

presented before the minds of the people from different points of view and in different styles of language by different speakers and writers, to suit them to the various capacities of the hearers and readers and to keep them constantly before their minds until they become rooted and grounded in the faith of our Lord Jesus Christ. Were this not the case we might almost entirely dispense with our meetings, for it would not seem necessary that they be continued. Like the tender plant that needs to be often watered, nourished, weeded, and protected to preserve it from destruction and to give it growth and strength until the precious fruit appears; so we as plants in the garden of the Lord need often to be watered, nursed and nourished until we shall yield the fruits of righteousness to the glory of God the Father. All the sons and daughters of Adam are cared for and fed by Him who sustains all things; but we have the great gratification of knowing that we are really in the kingdom of God, or in the Eden of the Lord. We require constant teaching to bring to our remembrance things past, present, and to come.

There is a great deal said among this people in regard to hearkening to counsel and to the teaching of the Elders. To use one of Br. Kimball's similitudes, it is no matter what part of the tree the fruit is on, so long as it cleaves to the branch to which it is connected; it will partake of the nourishment and fatness of the root. In like manner, no matter what part of the kingdom we are attached to, we are members of the one great fabric that constitutes the House of God, and may drink freely at the great fountain for nourishment to strengthen our growth until we shall attain to ripeness and be prepared for the Master's use. In this great celestial temple of life there is the most perfect order; it is a consolidation of powers, authorities, laws, ordinances, governments, helps, penalties, rewards, exaltations, kingdoms, glories, and lives eternal. We have some teaching to give relating to authority, and to hearkening to counsel. Jesus Christ says, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Again, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Now people generally do not hesitate for a moment to appear before our Father in heaven to be judged. All who are true and seek constantly to do right, have confidence to appear before Him. The Latter Day Saints feel precisely so. Br. Kimball has illustrated the feelings manifested by many of this people in disregarding the counsel of their Bishops, of their parents, of their Presidents, and appealing to a higher power, to a greater authority, to men of greater wisdom than those to whom they are more immediately amenable and whom they consider their equals. They cannot consent to be judged by a Bishop who knows no more than they do; they consider this degrading to their feelings and they wish to be judged by a person holding higher authority.

Had we time to cite the scriptures to show what others have seen and understood relating to this point, we could produce conclusive evidence that the Great Father of all things will not personally judge each individual of the human family. Who then will be the judge of this people, when we appear before the Great I Am? Joseph Smith, jun., will sit as the presiding judge, under God, and judge them and all of this generation who have had the privilege of hearing the gospel. The Almighty will dictate the great court of heaven, sitting as the Great Supreme Judge of all. It does not in the least abridge the power of the Almighty to appoint men who are true and faithful, to perform certain duties under His dictation and priesthood.

Jesus Christ will judge the people who lived in his day. He told his Apostles that they should sit upon twelve thrones, judging the twelve tribes of Israel; and he will hold his credentials as Presiding Judge of that Supreme Court. He will not personally judge each individual of the twelve tribes of Israel, neither will the twelve judges who judge by his authority, but there is a quorum of Seventies that will also be called by the twelve judges to sit upon judgment seats, and High Priests will also sit as judges.

Joseph Smith, jun., was appointed of God to introduce the gospel to this generation. He called upon twelve men to be Twelve Apostles, and told them to ordain quorums of Seventies to act under their direction, ordaining many of them himself. The Twelve and the Seventies were sent to the east, west, north and south, to preach the gospel. Joseph could not go and preach everywhere, but he caused it to be done; and as the field opened and the labor increased, more Seventies were called. High Priests were called, and a High Priests' quorum was organized. Then the word of the Lord came to Joseph instructing him to call upon Edward Partridge and make him a Bishop in Zion and a common judge to judge the people; and, saith the Lord, he shall give to the people their inheritances. He commenced his labors, and continued but a short season. Sidney S. Gilbert was appointed as keeper of the Lord's store-house, for Edward Partridge could not both keep the store-house and judge the people and give them their inheritances. As the kingdom of God spreads abroad and increases, other Bishops or common judges of the people are employed, who administer in their calling under the direction of the Presiding Bishop in Zion, each acting in his respective district.

I will quote another saying of the Savior's: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Again, "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Let the Elders of Israel magnify their priesthood according to the best knowledge they have, judging the people in equity and truth; and never shrink from being judged by a Bishop, a President, an Elder, a High Council, or any person set apart to judge in the midst of Israel. We do not wish to trouble the Great Supreme of the universe with our little difficulties and nonsense.

There never was a person who ever dwelt upon this earth that possessed power to infringe upon the rights of the heavens. Men can infringe upon their own and each other's rights, and that is all. They can injure themselves, but they cannot injure our Father and God. We can sin against God by taking his name in vain, and in many other ways, and then we ought to confess our sins before him; and if a brother has heard us blaspheme the name of God, we ought also to confess our sin to him, and try every means to win back his confidence. Bro. Kimball said, this morning, that people had lied about him. In doing this they have injured themselves more than it is possible for them to injure him. Those who seek willfully to injure a righteous person, bring condemnation upon their own souls. To understand this thoroughly, will save us a great deal of trouble and anxiety.

Some complain of their character's being taken away, or destroyed by others. This is not so. Every person forms his own character before the heavens and then before the people, and it is impossible to injure before God the character of a good person; though all the world may unite against him, that does not in the least sully his reputation in the eyes of Him to whom the secrets of all hearts are known. It would give me great satisfaction if every person was as well satisfied upon this point as I am, and felt as perfectly at ease about it as I do. I have never had occasion to trouble myself a moment upon any such trifling matter. A spotless character cannot be sullied by the tongue of slander; you may try to blacken it all over with inky spots, as it were, but they will not remain; they will pass off on to persons who appear spotless, but who are in reality sinful and desperately wicked. Let us, then, thoroughly understand that we alone can form and maintain a good character, by taking that course that will promote life and salvation within ourselves; or we can destroy the principles of eternal life that God has organized within us, or exchange them for a mess of pottage, Esau-like, or for a little gold and silver.

When we are brought before a Council to be tried for misdemeanor, and we receive a sentence that our deeds deserve, it may be offensive to our high sense of character, but bear it patiently; and let the High Council judge, or let the Bishop judge, and do not raise one objection to their decisions, pronouncing them unrighteous. If their decisions are unrighteous and we are oppressed, walk up, nevertheless, and fulfil the decision, let it be ever so unjust. After that it is our privilege to appeal to the High Council, to the First Presidency, and from them to the General Conference. But if, after we have received an unjust sentence from a Bishop's Court, we suffer the penalty patiently, conscious of our innocence and of the purity of our characters, making no appeals to higher courts, I will promise, in the name of Israel's God, that we shall rise and not fall, and shine forth in splendor like the noon-day sun. But how many say, "we will never submit to an unrighteous decision; our consciences are too pure, our hearts are too innocent to acknowledge what we are not guilty of." You had better confess that which you are not guilty of, than neglect to perform the least duty. Upon the same principle it is better to give to ten unworthy persons, than to turn away one worthy person. If you are required by the courts of the Church of God to acknowledge a thing, do it, however painful it may be, for God's High Priest requires it. "And the High Priest Ananias commanded them that stood by him, to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by, said, revilest thou God's High Priest. Then said Paul, I wist not, brethren, that he was the High Priest: for it is written, thou shalt not speak evil of the ruler of thy people." The Bishop is God's High Priest, and a common judge in Israel.

Blessed are they whose sins go to judgment beforehand, instead of following after. Let the Bishops and High Council and those who have a right to judge the people, bring up every individual who transgresses the laws of this kingdom, and judge them, that they may not be judged hereafter when the books are opened and the judgment is set and presided over by the Great I Am. Those who have never ceased to obey all the counsels of the Church of God, and who have been judged by the authorities of the kingdom of God upon the earth, will not be judged hereafter. If this people are required by their leaders to perform acts that are unrighteous, God will condemn them and hold the people guiltless, if the unrighteous acts are performed with an honest intent. It is my counsel to the Latter Day Saints to crave judgment or sentence at the hands of their brethren, that at the judgment of the quick and the dead they may have the happy assurance that their judgment is all

passed; sentence has been passed upon them, every requirement has been answered, and nothing now remains but to sit and hear judgment passed upon those who would not be judged by their brethren. All those who refuse to be judged by the least authority in the church and kingdom of God, will receive their judgment hereafter; therefore do not refuse to be judged, but crave it now at the hands of your brethren. Live so that you are constantly justified before the Heavens—that if your brethren condemn you, you are justified before the courts on high, and the sin is then upon them and not upon you. If I should require of this people, or of any portion of them, that which is unjust, and the people perform it with an eye single to the glory of God and the building up of his kingdom on the earth, the sin is on me and not on them, and no power can make it otherwise. I wish the people to be willing to be judged and hearken to counsel. I do not wish them to run by their Bishops to me, for I have already plenty of business on hand; if I have not, I can soon make more. If the Saints of the Most High, who compose this church and kingdom upon the earth, are willing to be judged by the proper authorities God has placed in his kingdom, it will not occupy much time to judge them hereafter. No question but what there will be some disobedient ones and apostates to judge.

You may go to almost any town or city on this continent and you will find hundreds of floating "Mormons." St. Louis has been greatly built up by apostate "Mormons." Apostate Mormons have settled numerous in California; and you can hardly go into a neighborhood throughout the States where you cannot find them on the right hand and on the left. All these will be called up to be judged in the great day when the books are opened. God has given to his servants power to judge the people; and when they judge them to be righteous and pardon their sins, you think it a great stretch of faith, power, and assurance, and perhaps some of you cannot endorse it. But let the authorities of this kingdom say, by the power of their priesthood, that the sins of the people are forgiven, they are forgiven on earth and in heaven. But I, for one, do not like to say any such thing, because we have too many unrighteous in our midst. I do not wish the unrepented of sins of the wicked forgiven. If the sins of the penitent are forgiven, and they remain obedient and steadfast, they will no more be remembered against them; but if they sin again, all their former transgressions will return unto them, as the prophet has said.

If we are persecuted, let it be for righteousness sake, and for that alone. I am willing to risk all the persecution that would come upon a truly righteous people. With such a people I would not fear the powers of earth and hell, any more than I would a few mosquitoes. I am sorry to say that the people are not all of this stamp. Some of the brethren are disposed to foresee and talk about persecution. I have no presentiment of any tremendous horrors coming upon us, and if any of you have, I am sorry for you. I fear only one thing, and never have feared any other, and that is that the people will not live to their covenants before God. If they live their religion, all the devils in hell and out of it cannot trouble them much. You may inquire, "are we not made perfect through suffering?" You get enough of that, for you can make plenty of trouble for yourselves; and those who cannot make enough, borrow the rest.

Every person will have all the trouble he can bear, whether another army comes here or not. "But is it not written that those who live godly in Christ Jesus shall suffer persecution?" Yes, but it does not say how much or how long, and I cannot tell. But suppose the Lord should send forth his angels, and lay hold of all the devils and false spirits there are on the earth and every evil principle and cast them into the bottomless pit, then shutdown the door and keep it shut, and righteousness prevail all over the earth, and Jesus comes to reign in the midst of his Saints, and the angels of heaven live with the Saints on earth, and they build magnificent temples to perform ordinances in for their forefathers for a thousand years, (I do not know whether it is a thousand years of our time, or the Lord's), then what kind of trouble are you going to bear? It will be hard for you to make any, and you have no neighbors to lend you any. I cannot say how long the righteous are required to suffer persecution, but the time will come when the world will be deluged with the good, and the evil with all its attendant sorrows and afflictions will be in perfect subjection; then there will be an end put to wickedness, and now the same results will follow upon a small scale, if the same cause can be attained. We believe the time is nigh when this desired crisis will come.

There are thousands of good people on the earth who do not belong to this church, but taking the world as nations and kingdoms they are, without exception, enemies to the heritage of God, and they will not give to the righteous one particle of authority, or power, or territory, only as the latter gain power to wrench it from their grasp and hold it in the name of Israel's God. Will they foster this people? No. Brother Hyde preached a year or two ago that the Missourians should place the Saints on the inheritances which they have robbed them of, but I will not have their gifts, their blessings, nor their benefit; there is no danger, however, of their offering any. God has led us into these mountains, and our enemies have not power to drive us out. Every time they try it, the Lord will show them that they have no power, and he will

wilt them up like the fallen leaves of the forest; he will take away from them every particle of their power and strength, and put them to shame and disgrace.

Bear in mind brother Wells' remarks this morning. Let each person be master of himself, and reign predominant. In each person is enthroned the germ for an eternal being. Let the spirit and power of God reign predominant, and let the flesh and all that pertains to it be brought into subjection to the spirit and law of Christ. Then let the same pass from us to our families and neighbors, and spread to towns, cities, territories, states and to all nations, and kingdoms, and peoples, and tongues, until all the powers of earth shall yield obedience to our Lord and Saviour Jesus Christ.

May the Lord bless you. Amen.

To Render Clothing Incombustible.

Few accidents occur within the family circle so frequently and so much to be dreaded as those which arise from the accidental ignition of clothing. Owing to the combustible nature of their dress, ladies and children are the most frequent victims, and the evil seems to have increased ten-fold since the adoption of eroline. Scarcely a file of papers can be looked over without finding some heart-rendering account of terrible suffering or death from this cause—for instance, the lamentable death of the wife of Professor Longfellow, the terrible tragedy in Philadelphia last summer, when eight or nine ballet girls were burned to death, and the recent accident in our own city, where an estimable lady was rescued from a painful death only by the presence of mind of those who came to her assistance. Such occurrences as these have caused an inquiry to be made for some substance that would render the light and inflammable fabrics usually worn incombustible. An eminent scientific journal says: "The Tungstate of Soda is the best substance for rendering clothes incombustible when they are required to be ironed after washing. The Sulphate of Ammonia is equally as good respecting its non-combustible qualities, but the iron does not run so smoothly over clothes that are prepared with it." Either of these articles can be procured from druggists at a trifling cost, and the experimenter made by those who wish to satisfy themselves. An ounce of prevention in this case is certainly worth more than many pounds of cure, for although the sufferer may escape with life, yet the person is generally marked by large unsightly catarrhes, to the destruction of what women value most—their beauty. In case of a burn, the most convenient and perhaps best remedy would be the immediate application of fine flour, thickly and evenly spread on by means of an ordinary flour dredger, sufficient being put on to exclude the air.—[Mountain Democrat.

The Horse and the Lion.

There were some horses on board belonging to major Kimball, the Consul General at Bagdad, one of which got loose and leaped overboard just at dawn. The steamer was then about half way to Bagdad, and getting under way, after anchoring as usual for the night. The horse was not missed for half an hour, but was then descried ashore, in what seemed very unpleasant proximity to a splendid lion. The lion circled round and round him, a ways closing in. The horse remained motionless, beyond turning his head sufficient to watch the lion's movements. Suddenly the latter gave a tremendous bound, but the horse was too quick for him, and escaped with a slight scratch; but instead of galloping away, he only went a hundred yards, and again stood still. The lion commenced his former tactics with a similar result, only his bound was less vigorous this time. The horse did not even yet take completely to his heels; he seemed either tied by some strange fascination, or inclined to tantalize an enemy from whom a few minutes' canter would have entirely freed him. Again the lion commenced his circles, but ere they were narrowed to springing distance a party had landed from the steamer, and the instant the horse had descried them he came galloping down as fast as he could, while the lion stalked breakfastless away toward the jungle.—[Blackwood's Magazine.

A RELIC OF THE SEVENTEENTH CENTURY.—An old Bible is noticed by the Paterson (N. J.) *Guardian*. It is an edition of the New Testament "printed by Roger Daniel, printer to the University of Cambridge, in the year sixteen hundred and forty-eight," and is consequently two hundred and fourteen years old. The face of the type is what printers call nonpareil, and the punctuation points are especially curious, the commas standing apart as distinct as the words midway between which they are located. The words of peculiar strength of emphasis are printed in capitals, and the words of "reverence" and "distinction" are preceded by what were formerly known as "emphasis marks," warning the reader that the following word was, in the language of the old school-masters, "to lean on."

How to MAKE MONEY in a LAWFUL WAY.—"Is this good money?" said a man to a suspicious-looking wight, who had made some purchase of him. "It ought to be good, for I made it myself," was the answer. With that he took the man up for coining; but the man, in his defence, proved that he made the money by foot-making.