

THE DESERET NEWS: WEEKLY.

HAVE FAITH.

There may be some farmers who entertain such fears of grasshoppers that they will not make any effort to sow and plant, thinking that in so doing their seed and labor will be lost. We have heard of a few individuals who talked of taking this course; but they are exceptions. The great majority of the farmers throughout the Territory will, doubtless, sow and plant as they would at any other season when there would be no probability of grasshoppers troubling the crops. This is the only proper course for our agriculturists to take. But wisdom should be exercised in the manner of sowing and planting. The course taken by farmers at other seasons may not be advisable in every respect this year. Early sowing and planting is the practice usually adopted and followed. It may be prudent to vary from this the present season. Wheat and other cereals can be sown much later than is customary with us, and still ripen; and it would be wisdom for our farmers to reserve a portion, at least, of their grain to be sown as late in the season as possible, and have it mature. By putting some grain in early, and some in late, the probabilities are that, should the grasshoppers visit us, a part of the crops may escape their ravages. The exercise of judicious care in sowing and planting will bring its reward; and instead of men accepting it as a foregone conclusion that the insects will come and destroy the crops, they should spare no labor in making efforts to raise something, however little that may be. By so doing, whether they should be successful or not, they will have the satisfaction of knowing that their faith and works have gone together.

These insects have been called the Lord's army. They certainly can be used by Him with great effect. It is written of Him that He shall "hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria," and if, to carry out His designs, He calls them to visit a people, He can also bring the grasshoppers, or He can send them elsewhere. Upon this matter we, of all people, should have faith. Our first season's experience here ought to be remembered. To all merely human appearances the entire destruction of our crops by crickets during the summer of 1848 seemed inevitable. Yet the people exercised faith and worked. If any were discouraged, they kept it to themselves; it was not known. But all had an abiding faith that He who brought us to this valley would sustain us here, if we only did our part. And He did, too. The gulls came; and it seemed if they had been delayed, their coming would have been of no avail. But they were in time to save a sufficient portion of the crops to feed the people. Suffering was averted, and increased confidence was felt that He who had so wonderfully saved His people in this instance, would continue to do so if they continued to put their trust in Him.

The people are giving evidence of their faith in the Lord in responding so freely to the call made upon them to send to Europe for their poor co-religionists. We hope to see thousands brought here by this means this season. Are they to be brought here to suffer, to be a burden and a tax upon those already here? Certainly not. God does not inspire His servants to make moves that will be attended by such results. They will doubtless come, and when they do come there will be food in the land for them to eat. At least this is our faith. But there must be faith on the part of our farmers. They must not expect that grain, vegetables and other products will grow unless they take pains to sow and plant them. He who sent the gulls and saved a sufficient portion of our crops in 1848 to serve our purpose, can by the interposition of His providence, save what we need this year. This is the faith of the First Presidency, of the Twelve and of all the faithful men of Israel. Let not any, therefore, be discouraged; but work prudently and with care with a view to produce everything possible.

FOLLIES OF FASHION.

A late fashion letter from Paris states that there is some probability of the old fashion of powdering hair being revived

in the upper circles of that gay city. The reason assigned is that the Empress Eugenie's hair is becoming streaked with grey! This is as good a reason for the introduction of a new fashion, or the revival of an old one, as the absurd reasons that have prompted many of the fashions now in vogue. Should it become fashionable to powder hair in Paris, how long will we have to wait before the fashion is introduced into Salt Lake City? Judging by the past readiness of our people to adopt the ridiculous styles of dress in fashion elsewhere, only a very brief space will elapse before hair powder will be used, that is, if it should go into use at Paris, London and New York. Communication between the Atlantic seaboard and our Territory is so rapid, through the construction of the railroad, that little time need be lost in starting the fashion here.

And why should powder not be used? Let a few would-be fashionable ladies with powdered hair pass through our city, or stay here a few days, and some one would be found ready to imitate them, regardless of their character whether they were honest women or ladies of easy virtue. Hair powder would soon be in demand. A few years ago a fine head of natural hair was viewed as the crowning beauty of woman. In those days if a lady had to wear false hair, she accepted it as a painful necessity, and took measures to conceal the fact; she felt that she had lost an attraction and she did not wish it known. But how has it been of late? Why, our young ladies have seemed anxious to despoil themselves of their locks, and their heads have been shorn as closely as possible. It has been amusing to hear those who have submitted to this shearing process set forth the advantages which they had discovered in the new style; and all these because it was thought to be fashionable to have the head thus cropped! But to put the climax to the absurdity, either the owner's hair, or somebody else's hair, had to be made up into curls, &c., and worn as though it were the natural growth! In this way many of our ladies have bowed to the barbarous edicts of fashion, and robbed themselves of one of their chief adornments! As with the fashion of wearing the hair so with other things. Our space will not permit us to touch upon the many points connected with this subject. There are none of our readers whose attention has not been called to the numerous absurdities in dress, &c., into which the devotees of fashion are drawn.

It is strange that in a society like ours fashion should have such sway. That it has a wonderful influence all who reside here must know. We are comparatively isolated at present, and we have but little means with which to gratify fashionable tastes, yet they prevail. If they have such influence upon our people under our present circumstances, what will be their power when we cease to be isolated and wealth increases among us? No man in this community, with ordinary means of living, can, without running into debt, maintain a family who comply with the requirements of fashion. There is no income in the country that can sustain such a drain very long. But even if we had wealth sufficient to enable us to follow the lead of fashion, it would be extreme folly in us to do so. We pride ourselves upon our independence of thought and action. In religion, in politics, in our institutions and mode of life, etc., etc., we boldly tread our own path, without deferring to others; and why should we, who are otherwise so independent, truckle to fashion and become its willing slaves? Why should our men and women—for the men are equally as subservient as the women in this respect—conform to the changing styles of dress prescribed by the fashionable and the lewd? It is well known that many of the popular fashions originated with a class whose chief aim was to display their charms in a manner that would make them the most attractive and saleable.

We should be as independent in our styles of dress and fashions as in anything else. The victory would be but half-won, if while free in everything else we pliantly and blindly yielded to the dictates of fashion, and burned incense at the shrine of a goddess whose authority we knew to be self-assumed. We cannot withhold our admiration from the Quakers for the persistent steadfastness with which they cling to their own styles of dress, despite the examples of change which they have had on every hand. Their example is worthy of imitation. They have been in the world, yet they have not acknowledged its

fashions;—but, for generations have maintained their distinctive dress. We are better situated to have our own fashions and maintain them than they ever were; and we should take steps to adopt them. Variety is not objectionable; indeed, it is pleasing. But let this variety have its origin with ourselves; let it be the result of our own taste, and not the imported fancy of a French modiste, or member of the *demi-monde*. We trust such an impulse has been given to our manufactures that we will soon have all the materials out of which to make our own clothing, and that the time is not far distant when Utah will be as famous for the superior quality of the fabrics manufactured here as the people now are for their industry and economy. When this day shall come, our fashions of dress ought to be so appropriate, and yet so chaste and elegant, that instead of the human form being distorted and made a fit subject for caricature and burlesque, as it is now through the grotesque fashions which prevail, it will appear beautiful and to the best of advantage in the eyes of every person of taste.

REMARKS.

By President BRIGHAM YOUNG in the Tabernacle, in the afternoon, March 29th, 1868.

[REPORTED BY G. D. WATT.]

I am thankful for the privilege of again meeting with the Saints in this city, for the privilege of speaking to them, and of hearing others speak; and, in fact, I am happy in this life, which is a very excellent one, answering the purpose for which it has been ordained—a state of existence wherein to prepare for a better kingdom and a better life. We are now in a day of trial to prove ourselves worthy or unworthy of the life which is to come. We have reason to be thankful that the Lord has given unto us this opportunity and privilege of receiving truth and acting upon it for our own good, the privilege of increasing in knowledge, and in wisdom, in understanding and in all things pertaining to this life and to that which is to come. I often think that we are dull scholars, slow to comprehend things as they are, slow to believe, and slow to act in the right. We often act without wisdom, and often speak without consideration, causing grief and sorrow to our hearts. But we are here in this life to learn; we are in a great school, and if we are diligent and faithful, and fervent in our studies, then we have hope of being prepared to enter into an existence wherein we shall receive more than we can receive in this state,—where we can adopt in our lives principles of exaltation and progression faster than we can here. Let us apply our minds to wisdom in this life.

The Latter-day Saints who dwell in these valleys have left their all to gather with the Saints, and for the express purpose of preparing for the coming of the Son of Man. When we consider this, and then consider how we spend our time—the precious time allotted to us in this life—to me it is a matter of astonishment. Men and women for slight causes make shipwreck of faith; lose the spirit of the gospel, losing the object for which they left their homes and their friends. We are all searching for happiness; we hope for it; we think we live for it; it is our aim in this life. But do we live so as to enjoy the happiness we so much desire? There is only one way for Latter-day Saints to be happy, which is simply to live their religion, or in other words believe the gospel of Jesus Christ in every part, obeying the gospel of liberty with full purpose of heart, which sets us free indeed. If we will as a community obey the law of God, and comply with the ordinances of salvation, then we may expect to find the happiness we so much desire, but if we do not pursue this course we cannot enjoy the unalloyed happiness which is to be found in the gospel. To profess to be a Saint and not enjoy the spirit of it, tries every fibre of the heart, and is one of the most painful experiences that man can suffer. Let not the Latter-day Saints deceive themselves, let them not pursue a course that will bring sorrow to their hearts instead of joy and peace. Let them not flatter themselves that they will receive salvation in the Kingdom of God while living in the neglect of their duties. Unless we live our religion and sanctify ourselves by the law of God, we flatter ourselves in vain that we shall be made instrumental in the hands of God in preparing the way for the coming of the Son of Man, for the redemption of Zion according to the words of the prophets, for the redemption of the earth, for the

gathering of the children of Israel to the lands of their forefathers, for the ushering in of the fullness of the gentiles, and the reign of universal peace. These are serious matters with me, and should be looked upon as such by all the people.

It is true that we are weak, feeble, frail and prone to wander from the paths of righteousness. We are made subject to vanity; still, it is our duty to bring into subjection to the law of Christ all the powers of our natures. If we thus subdue the wicked man that is within us, sanctifying the Lord God in our hearts, we may then begin to enjoy the glorious hope of joining the throng that will be gathered with the sanctified, and of being prepared for the coming of the Son of Man, when it will be said, "Behold the bridegroom cometh, go ye out to meet him." Now, will we deceive ourselves and be found among the foolish virgins, with no oil in our vessels; and when the wheat and the tares are separated, shall I be found a tare or a wheat? Let us ask ourselves the question, am I a wheat or a tare? The proof as to whether we are tares or wheat may be seen in our lives; as it is written, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Again, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This is the proof, keep the commandments, observe the ordinances, and preserve the institutions of Christ's church inviolate, doing all things that are required of us, as unto the Lord, sanctifying ourselves before Him, and, "By this shall all men know that ye are my disciples, if ye have love one to another." By pursuing this course no person who is a true follower of Christ will be left without a witness, for, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I am satisfied that no man can live faithfully according to the requirements of Heaven without having the testimony of the spirit that they are born of God; but if they do not live so, they have no such assurance; for the Lord is under no obligations to give them the witness of the spirit; but if they live as He requires them, He will fulfill unto them His promise. He is held to this according to His own word to His children that He would send unto them the spirit of promise, even the Holy Ghost which will show them things to come.

When I speak to the Saints I include myself. I profess to be a Saint with the rest of my brethren and sisters, and my public and private life is the proof whether I am truly a Saint or not. This is not all; but the spirit which I possess and communicate to the people is another proof, and the spirit which you possess and communicate to your neighbors is the proof by which you are known, as it is with myself. If we walk in obedience to the covenants which we have made with God and one another, we have the assurance that we shall walk no more in darkness, but in the light of life—in the light of the countenance of our Heavenly Father. Then we can bear witness that we are born of God, and testify of Jesus as being the Son of God, the only begotten of the Father, full of grace and truth; and we then can strengthen our brethren, and are prepared to speak the truth to a wicked world and call upon them to repent, and forsake their sins, return unto the Lord, seek salvation, and make their peace with God before it is too late.

A great many good people, who possess much of the Spirit of the Lord are naturally given to doubting, having so little self-reliance that they sometimes doubt whether they are Saints in truth or not. These often doubt when they should not. So long as they are walking humbly before God, keeping His commandments, and observing His ordinances, feeling willing to give all for Christ, and do every thing that will promote His kingdom, they need never doubt, for the Spirit will testify to them whether they are of God or not. There are some who are always fearful, trembling, doubting, wavering, and at the same time doing every thing they can for the promotion of righteousness. Yet they are in doubts whether they are doing the best possible good, and they fear and fall here and there, and will doubt their own experience and the witness of the Spirit to them.

As we are now partaking of the emblems of the body and blood of the Savior, I will refer to this ordinance of the house of God, and ask the Latter-day Saints to call to mind their own feelings on this subject, as a testimony regarding their faith and assurance. Do you delight to partake of the sacra-