

God having placed us in this position He expects that every one of us will fulfil the duties devolving upon us. If the Presidents of Stakes do not do their duty aright, it becomes the duty of the First Presidency to call them to an account, and if the First Presidency do not do their duty it becomes God our Heavenly Father, or Jesus the Mediator of the new covenant, to call them to an account, and it is woe to those men if they do not perform their duties aright. Then it becomes the duty of the Twelve to fulfil the callings and responsibilities devolving upon them, and to carry out and fulfil the word, the will and law of God. And who has a right to depart from that? God has introduced laws into His Church for the purification of His people. How was it formerly? God placed in His Church Apostles, Prophets, Pastors, Teachers, Evangelists, etc. What for? To be so many dummies? No. But for the perfecting of the Saints. What else? For the work of the ministry. What else? For the edifying of the body of Christ. How long? "Till we all come in the unity of the faith and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they be in wait to deceive; but speaking the truth in love, may grow up into him in all things." In other words, that we may be one with Christ as He is one with the Father, and operate together every man in his place, and then God for us all. Hence it is for us to purify ourselves as God is pure.

I have heard some times that you have had struggling in some of these southern countries, especially a little further south. I presume you have. I presume you have difficulty sometimes in making both ends meet. But we won't cry about it after all. We might be a great deal worse off, and I have seen the time when we were a great deal worse off than we are to-day. Have not you? [Several voices: "Yes."]

You are all well clad. You do not look as if you were starved to death, or anything of that kind. We want to cultivate the principles of life, to train up our children in the right way, and to place ourselves in a proper position to fear God and to carry out His laws. And about our riches or about our poverty it will not make much difference not a great while hence. It will not make very much difference whether we are poor or whether we are rich. But it will make a great difference whether we are honorable or not; whether we are men and women of virtue or not; whether we are free from covetousness or not; and whether we keep the commandments of God and live our religion or not; it will make a very great difference whether we do these things or whether we do not. And did you ever think that it became necessary in times past, so we read in the Bible,—for the Lord to allow the Philistines and the Midianites and others to become thorns, as it were, in the side of the children of Israel in order to bring them to righteousness. Did you ever read of such things? I have in my Bible. And if the Lord suffers us to be tried we will be tried; and we will say, "lead us not into temptation, but deliver us from evil." We will pray as Jesus taught His disciples to pray. We will say: "Our Father who art in heaven, O God, my Father, O Thou that art the Father of my spirit and of my flesh and that watchest over me and art interested in my welfare, let me reverence Thy holy name. If Thou conferest upon me the good things of life I will thank Thee for them. Give me my daily bread. Forgive me my sins as I forgive those that sin against me." I see people sometimes full of wrath and indignation against their neighbors, and they sometimes say, "I will never forgive them as long as I live." Then you will never be a Saint as long as you live. I have heard our sisters say such things. You would not think it of them, but it is true. God teaches us to pray for a forgiveness of our sins, as we forgive those that trespass against us. Is not that the principle laid down? Yes. "How oft shall my brother sin against me, and I forgive him? Till seven times?" enquired Peter of the Savior. "Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven"—that is if he repent. Well, I have seen such folks. They are all the time sinning and all the time repenting. We look upon them as

"weak sisters." But we can perform our part with them. For if we forgive not men their trespasses, how shall God forgive us our trespasses? "Lead us not into temptation; but deliver us from evil; for thine is the kingdom." What? "For thine is the kingdom." What, God's? Yes. What kingdom? To him pertain all the powers, and kingdoms, and authority over the whole earth. But who acknowledges His authority? We see kingdom against kingdom, nation against nation, power against power; confusion, disunion and anarchy everywhere prevailing. Jesus taught His disciples to pray, "Thy kingdom come." What is implied in this expression? What is meant by a kingdom? It signifies power, rule, authority, dominion. "Whose kingdom was it to be? God's kingdom. What! God to bear rule and have dominion over the earth? So it is said:

"There was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

And it is elsewhere said: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

And what else? The gold and the silver are God's, and the cattle upon a thousand hills. All that we possess is the gift of God. We should acknowledge Him in all things. We sometimes talk about men having this right and the other right. We have no rights only such as God gives us. And I will tell you what He will show to the Latter-day Saints. He will yet prove to them that the gold and the silver are His, and the cattle upon a thousand hills, and that He gives to whom He will and withholds from whom He pleases. He will yet show you this is a matter of fact. Our safety and happiness and our wealth depend upon our obedience to God and His laws, and our exaltation in time and eternity depends upon the same thing. If we have means placed in our hands we will ask our Father to enable us to do what is right with it, and, as I have said, we will ask Him for our daily bread, and thank Him for it; just the same as the children of Israel did. They had manna brought to them from time to time by the angels. I do not know what kind of mills they had or who were their bakers; but they brought the manna. "He that gathered much had nothing over, and he that gathered little had no lack." I think that is the case sometimes with us. The angels do not feed us exactly with manna, but God does take care of us, and I feel all the day long like blessing the name of the God of Israel; and if we fear God and work righteousness, as I told you yesterday, we, the people of Zion, will be the richest of all people.

What then shall we do? We will fear God, keep His commandments, and observe His laws. We will not seek to do our own will, but the will of God our Heavenly Father, and if we do the will of God our Heavenly Father, we have to be taught what that will is. And then we have to be taught it, too, through the proper channels. You may every one of you ask God to guide and direct you, and He will show you the right path. But we have to be obedient to the authorities of His Church. You have a President of Stake here and you ought to be obedient to him. You have Bishops, and you ought to listen to their counsel. You have teachers, and they ought to perform their duties faithfully and diligently, and you ought to be subject to their counsels. And we ought all of us to seek to fear God, keep His commandments, and obey His laws, and God will bless us.

There is another principle I desire to speak about. We have no right to condone the sins of men and pervert the order of God in His Church. Now, I want you Presidents of Stakes and you Bishops to listen to this. If men transgress the law of God it is your duty to see after it, and to call upon them to repent, and if they do not repent they ought to be removed out of the Church. For it is only he that doeth righteousness that is righteous, and God has instituted laws and expects us to be governed by them. We are not to be harsh masters. I will have read something on this subject from the Book of Doctrine and Covenants. "Behold, there are many called, but few are chosen?"

And why are they not chosen? "Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson— "That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handed only upon the principles of righteousness. "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness and by loved unfeigned," etc., etc.

There is no authority associated with the Holy Priesthood except on the principle of persuasion, and no man has a right to plume himself upon any position he occupies in this Church, for he is simply a servant of God and a servant of the people, and if any man attempts to use any kind of arbitrary authority and act with any degree of unrighteousness God will hold that man to an account for it, and we all of us have to be judged according to the deeds done in the body. We are here as saviors of men, and not as tyrants and oppressors. But at the same time if men do not and will not yield obedience to the laws of God, then it becomes the duty of those who preside over them to see that the law of God is carried out, and that these unrighteous men are severed from the Church. We have had adulterers among us, and wherever I have heard of them I have directed that they be severed from the Church. Why? Because I cannot permit it, and God will not permit it. Who is it that will be outside of the Eternal City by and by? The liar, the hypocrite, the whoremonger, the sorcerer, and the adulterer—they shall be with the dogs outside of the city. Now, I do not want to try to drag such men in. We have no right to tamper with these things. God expects us to begin to walk up to the line, and to perform the several duties that devolve upon us. We must honor our God and purge the Church from unrighteousness. I have had cases come before me in regard to adultery. There is a law in relation to that—that is, when they have not entered into the new and everlasting Covenant and taken upon themselves obligations associated with the celestial law—that if a man commits adultery he shall make an acknowledgement of it before the Church—that is, if it is his first offence and he has not sinned in this wise before. If it is his first offence and he repents he shall be forgiven, but if he does it a second time he shall be cast out. But when we come to other things—things that are more serious—when men have entered into covenants associated with the celestial law and taken upon themselves obligations pertaining thereto, it is a different matter. I will read a little from the revelation.

And as ye have asked concerning adultery—verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

"If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery."

"And again, as pertaining to the law of the Priesthood. If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him, for he cannot commit adultery with that that belongeth unto him and to no one else."

"And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him and they are given unto him, therefore is he justified."

"But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed."

Here is a principle—and the same principle applies to the man—that if a man commits adultery he also shall be destroyed. Can I change that? I did not make the law. Have I the right to change it? "But," says one, "does it not say that what you shall bind on earth shall be bound in heaven, and what you shall loose on earth shall be loosed in heaven?" Yes; but I have to know if it is the mind and will of

God that it shall be so. The law says "they shall be destroyed." What else? "And shall be delivered unto the buffetings of Satan unto the day of redemption." That is the law. Can I change it? Can you? I speak now to Presidents of States and Bishops. We are told that we are not to be partakers of other men's sins. Now, you send men with recommends to me to have me pass upon them. I trust to you. I suppose you are acquainted with these things. I suppose you act intelligently and understandingly. But if people do not fulfil the requirements of the Gospel you have no right to recommend them to the house of the Lord. They do not belong there. People who do not observe the laws of the Gospel and live their religion should not receive recommends, and if you do recommend such you will be held responsible, for I will not. I receive them upon your authority and trust to your judgment. I have known cases where wicked and corrupt men have gone into the house of God. The parties administering did not know it, but nevertheless it was a fact. And what has become of them? They have come to me feeling as though they were in hell. They wanted to know what they could do. I told them I did not know; perhaps the Lord would indicate by and by. I say to all, you had better, unless you determine to fear God and keep His laws, quit at once, for God expects us to do right, and will hold us to an account for our acts. And I say to the Bishops, purge your Wards from all iniquity and have no fellowship with adulterers and adulteresses. Adultery is the curse of the nations to day, and it is corrupting, corroding, and eating out the very vitals of the people among those nations. They are over run with it. God has set us apart to do His will and to build up His Kingdom and His Zion. Zion means the pure in heart, and we have to be pure in heart and pure in life. We have to be honest. We must not steal. What, do Saints steal? I hope you have no thieves among you here. And then there are covetous men, men who conceive all kinds of plans to get possession of other people's property. Such are not going to get into the Kingdom of God unless they repent and do right. Who will inherit the earth? Those who despoil their neighbors? No. Who will they be? Jesus said in His sermon, "Blessed are the meek, for they shall inherit the earth"—not the covetous, sorcerers, adulterers, liars, hypocrites, and those that bear false witness against their neighbors; all such characters will not have a place there. It is for us who hold the Holy Priesthood to be pure. "Be ye pure that bear the vessels of the Lord?" It is for each of us to be pure, and then say to others, "follow me, as I follow Jesus." It is for us to live our religion and obey the laws of God, and perform the duties that devolve upon us, and I tell you, if we do this, I will risk all that the nations of the earth, or that this nation can do. If we will only fear God, build up Zion, and work righteousness, God will put a hook in the jaws of our oppressors. We may have to suffer for a little while, but we will overcome. This kingdom will not be given into the hands of another people, for God is with Israel, and Israel will triumph. And if we will continue to do right—and whether some of us do right or not; those that do not do right will be cast out of their place; but if we continue to do right Zion will increase and grow until the kingdoms of this world will become the kingdoms of our God and His Christ, and until every creature in heaven, on the earth, and under the earth will be heard to say, blessing and honor and might and power and majesty and dominion be ascribed to Him that sitteth on the throne and unto the Lamb forever. God bless you, in the name of Jesus. Amen.

Our crop of small grain is harvested and a great deal of it has passed through the threshers, and is now in bins or on the way to the market, and as our dependence for its transportation is on teams and wagons, the condition of the roads is a matter of importance to us in this country. I wish to draw the attention of those whom it may concern officially to two items in connection with the road leading from this valley to your city, and one is a very bad bridge across the canal in Brighton, and the other is a very good fence across the road about six miles west of Jordan River.

The latter, if allowed to stand, will be a standing grievance to everybody having occasion to travel the road, for it compels a very considerable detour over rough, unbroken ground, and it being the time of year in which nearly every team traveling over it will be heavily loaded, the inconvenience will be all the greater, while the object of the fence, other than keeping teams off the road, will scarcely be accomplished this year.

There are some who consider the fencing up of a public road that has been continuously traveled since the first settlement of the country not allowable, but our experience with roads in that section of the country during the past few years is, that all roads, except railroads, may be changed or expunged at pleasure; and if other parties choose to string out a fence to the east of the one now standing, we shall be compelled to organize a company of pioneers to discover an outlet for the travel from this valley. Yours grievously,  
SMOKS.

Correspondence.

BELLEVUE, Washington County, Utah, August 7th, 1883.

Editor Deseret News:

Elder Jacob Gates and myself arrived here last evening via Milford, by railroad, holding meetings at Minersville, Parowan, Summit and Cedar City. President Gates organized the Seventies of Iron County.

The citizens of Minersville have already expended \$1,000 on a dam they are erecting just above their town and hope to conclude the job this winter. The lake thus formed will cover 40 acres, to an average depth of six feet. A natural ridge or point of a mountain forms one part of the dam and a rocky point the other. About 100 yards will close up the dam, and in case of floods, that frequently occur in Beaver river, a waste will be made by blasting around this rocky point that forms the one part of the dam, so as to preserve their dam. A substantial gate will be put in to regulate the flow of water. If successful in this noble effort, Minersville will look up in more substantial improvements.

Very heavy rains on the 2d and 3d inst., damaged about 200 tons of hay for the people of Minersville. Elizabeth Gilbert, aged 83 years, recently put a patchwork quilt into the Ladies Relief society that she patched up while in Jackson Co., Mo., in 1832. Sister Gilbert feels quite smart, and is living with Sister Mary Lightner, of Minersville, and is the widow of Sidney Gilbert, Jackson County times, who died at Zion's Camp in the cholera calamity. Scarcity of water at Bellevue for the past three years, has caused some families to abandon the place.  
EDWARD STEVENSON.

A BASE BALL ALPHABET.  
(From Reading, Pa., Game)

- P. stands for pitcher with twist and with curve,
- C. stands for catcher with courage and nerve;
- 1b. is first base, sure catch and quite tall,
- 2b. is second base, alive for the ball;
- 3b. is third base for hot ones hit low,
- S. S. is for short stop, must be a sure throw;
- L. F. is left field, good batter, sure catch.
- C. F. is centre field, must help win the match;
- R. F. is for right field, for high ones alert,
- T. is for tenth man to go when one's hurt.
- S. is for sprains that the players sustain,
- J. is for St. Jacob's oil, that cures all their pain. de&wite

Two thousand of the Indians located in Dakota belong to the Catholic church.

A VOICE FROM THE WEST.

GRANTSVILLE, August 7th, 1883.

Editor Deseret News:

On Sunday last, we had a visit from Brothers Goddard, Willis and Morgau in the interests of the Sunday school, and it would be difficult to decide who are the most pleased with the visit; those brethren or the Sunday school children and their parents and teachers.

The election yesterday was a very quiet affair, and very few, if any, who had the right to vote neglected doing so.