

far below its value, instead of putting it in a bin and keeping it, they dispose of it—throw it away, comparatively speaking. I keep it, and by this means I am now able to feed the public hands.

Years ago, Brother Kimball counseled the people to lay up two years' provisions, and then enough for four, for six and for seven years. I have it now, and I am dealing it out. Some people have so much faith that although the grasshoppers are around in such vast numbers, they are confident of an abundant harvest, because of the movement made to gather the poor this season. They say the Lord would not inspire His servants to bring the poor from the nations that they might starve. And so believing, they will go and sell the last bushel of wheat for comparatively nothing, trusting in God to provide for their wants. My faith is not of this kind; it is reasonable. If the Lord gives good crops this season, and tells us to lay up from that abundance, I do not think He will increase His blessings upon us if we foolishly squander those He has already given us. I believe He will bless the earth for His people's sake; and I will till it and try to get a crop from it; but if I neglect to take advantage of the goodness of the Lord, or misuse or treat lightly His mercies, I need not expect that they will be continued upon me to the same extent. Have not my sisters here, gleaned in the fields around for years past? And when they have had their gleanings thrashed out, have they not taken the grain to the stores and sold it to our enemies, instead of laying it by? And yet they will expect to be blessed continually with plenty! I have not so much faith as this. I have a reasonable faith, a sustaining faith, one that I can build my hopes upon; and I think I will not be disappointed. I labor and toil, but I do not waste my labor.

Now, you who wish to hire out with the wicked and mingle with the ungodly, does it suit you to hear the name and character of the Deity profaned, and every principle of propriety violated? If you go to the gold mines, or wherever the wicked are, you will hear the name of that Being whom you recognize and acknowledge as your Savior, blasphemed and taken in vain, and the name and character of the Almighty vilified and abused. Can you bear this? Does it suit you to have your ears saluted with such language and your spirits contaminated with such society? I would not associate with those who blaspheme the name of God, nor would I let my family associate with them. By this you may know whether you are in the path that leads to life and salvation. If you can hear the name of the Deity lightly spoken of and blasphemed, and not be shocked at it you may know that you are not in that path. Some of the young men who had been with the surveying party last year, wanted to come into my house as friends and visit my daughters, when they came home. They asked me if I had any objections. I told them I had. They asked me the reason. My reply was, I believe you have been wicked, while you have been gone. Have you not been in the habit of taking the name of the Deity in vain? They admitted they had occasionally; and I told them that was my objection to their being in my house. I do not wish my daughters to be entangled with any who do not serve God. I would rather see every one of them sealed to Father Perkins here, who is 85 years of age, than that any of them should be sealed to a wicked man.

Can you mingle with the wicked and feel contented in their company? If you can you are on the road to destruction; you are not on the road to perfection. If you can deal, and trade, and visit, and ride, and be with the ungodly, and cannot see the difference between them and the righteous, if you are ever saved in any decent kingdom, it will be because you are totally ignorant. But if you can truthfully say, I love prayer, not swearing; I love truth, not lying; I love honesty, not dishonesty; I love God and His laws, you may be assured you are on the road to exaltation and eternal life. Let us sustain the kingdom of God; and if we do, we will sustain ourselves in truth and righteousness.

From my remarks, some may gather the idea that if a poor, miserable, corrupt, wicked person was to be found among us, who was suffering for lack of food, he should be turned out of doors. No, no; feed him, and let him go his own way; but do not let him have any influence in your families. Be kind to all, as our Father in heaven is kind. He sends His rain upon the just and the unjust; and gives the sun to shine upon evil and the good. So let our goodness

extend to all the works of His hands, where we can; but do not yield to the spirit and influence of evil. Do not encourage wickedness in our midst. Do not encourage the wicked to come and live with us, to lead our brethren astray. Do not follow after vain and foolish fashions. If our ladies see a new fashion brought in by some poor, miserable, corrupt person, they adopt it; and every one wants to pattern after the fashions that are brought here, no matter how ridiculous they may be nor how wicked the person who introduces them. Many of the fashions are unbecoming and inconvenient. They do not become Saints. And the daughters of Israel should understand what fashions they should have, without borrowing from the impure and unrighteous. They should hearken to the counsels of those whom God has appointed to lead His people. We have the words of life; we are the head; and we should lead in fashions and in everything that is right and proper, and not be led by the world. We have salvation to offer to the people; and if they will not accept it, the results be with themselves.

The Latter-day Saints should wake up and begin to think of these things. We must mark out a path for ourselves and walk in it. Just as sure as we are the Church and Kingdom of God, just so sure have we to give laws and fashions to the world, sooner or later. When we walk humbly before the Lord and observe His precepts, we can say to the world, follow us and our fashions. Then they may offer us fashions—new ones—from New York, from London, from Paris, but we will not have them. We will tell them we are capable of making our own fashions and our own clothing, without following after any one.

Brethren and sisters, I can say with all my heart, God bless you. I desired to come here to see you, to talk with you, to see how you felt. By coming into this house I can tell something of your spirit. You are improving. The people are improving as well as their leaders; and if they will look at their own experience, they will say concerning the subjects I have been treating on, "That is what I have been looking for and what I want." We desire to get closer to the mark, to have closer communion with God, to be prepared for the day that is approaching, when we will have to go and build up the centre stake of Zion, where the order of Enoch, as is recorded in the Book of Doctrine and Covenants, will be established. May the Lord bless you. Amen.

HOME ITEMS.

FROM TUESDAY'S DAILY.

CORRESPONDENTS writing for publication are requested to write on one side of the paper only.

No notice can be taken of anonymous communications. Correspondents' names must in every instance accompany their communications, not necessarily for publication, but as a guarantee of reliability.

GOING DOWN STREAM.—We have been informed that the grasshoppers, those "pestiferous pests," are going down stream in quantities innumerable, washed into the creeks by the many little rivulets which have been formed by the rains. In one place near the Fifth Ward we have heard there is a little stream that is spanned by a footbridge, where the water rises close to the crossing, and there the insects accumulate so rapidly that the place has to be cleared every little while. It is on to the Jordan and thence to the Lake! A speedy and certain voyage to them!

WEBER KANYON ROAD.—We have just received the following from Col. J. C. Little, which will be of interest to the traveling public:

SALT LAKE CITY, May 26, 1868.
Editor Deseret News.—Dear Sir,—I take pleasure in informing you that the heavy breaks made by the flood at the Devil's Gate and Sheep Rock are, by the energetic efforts of Messrs. Peterson, Smith, Seaman, Merrill & Grant, repaired, and in condition for the public to travel.
J. C. LITTLE.

FAILING.—Complaints are often made in parts of the country comparatively new, of the soil becoming exhausted. Even here, people say that in places they cannot raise the crops now which they could raise some years ago. The reason is very obvious. If the soil is called to yield its strength year after year, and is not fed in return with manure, it will become exhausted. "Wheat was raised in Rome two thousand years ago, and good crops are raised there still," says an exchange. The soil has been nourished and its strength maintained; and there is little doubt but that where it is properly tilled and manured, better crops can be raised now than were two thousand years ago.

"The Mormons are preparing to defend themselves against the enforcement of the laws, and are constructing a large and strong fort near Cove Creek."—[Omaha Herald.

"Dew tell!" What a mare's nest the Herald man has found! And the "Mormons" are actually building a fort? And it's high in the middle of Utah, too, at Cove Creek. Don't believe it is in an isolated position, and only erected to protect the telegraph operators from marauding Indians. Nobody can be galled by that now-a-days. Oh, no; there's treason in it, and defiance of laws, and — one family who

keep the telegraph station. Hark ye, friend Herald, several "Mormons" went down east this Spring; better watch them well, or they'll "wipe out" the Missouri river, and leave Omaha high and dry far from a river's banks. They're terrible folks!

FROM WEDNESDAY'S DAILY.

FLOUR.—Sharp? Keen? Yes, as a well set razor dipped in hot water, are some of the speculators; and the small fry are, if anything, a little worse than the full grown sharks. For a few days, until to-day, it was almost impossible to buy a pound of flour in Main street, except, perhaps, in one or two places. There is not anybody so simple as to think the flour was not there. But there was another attempt made to get up a rise. Yesterday, we learn, one of our leading firms commenced to sell flour, and a couple of loads which came in through the rain was sold because wet, and the buyer of fifty or a hundred pounds could to-day get supplied. Do miserable sharpers who are earning obloquy for themselves by trying to force up the price of this great article of sustenance, think to accomplish anything beyond making a temporary dollar or two? There is flour in the country to let every one who needs have sufficient till harvest; the prospects are good for abundance then; those who have money to spare have flour stored away to do them until that time; and the only thing that can be accomplished by such a course, is to force the poor man, in his need, to pay a higher rate for the breadstuff he requires than he ought to do. There is not a single person, who for selfish ends will try to force a high price or create a panic concerning flour at this juncture, but will be remembered as having won infamy in gaining a few dollars.

WEBER BRIDGE GONE.—We learned to-day that the Northern coach would not be in at its usual time, because the bridge over the Weber, this side of Ogden, was gone. The following telegram has since been received by Deseret Telegraph Line:

OGDEN, 27th.

Weber bridge sunk yesterday at 5 p.m., and nothing now remains but a broken mass of timber. The river is high.

Operator.

The following additional particulars have been received since:

OGDEN, 27.

About 5 p.m. yesterday Mr. Belnap, of Ogden, had occasion to cross the Weber. Upon arriving, he found the bridge sinking, with nothing but the railing of the tops to be seen. Nothing daunted he succeeded in crossing by jumpers. Hearing from him the situation of the bridge, some few started early this morning, and found the bridge, piles and everything perfectly uprooted, the force of the current having swung the bridge around westward.

OPERATOR.

GET READY.—Those parties who wish to take jobs at grading the railroad should prepare themselves with their teams, tools, tents, provisions, &c., to be ready for operations. It is expected that the work will be ready to let out in a few days.

FROM THURSDAY'S DAILY.

THE DIXIE TIMES has undergone a change of name. It is now issued under the title of the *Rio Virgin Times*. The reason for the change is explained in the following paragraph:

"We have been induced for several reasons to make a slight change in the title of our paper: first to give the casual observers, and the rest of mankind, an idea of our locality, at a glance. Many people at a distance, catch the idea of our paper coming from some of the States late in rebellion. We like to have our locality appear marked and distinct.

We also clip the following from the *Times*, respecting the weather:

"We have been enjoying genial showers about once a week. Vegetation never looked better, tho' we have had some high winds, that have rather 'tangled' the grape vines and carried away some fruit from the already overburdened branches."

COL. GREEN, escorted by Co. F, Second Cavalry, has arrived here from Fort Laramie. Co. F will probably accompany Gen. Auger to Salt Lake.—Cheyenne paper, May 19.

FROM THE SOUTH.—From Elder John Nebeker, just arrived from Toker, we learn that the crops in almost every settlement from that place to Salt Lake City, are in a very promising condition. A much larger quantity has been sown than in former years; and but little damage has yet been done by grasshoppers. In some places they have scarcely made their appearance, while in others, where they are numerous, the inhabitants are determined and successfully resisting their depredations. Rain has been very plentiful throughout the southern country. The health of the people is good, and a good spirit prevails in their midst. Elder Nebeker left Toker fourteen days since, and has found mud very plentiful, rain having fallen copiously every day during the journey.

CONFERENCE IN WALES.—The *Millennial Star*, of the 9th inst., contains the minutes of a Conference held in Merthyr Tydvil, April 19th, at which there were present on the stand, Elders Franklin D. Richards, President of the European Mission; C. W. Penrose, from the *Millennial Star* Office; John Parry, President of the Welsh District; Elias Morris, J. D. Rees, R. J. Davies, L. McBride, W. White and J. Lawson, Presidents of Conferences; D. Rees, J. Boden, J. S. Lewis, Nephi Pratt, and W. Park, Travelling Elders; also the Merthyr and Cardiff choirs.

The morning meeting was principally occupied in the transaction of business and receiving reports from the Presidents of the Conferences in the District, which were given by their respective Presidents. The Saints were represented as increasing in good works, and a greater interest in the Latter-day Work was being felt among strangers, as evinced by the frequent attendance of many of them at the meetings of the Saints. Baptisms were becoming more frequent. Altogether, the reports indicated that the district was in good condition. Elder Parry read the statistical report of the District for the previous year, which showed that 98 had been excommunicated, 26 had died, 65 emigrated, and 580 had been bap-

tized. The total number of members was shown to be 1887.

Elder C. W. Penrose delivered an interesting discourse upon the nature and effects of the Gospel. He showed that narrow prejudices and national feelings were submerged by the comprehensiveness and liberality of its principles.

President F. D. Richards gave instructions to the Saints respecting the coming emigration; he also spoke upon the second coming of the Savior, and touched upon the many different views entertained by the people of the world in regard to that event.

Elder Elias Morris also addressed the Conference.

During the day the Hall was densely crowded, about 1,000 persons being present, hundreds having been unable to obtain admittance.

INFORMATION WANTED.—Of Joseph, Elizabeth, Sarah, Elizabeth Ann, Mary and Emma Owens, formerly of Manchester, England. Any information of their whereabouts, will be thankfully received by Thomas P. Green, smith, Wern colliery, Bagillt, Flintshire, Wales.

APPOINTMENT.—Elder Alonzo E. Hyde is relieved from traveling in the Manchester Conference, and appointed to preside over the Hull Conference.

Millennial Star, May 9th.

Died:

At half past nine p.m., Monday 25th, Nellie, infant daughter of Richard and Mary Ann Matthews, aged five weeks.

In the 16th ward, in this city, May 24th, Mary Elizabeth, wife of George L. Howard.—[*Sweetwater Mines*, please copy.

At the residence of James McGaw, Ogden city, Sunday, May 25th, Ehas Bassett, in the 69th year of his age.

Deceased was father of C. H. Bassett, Salt Lake city, and Mrs. Mary M. McGaw, Ogden city. He was born in Bensalser county, near Albany, N. Y.; was baptized into the church of Jesus Christ of Latter-day Saints in Alleghany county, N. Y., in 1843; the following year emigrated to Nauvoo, Ill.; was driven thence by mob violence in 1846; moved to Winter Quarters in 1847; recrossed the Missouri river into Iowa in 1848; and gathered here in 1852.

Bro. Bassett was among the very few of whom it may be said, "He never had an enemy." He was a kind husband, a tender father and devout Christian. In life he was beloved by all who knew him, and his death is mourned by many sorrowing friends.—[*Com*.

In Spanish Fork, May 19th, 1868, Jane, wife of E. R. Wilson, aged 31 years, 2 months and 16 days.

She was born in Illinois; her parents emigrated to Nauvoo in 1844; and to the valleys in 1850. She lived and died strong in the faith of the Latter-day work.—[*Com*.

In Providence, Cache county, May 11th, 1868, Joseph Moroni, son of Hopkins and Margaret Matthews, aged 7 months and 12 days.

Mill. Star please copy.

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