a child revolves about his parent. When the writer was a boy, he used to revolve round his parent a good deal, and may have been incited thereto by love, but to an unprejudiced observer it looked powerfully like a trunk-strap.—*Ex.*

WASHINGTON NOTES.

From the Washington *Star* of April 7—

In the United States Supreme Court yesterday Mr. Chief Justice Waite announced to the bar that the court will not hear arguments after Friday, the 24th inst., and that it will adjourn on Monday, the 4th day of May next.

The Opera House was crowded last night with the elite of the city to see Miss Cushman as "Meg Merrilies." This was a fitting tribute to the great actress, who, both professionally and in private life, has well earned the esteem and admiration she is held in by her country.

OPENING LECTURE

BEFORE

62nd QUORUM OF SEVENTIES.

IN considering the purpose for which, as brethren, we meet this evening, I have felt constrained to recollect that we convene here as Seventies; yet not as an individual quorum only, but as, in some sense, representing that great body scattered throughout this Territory, all measurably subject to the direction and control of the President and Council of the general organization. In thus reflecting I felt that many ideas are fairly legitimate to our circumstances, as follows:

THE SEVENTIES,

What is their origin? Of whom are they composed? What are their special functions or calling? And what should be their characteristics?

THEIR ORIGIN.

There can be no doubt but that this is an ancient order, even written history giving us traces of their existence in the Mosaic era as a group organization, of the special number seventy, in harmony with some law lost to this generation. Even the law of numbers, as found in the sacred records, and in connection with sacred things, the number seven has been specially used, as in twice seven, three times seven and ten times seven, also in the seven days of the week, the seven years of famine, the seven churches of Asia, and the seven golden candlesticks, with numerous other instances down to the first seven Presidents of the sacred order or organization of Seventies.

On the Asiatic continent in the meridian of time, the Seventies were a recognized order; or if, through the Jewish apostasy, they had ever become extinct, in connection with the ministrations of the "Great Teacher" they found a special resurrection, for we read that he appointed other Seventies also, and sent them two and two before his face, unto every city and place whither he himself would come. On this great American continent it was no doubt found that the same order and organization were necessary for the fulfillment of the Divine purpose. Then their origin must have been divine, their order no doubt eternal, and used long before the morning stars sang together, or the sons of God shouted for joy.

OF WHOM ARE THEY COMPOSED?

So far as we know they have always been organized men, dwellers in the flesh; they are not a spiritual organization; they neither belong to cherubim or seraphim, they are neither angels nor arch angels; but they have been called and gathered from men of like passions with ourselves. They are almost, if not altogether, unique in their existence and name. So far as we know, the organization has never been imitated in all the vagaries of the Christian world, for however unceremoniously they may have appropriated or perverted any other name, title, or special sacred characters, they have curiously, never appropriated that. It would seem almost as if by reason of some inherent virtue in sacred number it had been preserved. The "sectarian Christian world" have had bishops, presbyters, apostles, elders, teachers, deacons, gifts, tongues, in all the pomp and circumstance of "counterfeit presentment," and in many instances the name without even pretensions to counterfeit; but the seventies have been without rivalry in either Ecclesiastical or other organization of the earth.

Shakespeare has asked, "What's in a name?" Much every way, when the name is an unerring index of the thing itself, in its relationship and bearing, in its tendency and purpose, in its origin and destiny. Men may, for secular honor, privilege and pay, have created an apostleship or presidency, but they have not been ambitious to become "special witnesses" in all lands, under adverse circumstances, born of prejudice, in persecution oft, misunderstood, misrepresented, yet faithful to the holy trust, and, spite of themselves, giving history to the world, with as much unconcern as we give our children bread. Yes, this organization belongs to man, its ranks are filled by men, and for man it has existed, and will exist, and, faithful to that special name, wherever the same work is needed, it will as certainly and unerringly be found.

THE SPECIAL FUNCTIONS OF THIS ORGANIZATION.

Organization implies necessity, that is, in divine organization. In it there is nothing superfluous. The Seventies have their own special and peculiar mission: they are called to preach the gospel and to be "special witnesses" to the Gentiles, following up the great preparatory labors of the Twelve Apostles, whose mission is to hold the keys to open the door by the proclamation of the gospel of Jesus Christ. When the doors are opened, the Seventies are called to push their way into all nations, as a travelling ministry to all mankind. How much, then, is pertaining to and involved in such a calling let the revelations answer. They bring to the poor the unsearchable riches of Christ, and to the ignorant the wisdom which cometh from above. In this great work the question of authority is involved. They are special witnesses of what shall I say? Witnesses of the great facts of spiritual communion, that there is an unseen world, a spirit world, something beyond the sense of sight, or of hearing, yet something as perceptible and tangible as both, patent to the spiritual sense, appreciated by our spiritual perception, one of the evidences of our spiritual existence prior to as well as after the period when the fleshly organization shall have crumbled into dust. Special implies purpose. When we send special ambassadors it not only implies authority, but purpose. There is something to be done, there is a message to be delivered; and where the authority is supreme the message must have attention, it must command respect and obedience. If disobedience exists, if there is authority to command obedience, it implies the necessity and certainty of punishment, in case of non-attention. These principles are the natural result of the primary element. An organization of Seventies would have no field of action except among immortals if man was but as the beasts of the field, for no communion could deliver him from his degradation; but the ability to progress indicates his origin and superiority. His intellect is subject to the influences of forces seen and unseen; his religious tendencies imply religious service, and character, while the instinct of worship points with unerring certainty, according to its development, to the necessity and certainty of a full opportunity for its most extended gratification.

Upon these great forces of man's organization the gospel is based. That which the Seventies are called to preach or proclaim is a systematized something which man needs, which to him is an advantage; a something which he cannot do without. This is all involved in the calling of a Seventy. These are the functions of this order; to be the representatives of authority, to officiate in all the necessities of that authority, to exercise that authority for a purpose, a purpose worthy of the authority, and to be the mediums, in many respects, of chastisement for disobedience to that authority; in other words the functions of the Seventies or a Seventy, belong to the Priesthood, God manifest in the flesh.

CHARACTERISTICS OF SEVENTIES.

What should be the characteristics of those who are called Seventies?

They should certainly understand the principles which they are called upon to proclaim, the message which they shall deliver. To be ignorant under such circumstances is criminal. Ability in any other direction will not justify ignorance in this. An ignorant ambassador is always discreditable to his government, and may be an injury to its interests. He is liable to exceed the limits of his authority, or he may manifest an indecision in asserting the same which is destructive of respect for the authority he represents. Now, a Seventy should be able to rightly divide the word of truth; he should show that it had "come to him in power and in much assurance." In delivering his message he should seek to do it in the best possible style. Truth may fail of its effect from the manner of its delivery. This may be illustrated by the anecdote related of a worthy Bishop of the English church and a celebrated actor. The first made the inquiry, how it was that in preaching the most solemn truths he failed to produce the desired effect upon his hearers, while his friend, in the exercise of his professional duties on the stage, could sway his audience to laughter

or tears, in sympathy with his personification. "Ah! my lord," replied the actor, "the difference between us is simply this—while you preach truth as though it were fiction, I represent fiction as though it were truth." In preaching the gospel some have aroused opposition every where, while others, by their manner and spirit, have been to their hearers as the early dew upon the grass, and many seals have been given them to their ministry. Then the Seventies might fall into the other extreme, and think, because they have understanding and ability as above, that it is unnecessary for them to possess any other knowledge. This is also a grievous error. Each Seventy should be an earnest and persistent student in every field of knowledge and intelligence which can be used or be accessory to his success in the discharge of his primary calling and duty. Then again, the error should be avoided of supposing that an earnest faith in, or knowledge of, the gospel will admit of immorality or unrighteousness. The truth should be held in purity and righteousness of life. The picture drawn by the Psalmist, should be, nay in fact is, a picture of a faithful Seventy: "Lord, who shall stand in thy holy hill? He that is of clean hands and pure heart."

Some have thought differently from this; they have supposed that if a man was faithful to the theory of the gospel, and would talk loudly in favor of his superiors, that this would cover a multitude of sins. But, ah! my brethren, we never so sustain our order, our superiors, or our theories as when we embody the latter into our daily life. When our faith glistens in the eye, when it gives elasticity to our step, when we become living epistles, known and read of all men, we have personified our faith, and it has become interwoven with all the relationships of our daily life, and it enters into every fibre of our being—we have become sanctified through the Truth. Such a man lives not unto himself. If he is gifted with intellect, he is not ruled by it; it has become sanctified and consecrated. If he is possessed of strong will power, it is subjugated, not destroyed, but curbed, restrained, directed; he says, "Not my will but thine be done." Obedience possesses no terrors for him, for he understands the necessity of order, he inculcates it in his family, and his life, yet in and through it all secures to himself and gives to others an individuality which knows no license, yet is faithful to law. He is a student of the human organism in all its forms and forces, in its physiology and philosophy, comprehends that his being must have a purpose, and seeks to give it perpetuity in himself and in posterity. Such a one adorns his race, and like a milestone on the great highway to eternity, he marks the progress which is or can be made towards the celestial city. The moral and spiritual forces which blossom into action through such an organization, both individually and collectively, are of that class which prophecy with no uncertain sound of that time when that famous prayer, which has come down to us through the centuries, shall perforce have become obsolete—"Thy kingdom come, thy will be done on earth as it is in heaven." Then poetry and prophecy, the twin sisters of inspirational origin, shall have rounded their ethereal shadows into enduring substance, and where in the past their voices may have seemed fitful and capricious, in the coming time they shall find crystallization in songs of rejoicing and anthems of perennial praise.

To aid in such a glowing future our organization exists. By virtue of law, by virtue of adaptability, by virtue of authority, such an organization must eventually succeed. It may have its dormant seasons, times in which it may appear to be superseded; it may have thrust into its ranks those who are unworthy or without its spirit; it may have held its authority and honor far too cheap; but it shall reassert itself, its history reaching far into the mists of antiquity, shall find its richest glow in the not far distant future; and while heaven and earth minister to its coming glory, it finds itself vested with every saving process which can be circumscribed by time or eternity, by heaven or earth, by God or man. It is in fact one of the chief levers of priesthood, by which organisms move from plane to plane, till we become as God, even the sons of God.

Where is the man who has been enrolled and counted as a Seventy, but would feel better did he consider his position, his responsibility, his destiny, his alliance with an eternal order, acting through eternal principles to secure eternal results? Of course, much of this is equally applicable to other branches of the Priesthood, to helps and governments; yet the special characteristics remain, and with the precision which belongs to everything divine, special characteristics will have their special work; special workers will be known by their special name, not one of the least of which is to be a "special witness," or a member of the Seventies of Israel in the latter days.

N.

The Great Financial Problem.

THE DANGER OF THE HOUR—INFLATION MEANS CIVIL WAR.

After the inauguration of President Lincoln, in 1861, and while the newspapers and the politicians were still preaching and predicting peace, the *Herald* printed an article which proved prophetic. In calm and dispassionate language we showed that the march of events was in the direction of war, and proclaimed that soon the tread of armed men would be heard in our streets. How soon that prediction was verified is now a matter of history. And as history often repeats itself, we may predict civil war to-day as confidently as we predicted it in 1861, unless, indeed, the struggle is averted by the withdrawal of its exciting cause. Mr. Calhoun well understood, in 1832, that a high tariff for the South meant war against the North, and if the South had not been too weak for battle then the civil strife would not have been deferred till 1861. Slavery meant war from the moment it was felt to be an antagonistic system of labor to that which prevailed in another part of the country; consequently Mr. Seward's "irrepressible conflict" meant, if it meant anything, that sectional antagonism in matters of labor or business was the first step toward civil war. It was not because slavery was immoral that we fought over it, but because while it continued either slave labor or free labor must become unprofitable. All this shows one important truth that is startling in its reality—namely, that inflation means war.

Inflation means war—civil war pressed upon the Atlantic States by the West and Southwest. We have heard a great deal lately from these sections about asserting their power in the legislation of the country. If the West has vote enough to rule Congress and the country we are satisfied to be ruled by the West. But the wildcat statesmen of that incipient empire must remember that it is one thing to rule, but quite another thing to ruin. Inflation is ruin, dishonor, disgrace. The West shall not rule us in this thing, making us beggars at home and disreputable abroad. We demand that the west shall not legislate to the discredit of the nation, issuing paper and calling it money, and issuing more paper and calling it more money, under the flippant pretense that the country wants circulation. Would pouring water into the heart send blood through the veins? Shall the West be allowed to consummate this crime against the outeries of all the old States which made the West what it is? Shall every American who dares to show his face in England, or France, or Germany, or in Spain, or Italy, ever be dishonored because a few Western demagogues have made it discreditable to be an American? Shall the commerce of our great seaports be stricken down and destroyed by a method that no country can practice with impunity? Other nations regard bullion as money—gold or silver—which has its intrinsic value, whether it be stamped in the name of the king or made into watches and rings and bijouterie; whereas we take the product of paper mills and make it into money by the aid of the printing presses in the Treasury Department. And we constantly remind ourselves of our dishonor by printing the portraits of some of our best financiers of the past on the wretched slips of paper which are the badges of our discredit. This thing cannot go on for ever, making our disgrace and ruin deeper as it goes, and it is best to understand the issue before it is too late to avert it. Inflation means war, just as slavery meant war all