

FLORALIAN ANTHEM.

Purple glories rest upon
The sunrise palace of the dawn,
And rosy-tinted clouds unfold,
Gold illuming hill and wold;
The eastern sky is all ablaze
With flames of love and warmth and
praise;

Phoebe, with jealous eye afar,
Is swift to 'clipse the morning star.
Onward he comes, an I from his car
In triumph hurls a golden bar,
Whose pond'rous light and dazzling
rays

O'erwhelm fair Venus' trembling
gaze.
Wherefore doth Nature's cunning
hand

Her proud magnificence expand?
Wherefore this rivalry of love,
Yon heaven, drawn by a golden dove,
Freed from the portals of the morn?
The blue-eyed goddess, Flora, 's born.

Her bosom glows, while round her play,
As Auster sweetly pipes his lay,
The perfumed gales of Araby:
She laughs, her music shakes the earth,
To greet the vernal season's birth.
With dancing joy and bright-eyed
mirth;

She weeps and sobs—a long-drawn sigh;
Her gills'ning tears hang in the sky,
Enshliding blessed vitality.
Hark to the rapturous welcomings
O'er crystalline waters echoing,
A thousand warbling voices sing
Of Flora, goddess of the Spring,
And earth with life is blossoming!

WM. L. JONES.
Salt Lake City, May, 1877.

After July 1st no man can loaf in Illinois unless he is talking politics or urging sinners to repentance. Standing on street corners just to see the ladies pass is on its last legs.

At a late English marriage the bride walked over a mat, stretched from the door to the altar railing, fashioned of evergreens and filled in by lilies, roses, and violets. How nice!

A poor man in New York, sentenced to six months imprisonment for stealing four mackerels, offers to refund three of the mackerels if he is given his liberty. It is suspected that he has become acquainted with the terms of the City-Twined bargain.

A young servant girl in Cincinnati, who was dismissed in the police court on some trivial and false charge, returned soon after with a genuine flower which she had purchased, and she begged the judge to accept it as a token of her gratitude.

A sailor was recently brought before a magistrate for beating his wife, when the magistrate attempted to reach his heart by asking him if he did not know that his wife was the "weaker vessel." "If she is, she oughtn't to carry so much sail," replied Jack.

Dean Stanley said recently, speaking of Milton, that "he was not mentioned by Clarendon the historian of his times. This seemed curious, but it had happened over and over again, and was almost a law, that the most eminent man of his time was hardly ever mentioned by the chief historian of the time."

They had been engaged for a long time, and one evening were reading the paper together. "Look, love," he exclaimed, "only \$15 for a suit of clothes!" "Is it a wedding suit?" she asked, looking naively at her lover. "Oh, no," he replied. "It is a business suit." "Well, I mean business," she replied.

A certain street preacher was brought up at the police court of one of our northern burghs to answer for some alleged offence. The preacher pleaded not guilty, and the evidence was adduced in support of the charge. Thereafter the bailie, addressing the accused, said:—"I donna think the case has been proved, for ye kent here's nae muckle evid nce against you, but we maun fine you half a croon for a caution."

An advocate went to visit his client, who was in prison waiting to be tried on a charge of robbery. The prisoner, in describing his case and protesting his entire innocence, was overcome with emotion and wept piteously. At the end of the interview as the advocate was leaving the cell he turned, and holding the handle of the door, remarked, naively, to the prisoner, "Above all, don't forget to cry like that when you appear before the jury."

Horne Tooke, having challenged Wilkes, who was then Sheriff of London and Middlesex, received the following laconic reply:—"Sir, I do not think it my business to cut the throat of every desperado that may be tired of his life; but as I am at present High Sheriff of London, it may happen that I shall shortly have to attend to you in my official capacity, in which case I will answer for it that you shall have no ground to complain of my endeavors to serve you."

A Highland laird was checked off in his financial accounts by his wife on his return. He had called at the chemist's for a draught for the babe of three years old. She said, "I see ye canna buy poosters for bairns; I would 'a' gotten twa as big as yours for a shillin'!" Jamie replied, "Hoo wud ye mannae that?" "Well, I'll tell you. He would spier hoo the bairn was?" "Ay, of coorse, an' I tellt him it was three year auld." "Well, if it had been me I wud say the babe was six year auld, an' I wud 'a' gotten aye as big as auld, an' then divid it in twa." "That thoct never struck me," answered Jamie.

A couple of seedy-looking individuals, whose wives support their families by taking in washing, were standing in front of a saloon the other morning, evidently waiting for some benevolent party to come along and "set them up." One of them picked up a scrap of paper from the sidewalk and read to his companion, "Thousands of men have been financially ruined and hastened to an early grave by the reckless extravagance of wives and daughters." "That's so!" exclaimed both men in chorus; "look at us, for instance."—*Norris-own Herald.*

DISCOURSE

ELDER ORSON PRATT,

In the New Tabernacle, Sunday Morning, May 13, 1877.

REPORTED BY GEO. F. GIBBS.

I will read a few passages contained in a modern revelation, given through the prophet Joseph Smith, on the 22d and 23d days of September, 1832—

And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations—which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.

And this greater priesthood administeth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God;

Therefore, in the ordinances thereof, the power of godliness is manifested;

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto man in the flesh;

For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory.

Therefore he took Moses out of their midst, and the holy priesthood also;

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel.

It is not my design this morning to speak very lengthily, but it is my great desire, during the time I may speak, that I may have the faith and prayers of all the Latter-day Saints present, and of every person who desires to be edified and instructed. It is also my desire that I may have a portion of the Holy Spirit to rest upon me; that the words which I may speak may be instructive and edifying to those who hear. That is the object of speaking, the object of hearing—to be edified.

From the passages I have read, we learn that God, in all ages of the world, has had a priesthood on the earth, that is, a priesthood after the order of his Son, sometimes called the priesthood after the order of Melchisedec; and that connected with this priesthood, in all dispensations, there is a lesser priesthood, called sometimes the priesthood after the order of Aaron, or the Aaronic priesthood, which is merely an appendage to the higher priesthood of Melchisedec; in other words, it is included in the priesthood of Melchisedec. It is more especially called the lesser priesthood, because those holding it, and being in possession of no higher authority, can only obtain a certain portion or measure of the blessings that the Lord has in store for his people; it can proceed so far and no farther; it is limited in its nature, its power, its ordinances and its ministry. But when combined with the higher priesthood after the order of Melchisedec, it then can receive all the blessings that are ordained of the Almighty to be bestowed upon his people in any dispensation. Like unto the Melchisedec priesthood, it is everlasting in its nature, not given for time alone, to be exercised here for a few years upon the earth and then cease, but it continues forever, with the priesthood which is after the holiest order of God.

The higher priesthood after the order of the Son of God, we are told, in a modern revelation, holds the power to commune with the Church of the First-born that are in heaven, and that too not in a spiritual sense alone; or, as some would infer, to commune with them without receiving any revelation, to commune with them without beholding their personages; but in the literal sense, even the same as one man communes with another. It holds not only the power of the ministration of holy angels to be seen personally, but also the power of beholding the face of God the Father, that through the power and manifestations of the spirit of God and of his angels we may be prepared to enter into the presence of God the Father in the world to come, and enjoy continual communion with him; and be crowned with the glory of the celestial kingdom, to stand in our place and calling to all eternity, in connection with all those who hold the priesthood in the eternal worlds.

The priesthood of Aaron, being an appendage to the higher priesthood, has power to administer in temporal ordinances, such as that of baptism for remission of sins, the administration of the Lord's Supper, and in attending to temporal things for the benefit of the people of God. Among the privileges that are granted to this lesser priesthood is to hold communion with holy angels that may be sent down from heaven.

In the early days of this church, the Lord, through a revelation, set forth the various appendages of the higher priesthood, the duties of its several offices and their callings; also how they should officiate, and what ordinances they were permitted to administer, and what was not permitted to be administered by those holding it.

It seems that since these revelations were given, the church, during its history, has passed through a variety of circumstances, wherein a perfect organization according to the rules and laws, as laid down by modern revelation, has not been entered into. Circumstances always did more or less to alter the condition of the people. Some, by virtue of their priesthood have officiated, without being set apart, in certain callings that pertain to those who should be selected and set apart for that purpose. Let me here say, for the benefit of those who have not studied the Doctrine and Covenants of the church, that if we have literal descendants of Aaron, they have the birthright, through their obedience to the gospel of the Son of God, to the bishoprick, which pertains to the lesser priesthood. It is the presiding authority over the lesser priesthood; they have the right to claim it, and to all the keys and powers pertaining to it, they have the right to be ordained and set apart to that calling and to officiate therein, and that too without the aid of two counselors. That is what we are taught in modern revelation. But as we have none at present, to our knowledge, that belong to the seed of Aaron, that has the right to this by lineage, the Lord has pointed out that those who are ordained to the higher priesthood have the right, by virtue of this higher authority, to administer, when set apart by the First Presidency or under their direction and according to their instruction, as bishops to officiate in the presidency of the lower priesthood. This order has been followed ever since the Lord revealed these things to this Church. A bishop must be ordained to the high priesthood, and by authority of that priesthood he may be set apart as a bishop to preside over the lesser priesthood, to exercise the functions thereof, with the exception of one condition, that is, he must have two counselors ordained from among the high priests of the Church. These three persons must officiate in relation to all the ordinances that pertain to the lesser priesthood, and to administer in temporal things, having a knowledge of them by the inspiration of the Holy Ghost, as we are taught in the Book of Doctrine and Covenants.

Now what I wish to say in relation to this matter is this—In some portions of our Territory, instead of this organization having been carried out in all its perfection, we have acted, in some few instances, for the time being, by appointing a person to take that position, when he had not been previously set apart to that special calling. We might refer to persons in some few of our settlements, both north and south, who have acted as bishops by virtue of appointment only, and not ordination. I understand now that the Spirit of the Lord has manifested unto the President of the Church, who is the proper authority, for the Twelve to go forth and set in order and organize more perfectly the various branches that are located throughout all the Territory, and in the adjoining territories. And no doubt those few who are acting in the bishoprick without being ordained will receive their ordination, and their may be many changes, in order to introduce, in all its perfection, as far as we have knowledge and understanding, a more perfect organization throughout the Church in these mountains.

The object of this perfect organization is that we may be entitled to greater blessings therefrom; that we may be entitled to a greater fullness of the Holy Spirit; that everything may be dictated according to the mind and will of God, not only in

spiritual things, but also in regard to our temporal matters; and also that every person may know his place, that his duties may be assigned to him, and by knowing what is required, that all may the more diligently seek after the Holy Ghost to direct them in their positions and callings, and have more faith, more assurance before God, to obtain confidence before the heavens, and before the brethren, in order that their ministry may benefit the people. You are well aware that we have been taught, for these many years, the great necessity of establishing a union in the midst of this people. Although we are the most united people upon the face of the earth, of which we have any knowledge, yet we are far from that perfection of unity which should characterize the Saints of the Most High God.

I can see, in this order which the President has laid before us, a beauty, a consistency, a plan which the Lord has revealed that will entitle the Latter-day Saints to greater blessings and privileges through which that union will be brought about which we have so long desired in our hearts.

We preach and declare to all people that God has raised up a kingdom to prepare the way before the coming of Christ. We declare to all men, who ever our missionaries go, that this is the grand preparation for the coming of our Lord and Savior to reign on the earth. When he does come, that part of the prayer which he taught us to utter will be fulfilled, namely, "Thy will be done on earth as it is done in heaven." Were we permitted to have the veil removed, according to the hymn just sung, namely, that "the veil should be rent in twain," and were we to behold the order that exists in yonder heavens in the midst of the celestial hosts, we should there see a perfect union—no dissensions, no bitterness of feeling, no difference of ideas or opinions in regard to their duties, but all understanding as one, and all moving as one body to fulfill and accomplish the purposes of Jehovah.

Now, his will must be done on the earth as it is done in heaven, in order that that prayer which has been offered up by his people ever since it was revealed, may be fulfilled to the very letter. Hence the great necessity of the Latter-day Saints preparing themselves by being united, even as the hosts of heaven are. For remember that the Apostle Paul says, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on the earth; even in him." If then the General Assembly and Church of the First-born are to come down out of heaven to dwell on the earth, how important it is that the Latter-day Saints should be prepared to join this grand company, being united as they are, having no feeling of dissension, no division in their midst, no evil or corruption of any nature, no covetousness, no feeling of individuality in regard to wealth, but having all upon the altar ready to subserve the purposes of the Most High in building up his kingdom upon the earth.

This, therefore, is the purpose of this more perfect organization which is being introduced among the Branches throughout the Territory of Utah; it is to entitle us to these great blessings promised in the word of God. It is not only to build a temple, but many temples as the case may require. This is not the only duty of the Latter-day Saints, although this duty is one of great importance. But then is it not of still greater importance that we, as a people, when these temples are built, and finished and dedicated, should be prepared to enter into the courts of the same, to go in there with a perfect oneness and union of feeling? Can we expect in these holy temples, which are to be dedicated and set apart to the name of the Lord, to receive the blessings promised in temples, unless we are a people of one heart and one mind? I think not. I read, in one of the revelations contained in this book of Doctrine and Covenants, that when God commanded a temple to be built in Jackson County, in the State of Missouri, he made this promise—"Wherefore," said the Lord, "I commanded the people of that county, and the people around about in the settlements, to build a temple unto my name, and inasmuch as my people build a temple unto my name, and suffer no unclean thing to enter into it, that it be not defiled, behold I will come into it; I will be there, and my glory shall be there. And it shall come to pass, that every soul that shall come into that temple, who is pure in heart, shall see my face." This is one of the promises and privileges pertaining to the high priesthood, after the order of the Son of God. This is one of the blessings, ordained for all dispensations from the earliest period to the closing up of the last dispensation of the fullness of times; that is, in all those dispensations the righteous were to be blessed with the powers, and keys, and blessings of the high priesthood. For this purpose, they were to build temples to his name. In these temples, if they were pure in heart, they would have this privilege of beholding the face of God; and without this priesthood and the ordinances thereof, no man in the flesh could behold the face of God the Father and live.

We have accomplished a great work thus far. I feel, in connection with my brethren, to rejoice exceedingly in the work that the Lord our God has performed in the earth, through his people. Truly he hath fulfilled that prophecy given in 1830—"The decree hath gone forth from the Father, that mine elect shall be gathered in from the four quarters of the earth to one place upon the face of this land."

This revelation was given before there was any gathering of the Latter-day Saints. You are my witnesses, and you are also witnesses to yourselves, that the Lord has fulfilled this to the very letter. His elect from the four winds have come by thousands, and by tens of thousands, and have gathered to one place upon the face of this land. What has been the object of this gathering? It is to learn more perfectly of the ways of God, which we could not have learned in a scattered condition; in our native countries, while mixed up with the wicked and self-righteous. We are now partly isolated; and we have come from the ends of the earth, that by our united faith we may accomplish that which we could not have done by our own individual faith alone.

By and by, when this people shall have sanctified themselves before the Lord, and organized according to the laws and commandments of God, having been taught by the inspiration of the Holy Ghost, and by his servants that minister in their midst, carrying out the counsels and teachings they receive, they will become like unto one body, as it is written in the parable contained in the Book of Mormon, that the Lord will prune the vineyard, or take some of the branches away and graft them into another branch, etc.; he will make a change of the branches; he will prune the trees and dig about them, that the roots and the tops thereof may be kept equal. Understand that the roots and the tops thereof shall be made equal, so that the tops and branches may not overcome the roots by taking strength unto themselves. Why? That the tree may bring forth that fruit which is the most precious unto the Lord.

Therefore he is gathering us here, that we may become like unto one body, being sanctified, and become, as another revelation says, "as fair as the sun, as clear as the moon, that the banners of my people may be terrible unto all the nations of the earth." Why terrible? Because of the power of the Lord which will be in the midst of his people, because of the manifestations of heaven unto his people, because the nations will hear that God is indeed in the midst of Zion. They will hear all these things, and the wicked will fear and tremble. They will fear because of their iniquity; fear and tremble, because of their wickedness; fear and tremble, because they have supported all manner of wickedness and corruption, division and strife, and abominations of every kind in their midst. Therefore fearfulness will seize upon them, and they will know of a surety that the Lord God is in the midst of the people of Zion, that his power is there, that his spirit is there, and that he manifests himself there in great glory. Amen.

Local and Other Matters.

FROM TUESDAY'S DAILY, MAY 23.

Prevalent.—Cases of horse stea are becoming almost as prevalent now-a-days as lying reports about a prospective war in Utah.

Horse Thieves.—Recently a band of horses and mules were stolen from Weber County. Sheriff William Brown went in pursuit of the thieves, who finding the officers close upon their track, abandoned the animals in Malad Valley. The animals were recovered by the sheriff, but the thieves eluded capture.

Drilling.—We have learned that there is drilling in the large new Z. C. M. I. building every night, at all hours. This fact is not denied by the clerks, who readily admit that they have blue drilling, brown drilling and white drilling *ad libitum*. This drilling in a "Mormon" store must be stopped. This cannot be denied, a private of the Fourteenth, in passing the building, having heard the command given, to one of the clerks, to bring out the drilling.

Grasshoppers.—The grasshoppers are out in immense numbers in various portions of northern Utah, and the people turn out and fight them to the best of their ability. They are in portions of Cache Valley, Malad Valley and have also put in an appearance, in large force, on the range between Kaysville, Davis County, and Hooper, Weber County. We understand that the damage they have done so far is not very extensive, but the prospect of their being able to do a good deal before they get through is very fair.

When these destructive insects take wing it is not improbable that they will pay a passing visit to this section.

The Tocsin of War.

Editor Deseret News:

In these times of rumors of war I have, for the past two months, been parading the streets, shouting the war cry and sounding the martial notes upon my trumpet. I have been flattering myself that I have been producing as much noise as is effected by the braying of the genius of the "Islander-mill," or the bellowing of a Stillson. Nevertheless I have only been able, thus far, to rally to my warlike standard, and