

fest their faith by their works and call upon him continually, I will administer to them and impart unto them my will. The Lord our God lives, and it is because he lives that we live, for if the Lord had been dead, we should have been dead. He certainly does exist and dwell in the heavens, and I am aware of it.

During my experience in the church, I have been placed in many situations, and thousands of items have been presented to my mind that would be of great service to the people. I have called upon the Lord and asked him for a great many things, and he has heard and answered me, and I have endeavored to take a course that would give me favor with him, with his Son, and with the Holy Ghost, that I might have things brought to my remembrance, that I might have a knowledge of things present and things to come.

This is our privilege, brethren, and it is the privilege of all the men that live upon the earth. We are Saints, and we should all live in that manner that would insure us all the blessings that are promised to the faithful Saints. Every man that has received the priesthood, whether an Apostle, Prophet, High Priest, Elder, Bishop, Priest or Teacher, all should live as one man, be of one heart and one mind. In regard to those things we have heard with regard to living and practising our religion, that we may be able to build up Zion and establish the New Jerusalem. Unless we are very diligent, we shall be very far behind the times when the New Jerusalem comes down from heaven, adorned as a bride for her husband. Now I believe that Enoch went away from here on a piece of earth, but I do not believe that he remained idle all the time, they have been improving and cultivating the earth, they have been multiplying and increasing the inhabitants where they live. So it is with the lost tribes of Israel; they are not asleep, God speaks to them through their Prophets, and they are learning to be obedient and to be subject to the law of God.

It is the privilege of the Elders of Israel to rise by the power of God, by living the religion of Jesus Christ.

Brethren, go to work and adorn the earth, adorn your habitations, and improve in every thing that is good, that you may be qualified hereafter to do a good work. I have worked in my day, and learned two mechanical trades, the potter's and blacksmithing, and worked considerable as a carpenter. But I never saw a blacksmith yet that was perfect, or one that could not improve more and more in making edge tools and other things. In fact, I never saw a mechanic perfect in his business, for there is always an advancement, an improvement in blacksmithing, in machinery and in every branch of business. I learned the potter's art, as I have said, and have carried on the business. I always found that I could improve, and I never saw a journeyman but I could learn from. It is so in England and everywhere else. I saw new styles in Staffordshire, England, when I was there. I saw something there that was very beautiful and superior to anything I had ever seen before. So it is in building, in manufacturing. This you know will apply to our sisters as well as to our Elders; in short, we should all try to improve in every thing that is good. I never saw a better time than it is to-day to improve in every thing that is good, and then continue the work to-morrow, the next day and so on. [Blest the sacramental cup.]

I wish to talk about things that are present with us, that pertain to us. We are continually talking about being the Saviors of men, now how is it possible for one of us, (I will take myself for an example) and I will repeat if I do not take a course to preserve myself and my family, my wives and children, to provide for, and feed and clothe a small family, I want to know what I can do for a large one. We have to learn this, and that if we cannot take a course to lay up wheat, corn, meat and the comforts of life, make cloth for our families, we cannot make cloth, nor provide for others. If we do not take a course to provide for those around us, can we provide for our friends? We cannot; then here is the place for us to begin, right here in the mountains.

We are out of bread, we have none in the Tithing office only what we have drawn from Iron, San Pete and Box Elder counties. Are we not in a fine condition? Suppose the Lord should deal with us as he is dealing with the people in California, and those in Missouri, what should we do? I saw it in the papers that they have got as beautiful straw as ever grew, but there is not a kernel of wheat in it. If this should be the case with us, or if the Lord should send a hailstorm to destroy our grain, would we not be in a bad situation, as a people?

I can tell you it is time for us to be humble, prayerful, to live our religion, not only those men who hold office, not merely those who are selected to lead prayer circles and to pray according to the holy order, but it is for all, and we should ask our father to bless these mountains and valleys, to bless our crops, our herds and flocks, for every soul of you know that by them our natural lives exist. Then supposing your wheat is preserved and mine is cut off, and that there are three-fourths of this people without bread, gentlemen, you have got to divide with us until we are all out. Now don't you see that it depends upon one man as much as another? Do you think I would like to lock up my drawers and bins, and tie up my sacks? No, and if any of you want to do it, we should not let you; we would talk to our Bishops, and let them open the bins and take out a little, and then pay you for it. We do not want it of you for nothing at such times, we want to pay you the gold and silver for your grain, or whatever we receive from you. Suppose that each of you

had your hats full of gold and silver it would not make bread, and if you put yeast in it, it would not rise.

I have seen the time when my hatful of gold would not buy a barrel of flour, and then again I have seen the time when it could be got for almost nothing. I contend that every man that holds the priesthood ought to be a Savior temporally as well as spiritually, for we are in duty bound to try to save our natural lives. I would not give much for a spirit without a body, because it takes the spirit and the body to make the soul of man; the temporal and the spiritual must be united to make the man.

The Lord is beginning to pour out his spirit more abundantly upon his people, and he is also pouring out his wrath upon the wicked, especially the Missourians and others in the States. Their cattle are dying with disease, their crops are being cut off, and while these things are taking place, you and I ought to be humble and faithful; we ought to be good stewards, and lay up stores for that time which is to come, and thereby prepare for a day of scarcity.

Brethren, do you believe that there will be thousands and hundreds of thousands that will flock to this people for bread, for meat, for clothing and for the comforts of life? Such will be the case, and I do not know but it will come before we are ready for it. There has never been a greater prospect of grain than there is at the present time, but we cannot tell how it will be next year at this time. There are hundreds of men in this church that would not have believed that this people would have been brought down to the scarcity of wheat they are now.

Where is the wheat we boasted about having. The army down at Camp Floyd have got three years provisions on hand, and in case of famine, they would have to feed us. But don't you see they have got the power in their own hands? And we have placed that power in their possession. What do we find in the Bible upon this subject? "The children of this world are wiser in their generation than the children of light." They make preparation for that which is to come, more so than many of this people do.

Now you know that you have tried to make it appear that br. Brigham has sold his grain to the army, but he says he has not, and I know he has not; neither have I. I have hauled wheat to the camp that the merchants have bought of this people, and I have got my pay for it. When I was on my last trip, it was reported that I was sending my wheat to Fort Hall, but I never sent any there. I do not suppose there is a man here that believes that President Young or myself have sold our wheat and flour, or provisions of any kind, but they seem to have a mind to make a scapegoat of us, but in this they have done wrong. If we had done as many of you have, you would not have had a mouthful, for there are many of you who do not raise any, and who have none but what you get from the Tithing office, and from private individuals. I have talked with br. Brigham, and he says that if this army were to go away and another come in two years, this people would do just as they have done, but we must stick to them. It makes me feel, and it ought to make you feel. We put our grain into the hands of those men that should execute the law, and see that we are protected. But they have come here to take your lives and mine, and if you would destroy all that kind of wickedness that has been introduced, live your religion, ye Elders of Israel, and honor your high callings.

I have done just as I have said, I have let my wheat out to my brethren. I could have had two dollars per bushel, but I would not have taken three dollars, and I still have some wheat in my bin.

I want to see the brethren and sisters engaged in home manufactures. My family are making cloth now, and it would be a good thing if all the people in this Territory would go to making cloth to clothe themselves with. What! says one, make cloth now when there are plenty of goods? Yes; I am going to make more cloth this year than ever I did before. There are people in this congregation that I could point out who have decided to please themselves about making clothes and everything else, but I can tell you that we have to learn to pursue that course that will make us independent. We must learn to keep our grain, take care of our stock, keep what we have got and get what we can honestly; and we should never slacken in the principles of industry, in mechanism nor in the economy of life. Are you taking that course, brethren? Are you, br. Heber? I am, I can prove it. I never saw a time when it was more needed than it is now, and it will be more needed yet. Some will turn round and say if you are just, you will teach us what God's will is pertaining to us. The Lord has said that he will provide for his Saints, and nourish them, and send his angels to protect them. Don't you see he is a jealous God? He is jealous of the nations of the earth, and he is going to scourge them for their iniquities.

These are my feelings, and these are things that I know, and I speak in soberness, in sincerity and in truth. Am I going to bow down and let my enemies have power over me? No sir, no person will prohibit, or attempt to prohibit any one doing right except those that do not wish to keep the commandments of God, such, for instance, as the thief, the robber, the whore and the whoremonger and those that try to make all the lies they can.

Brethren, let us gird up our loins and be faithful in all things. Will you go naked and hungry? No, not if you will do right; there will be an abundance for all that do right. I have been as poor as the poorest of

you; I have been so poor that I have seen many times when I had not a change of shirts. I have also been with br. Brigham when we were both very poor, and when you talk about going through troubles and trials I think of what I have passed through for the gospel's sake, in connection with my brethren; but in the midst of those trials I have always been the happiest. What have we sacrificed? Nothing at all, when we consider that all belongs to our Father. Why do you want to get up in the meetings of the Saints and tell how you have sacrificed? Think of this in the future.

Have we not been among false brethren?—Yes, we have suffered from that source.—When Joseph had to flee, and there was hardly a person that you could trust; that was a trying time. You have left your homes, you have left nations of tyranny and oppression, and have come to these peaceful valleys where the devils have been made subject to the priesthood of the Most High.

So far as I am concerned, I can say that I have sacrificed ignorance to get light, I have sacrificed to overcome the devil, and I will rise with those that rise and come off victorious. I consider that I have sacrificed nothing for God, but that the sacrifices I have made are for my own individual benefit, and to benefit the Almighty.

This is my testimony, and you know it as well as I do. Then do not talk about these sufferings. Do not go down to the grog shops and get drunk, fall and break your noses, and then tell how much you have suffered for the gospel's sake. Do not go without clothes when you might have plenty. Go to work and purchase a ewe sheep and then you will soon have plenty; yes, you will soon have a large flock. Our chorister had but two sheep four years ago, and now he has a nice little flock, and has sold some, and you can do as well, if you will try; yes, every man and woman. How nice you look watching and taking care of a ewe sheep! Far better than you do with those little bonnets, for they are a cursed disgrace to the Saints, and all good men would say amen.

Why don't you raise sheep, and make your own dresses instead of putting on those rotten rags? Brother Brigham, am I scolding?—(Prest. B. Young: I don't know.) He says he don't know, and if he don't, how is it likely that you should?

O my Father and God, where is the honest man? I have lost confidence in the world, and in those that lay schemes of iniquity.

A SLIGHT MISTAKE.—The following anecdote is extracted from the *London Court Journal*:

A distinguished author was recently overtaken in a shower, and took refuge under a portico at the West End. A young and beautiful lady, who was at the parlor window, after looking attentively at him for a moment, sent a servant out with an umbrella. The next day, the delighted author dressed himself up to his last result of the problem of what was becoming, and as the umbrella was an old one, laid it aside as a souvenir, and, purchasing one of the costliest taste, called on the lady to return her flattering loan. She received the new umbrella evidently without marking the change, and after listening with curious gravity to the rather pressing tenderness of the dramatist's acknowledgments, she suddenly comprehended that he was under the impression that she was enamored of him, and forthwith naïvely explained, as he stood in the way of an expected visit from her intended, who wished to come and see her unobserved, she had sent him the umbrella to get him off the steps!

NEWSPAPERS.—An exchange says that there are about three hundred daily papers at the present time published in the United States. Five hundred and seven thousand copies is estimated as the regular circulation of the daily press, or 184,080,000 copies per annum. There are also about two thousand five hundred tri-weeklies, semi-weeklies and weeklies, which would probably make the number of newspapers annually distributed throughout the United States amounting to about 412,800,000. A first class daily paper in such a city as New York, has generally twelve editors and reporters, forty printers, two proof readers, thirteen pressmen, engineers and other employees in the press room, half a dozen correspondents in Europe, two or three regular correspondents in Washington, thirty-five persons in the clerk, wrapping and mailing departments, and about as many more engaged as carriers.

PREVENTION OF BANKRUPTCY.—David Smith, wholesale merchant, of Glasgow, Scotland, has submitted a proposal to the Attorney-General of England for the prevention of bankruptcy. A study of the systems of bankruptcy in other countries, especially those of France, Belgium and Hamburg, has suggested to him the expediency of enacting stringent rules, under severe penalties, for compelling every man who trades on credit to balance his books at least once a year, and providing that where a trader, at the end of any year, finds that he has lost all his given capital and is below par, it shall be imperative on him, under the penalty of imprisonment, to call a meeting of his creditors, and lay before them a statement of his affairs.

LITERAL FAITH.—"Jimmy, will you have a piece of Johnnycake?"

"No, mamma," he answered; "I did not pray for daily Johnnycake—I prayed for daily bread—and I'll wait till it comes."

Strange and Unaccountable Antipathies.

The following are among the more striking manifestations of that unaccountable feeling of antipathy to certain objects, to which so many persons are subject and with instances of which in a medical form perhaps—most people are acquainted.

Erasmus, though a native of Rotterdam, had such an aversion to fish, that the smell of it threw him into a fever.

Ambrose Pare mentions a gentleman, who could never see an eel without fainting.

There is an account of another gentleman, who would fall into convulsions at the sight of a carp.

A lady, native of France, always fainted on seeing boiled lobsters. Other persons from the same country experienced the same inconvenience from the smell of roses, though they were particularly partial to odors of jonquils or tuberoses.

Joseph Scaliger and Peter Abono never could drink milk.

Carden was particularly disgusted at the sight of eggs.

Uladislaus, King of Poland, could not bear to see apples.

If an apple was shown to Chesne, secretary to Francis I, he bled at the nose.

A gentleman, in the court of the Emperor Ferdinand, would bleed at the nose on hearing the mewling of a cat, however great the distance it might be from him.

Henry III of France could never sit in a room with a cat.

The Duke of Schomberg had the same aversion.

M. de Lance gives an account of a very sensible man, who was so affected at seeing a hedge-hog, that for two years he imagined his bowels were naved by such animals.

The same author was intimate with a very brave soldier, who was so terrified at the sight of a mouse, that he never dared look at one unless he had his sword in his hand.

M. Naugheim, a great huntsman in Hanover, would faint, or, if he had sufficient time, would run away at the sight of a roasted pig.

John Rol, a gentleman in Alcantra, would swoon on hearing the word *luna*, wool, pronounced, although his cloak was woolen.

The Philosopher Boyle could not conquer a strong aversion to the sound of water running through a pipe.

La Mothele Vayer could not endure the sound of musical instruments, though he experienced a lively pleasure whenever it thundered.

The author of the Turkish Spy tells us that he would rather encounter a lion in the deserts of Arabia, provided he had but a sword in his hand, than feel a spider crawl on him in the dark. He observes, that there is no reason to be given for these secret dislikes. He humorously attributes them to the doctrine of the transmigration of the soul, and as regarded himself, he supposed he had seen a fly, before he came into his body, and that having been frequently persecuted by spiders, he still retained the dread of his old enemy.

JOE PHELPS' LAST STORY.—Joe Phelps was a awful story teller. When a stranger came to his tavern, if he appeared at all credulous, old Joe would tell a long yarn to some of his neighbors, but talk at the stranger. A short time since a stranger came into his bar-room, with a rod, line, and other paraphernalia, when Joe seized a friend and startled him by the question—

"Did you hear about that big fish that Col. P. caught in the river to-day?"

Stranger pricked up his ears.

"No," said friend.

"Yes," said Joe, "when I came away, he hadn't caught all of him though he had about six feet of him ashore!"

"Gracious!" said friend, "how much did he weigh?"

"Three hundred pounds," said Joe with decision, "and he made nine barrels of oil!"

"Nine barrels of oil!" inquired the stranger advancing. "Did you say nine barrels?"

"Yes," said Joe fiercely, "I said nine barrels, is that anything strange, sir?"

"O, no, beg your pardon," said the stranger musingly; "only I was thinking it a little singular that you could extract twenty-seven hundred pounds of oil from three hundred pounds of fish?" and gathering up his fishing utensils, left. Joe hasn't told a story since.

INGENIOUS.—Thomas Hall, a linen weaver in Ireland, has finished a shirt entirely in the loom. It is woven throughout without seams, and very accurately and neatly gathered at the neck, shoulders and wrist. The neck and wristbands are doubled and stitched; and there is a regular selvege on each side of the breast; and where stitching ordinarily is, so it is in this shirt. In short, it is as perfectly finished, as if made by an expert needlewoman. The shirt has been exhibited to several persons in the linen trade, who are completely satisfied that it is actually the production of the loom, without any assistance from the needle.

A MODEL WELCOME.—The following characteristic address was presented by the raftsmen of Upper Canada to the Prince of Wales during his short stay at Arnprior:

"To H. R. H. the Prince of Wales:

"We, the raftsmen of the Upper Ottawa, constitute a body of 13,000 men, the bone and sinew of Canada.

"We take advantage of meeting your Royal Highness upon a raft to offer you our hearty welcome and to express our loyalty, our devotion, and our affection for the Queen. God bless her. May your Royal Highness long remain the Prince of Wales."