

If we have gathered with any other feelings or views in our hearts we have made a mistake. The Lord our God could not teach, and build us up in the ordinances of His kingdom without making us one people. We are expecting to obtain salvation; that is our great object. If that had not been our object but very few people would have come so many thousand miles into this comparatively desert region. This proves the sincerity of those who have gathered; it proves that they have been willing to do almost anything if they could but obtain that salvation which they longed for, and which they desired with all their hearts. You therefore expect, if you are true Saints, as I have already observed, that when you come here you will be taught more perfectly in relation to your duties. Perhaps some may have formed erroneous ideas in regard to these teachings, thinking in their own hearts that when they arrived in Zion—the great place of gathering, they would be taught more perfectly in their spiritual duties, and be continually fed with spiritual things. Perhaps some may have imbibed the idea that God would not inspire His servants to say much in regard to temporal matters. This is one of the things we have learned in the world. We not only learn that God does not speak in our day, and that He has no prophets nor inspired men, but we also learn that every man must be for himself, and, so far as property is concerned, the devil for us all. We have been thoroughly taught this lesson, it has been instilled into our very constitutions; and to think that God has nothing to do with temporal matters, and that he can prepare His people to enter the celestial kingdom and be made one and equal, as it were, in the enjoyment of heavenly things, and yet be as divided as the east is from the west in regard to temporal things, has become a second nature to us. Even the Latter-day Saints, with all their information and knowledge and the blessings they have received, can hardly conceive that the Lord has any business to teach them how to proceed in regard to their temporal business.

The Lord says "Unto me all things are spiritual." Did God make this earth? Yes. Well, it was a spiritual work. He spake, His word went forth out of His mouth, the elements were brought together and organized and the earth was made very good. It was a spiritual work. We may call it temporal; but God, in all things pertaining to His works, is spiritual, and all things to Him, as He says in one of the revelations, are spiritual. But unto you, ye Latter-day Saints, because of your traditions, He has made a little distinction, and call some things temporal and some spiritual. In the great day of the fullness of the redemption that is promised to the Saints, for which we all hope, do we expect to be admitted into the presence of a Being who has no materiality about Him? Do we expect to be admitted into a heaven that consists of spiritual things according to our ideas? Do we expect when we get there that we will find beings in whose image we are, and yet they be intangible and without substance? If we are material so will they be. If we have flesh and bones after the resurrection, so will they have flesh and bones. If we are male and female after the resurrection, so will they be in heavenly society. If we have thrones of a material nature, so will they have, and their thrones will be just as material in their nature as the thrones of this world. It is true that those personages, their thrones and the elements by which they are surrounded will all be pure. They will be uncontaminated by sin, being so purified and sanctified that sin will have no dominion there. But because everything there is pure it does not make it altogether immaterial in its nature, it is still an enduring substance. And when we receive our inheritances there, we shall receive a tangible inheritance, a spiritual inheritance and a material inheritance. Will it consist of land? Yes, just as much as the land on which we walk; but the land will be purified and sanctified. It will neither be contaminated nor unclean, and none but the clean, pure and sanctified will possess inheritances there. Do we have material books here in this world from which we gain information? Yes. Will they not be material also in that world? Will there not be books and records there in abundance? Will not the acts and doings of the children of men be recorded in books in that world? Will not your sealings and blessings, and the powers and keys that have been bestowed upon you be recorded there in books, as well as in books in this world? Well then it is all spiritual and it is all material in its nature. Are we to possess

these spiritual and eternal riches in that world? We are told in numerous laws which God has given that all of this people are to be made one as it were. No division there; no quarreling about property; no such thing as one person sitting away down in rags and another lifted up with immense riches. What do we read in the Book of Doctrine and Covenants? In a revelation given to Joseph in the early rise of this church, speaking of the property that was placed in the hands of certain individuals who had entered into covenant and an everlasting order? The Lord says, "You are merely stewards; these properties are mine, or else your faith is vain." "And," says the Lord, "except you are made equal in the bands of earthly things, (that is in property) you can not be made equal in the enjoyment of holy and eternal riches."

Well, if there is to be an equality in the eternal worlds throughout all the celestial hosts in the enjoyment of eternal riches, is it not necessary for the Latter-day Saints to begin to be one, in some measure at least, in regard to their possessions here in this world?

How thankful I have been in looking at the great movements that are taking place, this Fall, in our midst. What a great revolution is taking place, pointing to this union! Not in its perfection, for the people are not prepared for it. A perfect order cannot be introduced yet; that will exist when you go back to Jackson County. We have not yet learned the lesson that we are but stewards over what the Lord places in our hands. We have not yet learned the law which should govern and regulate these matters. Ever since we entered these valleys every man has been for himself more or less. The merchant to trade and traffic and gain all he could possibly rake and scrape together. The mechanic, the farmer and the manufacturer have done the same, and each one in all the various branches of business that have been carried on in our Territory has been constantly grabbing here and grabbing there, each trying to get rich the soonest and to become a millionaire without any great exertion.

Now supposing that one man could possess his tens of millions, what satisfaction is there in that? If a man is engaged in the mercantile profession and is able to lay up gold like the dust of the earth so that he could buy the people of the whole Territory, What happiness or satisfaction would that give him? The satisfaction such a man would enjoy is as I heard a certain merchant relate not long since,—"that he had to put wet cloths over his head in order to keep his brain from being turned inside out," through the care, perplexity and difficulty he encountered in trying to manage in this way, and that way and the other way. What for? Why to grasp and gain more and to heap up property. There is not much happiness, when a man gets into a condition that his whole soul is drawn out after property, and his whole mind, as it were, is carried away with it. How much greater satisfaction it should give to that man to see all the people get rich alike, so far as they can under the present imperfect order of things. It is true all have not the same intellect or capacity; all do not understand mercantile affairs, neither do all understand the various branches of business carried on by the people of this Territory. All may not be able to gather together and heap up wealth alike; but still a poor man may be an honest man; a poor man may be a good man. A poor man who has not the faculty for heaping up riches, may, at the same time, be sincere and honest in his heart, and be striving to do just as much good as the man who is constantly racking his brain trying to obtain property. And how much more satisfactory it would be to the real true-hearted merchant Saint to see all his brethren getting rich and wealthy than it would be to see his millions multiplying around him, and thousands of his brethren sunk into the lowest depths of poverty, many of them scarcely knowing where to get the next meal of victuals.

This inordinate desire for riches is a gentile tradition that we were taught before we came into this church. We brought these feelings into the church; and when we embraced the gospel we verily thought it was all spiritual, and had nothing to do with temporal matters. We came to this valley, filled with these notions and traditions. But it is time now that we began to awake up and listen to the counsel of him who is our leader, our prophet and President. He has been telling us all the day long that we must become more united, that we must seek with all our hearts to be one, not only in regard to baptism and

the laying on of hands, and doctrine generally, but united in our interests as a people, in order that we may build up the kingdom of God and extend its borders, that when the time shall come for that great central city to be built up on the consecrated spot this people may have wealth in their possession to perform the work of God. Instead of that now poverty reigns, and I have sometimes thought it would reign until the order of things is changed. Thank God there seems to be now a beginning, a pointing forward to the time when this union shall be brought about. I believe the people now are better prepared to bring about this revolution than they have ever been. Why? Because they have had a long experience. They have had both sides of the question laid before them. By their own acts in this Territory during the last twenty-one years they have seen the results of every man grasping for himself. These results which have been manifested before them for years, and which are waxing stronger and stronger, are building up a power in the midst of this Territory that will cause the Latter-day Saints sorrow in time to come if they do not wake up. But the wealthy men, the merchants, those who have their hundreds of thousands are beginning to wake up, and they are taking hold with a feeling of interest to build up the kingdom of God according to the counsels which God has imparted to them by the mouth of His servants. If this counsel can only be carried out, not only in our mercantile arrangements, but in every other branch of business necessary for the well being of the people of this Territory, you will find that they will multiply their riches a hundredfold quicker than they will if they act individually.

Has God said anything about temporal riches? Yes. He told this Church, before it was one year old that we should become the richest of all people. His words will be fulfilled. The Lord says we shall not only have the riches of eternity, but we shall have the riches of the earth. God does not care how much wealth His people have, provided they obtain it according to the law he has instituted. Do you suppose that the Lord wants His people to be always bound down with the shackles of poverty, distress and suffering? No. He is willing that you should have your hundreds of thousands. But He wants the riches of His people to be, at all times, in a position to be used, not to aggrandize themselves alone, but for the building up of His latter-day kingdom here on the earth. We have got that to do. The Lord has decreed in this book that He will consecrate of the riches of the gentiles that embrace His gospel, unto the poor of His people who are of the House of Israel. Now can we get away from that? No. Here are hundreds of thousands of the poor of His people of the House of Israel on these mountains and in North and South America. God has not forgotten them, though they are degraded to the level of the brute beasts, though they are wandering because of the iniquities and apostasy of their fathers. Although they are in this forlorn and outcast condition, God has not forgotten the promises made to their fathers. They are to be lifted up, and it is to do this work that we are privileged to enjoy their land. We are not in possession of our own land of promise particularly, only as we obtain it by a renewed promise; but we are inheriting a land that was given to the remnant of Joseph, and God has said that we must be remembered with them in the possession of this land.

If, then, the remnant of Joseph can furnish us a land of promise on which to dwell, and on which to build our buildings and become strong, ought we not in turn to take those riches which we earn by our own industry, and use them for the redemption of that people? We have got to do it. It is the work on our hands. And if we do it we must rid ourselves of this covetous principle that prompts us to take all that we can grasp; and say "this shall be for me and my family, that I may aggrandize myself, and have things around me far superior to my neighbors."

This principle must be eradicated from our natures; and I think, so far as my poor weak judgment goes, a foundation has been laid, and a plan devised that will affect every branch of business from the mercantile establishment down to the farmer and mechanic. Everything must be organized according to the law of Heaven. This will prepare us for the more perfect law that will come in force, when the Lord shall command this people to go back to the place where the central city shall be built? We have to build that city; we have to furnish riches to do it. We must pre-

pare ourselves for it; and when we get there, there will be a more perfect order established than that which is now being instituted.

God has not permitted us yet to enter a perfect order. He told the people when they were scattered from that land to let those laws which He had given concerning the properties of His children be executed and fulfilled after the redemption of Zion. Now, I doubt whether you can execute them before that time; but you can get as near to them as you can, so that you may not be wholly strangers to the order which God will introduce when you go back to that land. For thus saith the Lord God in one of the new revelations which He has given, recorded in the history of Joseph the prophet "Behold I will send one mighty and strong clothed with light as a garment, whose mouth shall utter words—eternal words, and whose bowels shall be a fountain of truth, who shall divide to the Saints their inheritances." He will send one ordained to this purpose, and to fulfil this particular duty, that the Saints may receive their inheritances after they have consecrated everything in their possession. Then we can build up a city that will be a city of perfection, "the perfection of beauty." I want to see that day, whether in the flesh or out of it, and rejoice in it, and partake of its glories. May God bless you. Amen.

FROM THURSDAY'S DAILY.

THE RAILROAD WEST.—By a letter, dated Logan, Nov. 7th, from bro. Wm. Cowley, just returned from the grading camp on the shores of the Great Salt Lake, we glean the following items relative to the progress of the road, and other matters in that region: The grading was being rapidly pushed forward, and it was believed that by the 1st of December most of the earth work would be completed; there would remain, however, a good deal of blasting to be done during the winter.

Prospects for some of the sub-contractors were rather gloomy, owing to a variety of causes, among the most prominent of which were the very high figure which feed for animals was fetching, and the necessity of hauling water for their teams some nine or ten miles, the country being so utterly parched that it was found impossible to obtain it nearer.

The climate in that district of country is pleasant, but the absence of good water and the superabundance of dust were a source of much inconvenience. The soil is of a sterile character, except in places where it is irrigated by streams from the mountains. In such places grass and grain grow to a height of ten feet.

Great numbers of men were passing through the country, seeking employment, most of them being afoot, and destitute of even a blanket to shelter them at night.

At Logan business generally was lively, and health good. A good many of the brethren are away in the desert helping to make the "great highway."

Co-operation was making its way among the people of Logan, and promised to pay.

TOKERVILLE.—We learn from Bro. J. C. Nalle, just in from "Dixie," of a terrific hail storm that occurred there on Oct. 4th. The wind was very high and the hail fell so thick and fast and the hailstones were so large that the ground was strewn around with dead birds. The hailstones were about the size of hickory nuts. The fall averaged about six inches, but in places it was drifted as high as the rock fences. The grapes and cotton were almost totally destroyed and great damage was done to the cane. Nearly all the window lights facing the northwest were smashed. Some idea may be formed of the violence of the storm from the fact that the bark was literally peeled from the trees on the windward side. It was the severest storm of the kind that ever occurred there in the memory of the oldest settler. The damage done is estimated to be from twelve to fifteen thousand dollars.

CULTIVATION OF THE OYSTER.—The cultivation and propagation of fish have been considerably talked of in our columns, and we are happy to say, not without effect, as several of our citizens in different parts of the Territory are paying practical attention to the matter. The remarks made on this subject hitherto have been intended for and confined to the shell-less varieties. Now, shell fish, if not really so valuable as a substantial portion of human diet, are yet very useful, and some kinds are classed among the luxuries of life. Among the latter the favorite bivalve, the oyster, has ever held a leading position, and it is cultivated extensively and very profitably in many parts of Europe and America. It may be true that our Territory is not so well off in this respect as localities bordering on the sea. Still with our numerous fine lakes, we think it would be a comparatively easy matter, with care and attention to successfully and profitably multiply this great adjunct to gustatory pleasure and enjoyment, even here, in the centre of the once "Great American Desert."

A letter on this subject, to a gentleman in this city, from Mr. Wm. P. Haywood, of West Creek, Ocean county, New Jersey, contains the following remarks: "Oysters will not thrive at all where the water contains more than two parts of salt in 100 of water. For fattening the bivalves, the salt should be as low as one in 100, some part of the time, say at low water, half that quantity will be sufficient. We have found in practice, along the bays and creeks on the Jersey coast, that a brisk running tide water of about 1½ salt in the hundred of water is the best for the rapid development of oysters. For a perfect healthy growth a variation of from two down to one-half is desirable, i. e. the quantity of salt in the hundred of water."

Under any other conditions Mr. Haywood says the attempt to cultivate the oyster will be utterly in vain. We may not possess these conditions naturally, but if not, can they not be secured artificially? Any person desiring more information on this matter can obtain it by applying to Mr. Haywood.

Who'll launch out in this branch of home manufacture and make a fortune by furnishing the markets of this Territory with a liberal supply of fresh oysters? It might be made almost as profitable as silk culture, who knows?