

THE CONDUCT OF LIFE.

Be it good that we do, let us do it,
Giving soul and our strength to the
deed;
Let us pierce the hard rock and pass
through it,
And compass the things that we need.

Does Fate, as a dark cloud, hang over,
And cover our heads from the light?
Does hate mock the heart of the lover,
Must wrong be the victor of right?

Yet in fate there is freedom for each one
To make or to mar as he will;
And the bolts of ill fortune that reach one
May maim, but they never shall kill.

Ever onward and upward pursuing
The aim that is thine for the day,
Adding strength to thy strength by thy
doing,

Thou shalt gain it, nor faint by the way.

And though thou art busied with small
things,

Though menial thy labor may be,
Do thy utmost in that and in all things,
Thou still shalt be noble and free.

Dost thou love? let it be with full measure;
Nor mingle with coldness or hate
Of others the joy of thy pleasure,
The passion that crowns thy estate.

Be to every man just; and to woman
Be gentle, and tender, and true;
For thine own do thy best; but for no man
Do less than a brother should do.

So living thy days in full number,
In peace thou shalt pass to the grave;
Thou shalt lie down and rest thee, and
slumber;

Beloved by the good and the brave.

DISCOURSE

BY

ELDER ORSON PRATT,

At the Annual Conference, Sunday
Morning, April, 7th, 1878.

REPORTED BY GEO. F. GIBBS.

I will call the attention of this
large assembly to the latter part of
a very important and extensive
parable, recorded in the Book of
Mormon.

The speaker then read from the
Book of Mormon, commencing at
the 128th page.

I have read these words of the
ancient prophet, to whom it seemed
good unto the Lord to reveal his
purposes and designs in regard to
the inhabitants of this earth, by
means of the trees of the vineyard
calling the house of Israel, the
literal descendants of Israel, the
natural trees of his vineyard; and
the other nations, whom we term
Gentiles, as the wild branches of
the wild olive tree.

I have read only a small portion
of the latter part of this extensive
parable, that part which more par-
ticularly relates to the great work
which we, as Latter-day Saints,
are now performing in the earth.

Forty-eight years ago, yesterday,
after this Book had been printed
making known this great parable
to the people, the Church arose, con-
sisting of only six individuals.
From that time until the present,
as the Church has grown and ex-
tended its borders, the Lord
through his servants, has been or-
ganizing his Priesthood. We speak
of the Church being organized on
the 6th day of April, 1830, and of it
consisting then of only six mem-
bers. No one could expect that
with that very small number there
could be a very perfect organiza-
tion. But so far as there were in-
dividuals introduced into the Church,
on the day of its organization, the
Lord gave a revelation concerning
their duty. And after the Church
had extended forth its borders, and
a few hundred individuals were
gathered unto it, in the year that it
was organized, a still further or-
ganization took place; and it was
but a few years when the Church
stood forth in a more perfect orga-
nization than it had on the day of
its foundation. Twelve men were
called to be Apostles according to
a certain prediction given some ten
months before the organization of
the Church. About this same pe-
riod of time the first seventy elders
were chosen, which perfected the
organization still more. And also
in those early days the High Priest-
hood, after the order of Melchise-
dec, was made manifest more fully,
and men were ordained to that or-
der of priesthood. In those early
days also the Lesser Priesthood, or
the priesthood after the order of
Aaron, was made manifest more
perfectly in the eyes of the people;
bishops were called and their du-

ties defined, requiring them to
manage, in conjunction with the
higher authorities, the temporal
concerns of the Church. This or-
ganization continued to increase
and grow, and become more and
more perfect, until finally, temples
were built to the name of the Lord,
when the duties of these various
councils of priesthood were, in a
greater degree, made manifest be-
fore the people. The teachings
were many that were imparted in
those days, and a union began to
exist among the Saints of God,
such as had not been known among
the inhabitants of the earth for
many long generations.

After the completion of the Tem-
ple at Kirtland, and this more per-
fect organization had been estab-
lished, the saints of God began to
increase and multiply to that ex-
tent, that the Lord saw proper to
place them in a country and land
by themselves, where they could
have a chance to enlarge their bor-
ders, to lengthen the cords of their
habitation, to break forth on the
left and on the right, and where
there might be a majority in the
land, and where they might have
the privilege of serving the Lord
their God, according to the dictates
of their conscience.

Thus you see our Heavenly Father
has been at work among this peo-
ple, and with this people, for al-
most one half of a century, bring-
ing us together, gathering the
branches of the wild olive tree from
the distant nations of the earth and
grafting them in and making them,
as it were, one body, on this great
western hemisphere.

You may ask, what great purpose
the Lord has in thus organizing his
people, year after year. The an-
swer is, to accomplish a very import-
ant object, namely to make them
like unto one body, that there may
be a most perfect union from the
highest officer in the Church down
to the lowest member; that there
may be no disunion, no division of
feeling or sentiment in regard to
doctrine or ordinances or in any of
the principles pertaining to the
Gospel of the Son of God; and that
there may be no division in our po-
litical ideas and sentiments, but
that a perfect oneness may exist in
the hearts of every male and fe-
male, from the gray-headed old man
down to the little child, that on-
ce-feeding and one spirit may pervade
the whole body, that they may be
equal and bring forth the natural
fruit again. That is the object;
that is the reason why you behold
the organization such as now exists
throughout all these mountain re-
gions. When has the Church, from
its commencement, exhibited what
we now behold in all parts of our
land—stakes of Zion having juris-
diction over every branch of the
Church in these mountains, and
over every family and every indi-
vidual. And every one of these
stakes has its presiding officer with
his two counselors; and is also com-
posed of numbers of wards over
which bishops, with their counsel-
ers are appointed to preside.

What is the duty of the presid-
ing officers of these stakes? To see
that all things under their watch-
care are conducted according to the
order of God, to look to the spiri-
tual concerns first, that pertain to
their stake, and to see that the
high priest, the seventies, the eld-
ers, the priests, the teachers, and
the deacons are all doing their re-
spective duties, according to the re-
quirements of the Most High; and
then they act as the presiding au-
thority and power over the bishops
that may be in the several wards
of their stakes, seeing also that they
are in the performance of their
duty, in relation to temporal mat-
ters. And then all the other au-
thorities under these presiding offi-
cers of stakes are to see that those,
under their immediate watch-care,
are performing their duties, accord-
ing to the laws of heaven which
have been revealed for our guid-
ance.

When all things are in proper
working order, and when every
bishop is living his religion, and
has the spirit of his bishopric rest-
ing upon him, and he fully under-
stands the nature of his duties,
everything in regard to temporal
affairs will move like clock-work,
and there will be no running down,
as it were, of the clock, no derang-
ing of the machinery, but every
part will fulfil that which is re-
quired of it in relation to its partic-
ular calling; and all the various
quorums of priesthood will strive
to stir up the people to a oneness
in regard to spiritual things; thus
we keep spiritual and temporal
things running parallel to each

other, connected more or less to-
gether. So that the whole church
becomes like unto one body, they
become equal. "And the root, and
the top thereof is equal." Indicat-
ing, when these things are carried
out strictly, that the branches will
not have power to overrun and
grow beyond the strength of the
root; neither would the roots have
power to outgrow the branches.
The husbandmen trimmed up the
trees of the vineyard, and they
pruned them; or in other words,
the servants of the Lord teach the
people, and instruct them, so
that they may become one in all
things. What! become one in our
views in regard to politics? Why
not? One may say, If you un-
dertake to carry out such
views of union in regard to politi-
cal affairs, you will all vote the
same ticket; there will be no divi-
sion nor disunion throughout all
the church organization, and would
not such a state of things be antag-
onistic to the genius of our Ameri-
can government? Wherein, I would
ask, would it be contrary? Is there
any principle connected with our
Government that would forbid us,
as a people, becoming so united?
Does the Constitution of our coun-
try in any one particular prohibit
American citizens from uniting
and casting a solid vote in favor of
any eligible candidate who may be
regularly nominated, say for the
position of President of the United
States? I know of no such restric-
tion; there is none.

Supposing, then, that all the
states of this union at the next gen-
eral election should, without one
dissenting voice, conclude in their
own minds to vote for one and the
same individual, making him our
president, what part or portion of
the Constitution of our country
would be violated by such a united
effort? None whatever; because it
is the privilege of the people to
unite or divide as they may choose,
there being no compulsion one way
or the other.

Which is calculated to produce
the greatest good, union through-
out all the states, concentrated not
on y upon the president, but upon
the governors, and all of our politi-
cal officers, or disunion and party
strife. Everybody would certainly
agree with me in saying that union
in such matters would be the best
calculated to promote the interest
and common good of our govern-
ment and people; that to be with-
out a single dissenting voice in our
election affairs from Maine to Texas,
from the Atlantic to the Pacific, all
concentrating themselves upon the
officers they want, and then vote
for them unanimously would be
carrying out the form of the Ameri-
can Government in its perfection.
But our fathers, who framed that
great instrument of nationality—
that instrument by which all
classes of people are protected
in their rights—provided for dis-
union, if the people should feel
disposed to introduce it. Showing
that they were permitted to dissent
and vote for as many candidates as
they may choose to nominate.

But in the Church of the living
God, according to the oneness re-
quired by the law of heaven, we
should act unitedly in all things.
Some may have an idea that if we
are only united about some of the
spiritual things of the kingdom
that is all the union needed
among us. I do not know of any
one principle, or subject, connected
with the building up and advance-
ment of the kingdom of God upon
the earth, upon which we have a
right to be disunited. The law of
God is of such a nature, when com-
plied with strictly, as to unite us
not only in the first principles of
the Gospel—Faith, Repentance and
Baptism, and Confirmation, and
upon doctrine and spiritual things
generally, but also in regard to the
cultivation of the earth, the raising
of flocks and herds, manufacturing
and all kinds of mechanical busi-
ness, and also with regard to our
political affairs and everything
with which we have to do here in
this temporal probation. There
are some great political parties very
much united, and how diligently
they strive to make themselves
still more united. The Republican
and Democratic parties vie with
each other in their efforts to elicit
the sympathy of a majority of the
people, in order to become the
dominant party. Hence the great
number of political agents, that go
forth throughout the country stump
speaking, as well as other means
that are resorted to for this purpose.
Is there anything in the Constitu-
tion of our country prohibiting
them from striving to bring about

disunion? No, not in the least.
Neither is there anything written
that would forbid the Methodists,
the Baptists, the Presbyterians, or
any other religious society through-
out the confines of this great re-
public, from striving with all their
might to vote with one heart and
one mind, both in regard to their
political and their church affairs.

This is what we are striving to
do. We are laboring in faith and
with much assurance, that the day
will dawn upon Israel, when this
people will attain to a perfect on-
eness, so much so that not a dissent-
ing voice will be heard or raised, in
regard to things religious or secular,
from one end of the Territory to
the other.

This union exists in the eternal
worlds. If you should dwell there
for the period of ten millions of
ages, you would see no dissension
among those who dwell in yonder
celestial worlds. If the affairs of a
celestial world were divided into
different departments, calling one
political and another religious, and
so on, you would find the whole
body, both religious and political,
vote for the same ticket, if I may
be allowed the expression; they
would be agreed, of one heart and
one mind. This oneness among
the people of God must be attained
in this world, in order that His pur-
poses may be brought about, respec-
tively man and the earth on
which he lives.

How much reason have we to re-
joice that our fathers, a little over a
century ago, began to consider the
importance of being free and un-
trammelled in regard to their reli-
gious ideas and opinions; and that
by having these feelings so deeply
impressed upon their minds, they
were enabled to get out that great
instrument of liberty which guaran-
tees to this great nation to-day
civil, political and religious rights.

Our enemies would try to frighten
us, by representing before the Con-
gress of the United States that
there is a union among these Lat-
ter-day Saints, and that they all
vote one way. Supposing we ad-
mit this to be true, ought not Con-
gress to rejoice exceedingly to think
that there is one portion of the peo-
ple under the flag of this great and
glorious republic, that have
strength of mind sufficient to be
united on politics. I presume the
Republican party of our govern-
ment, that has some hundreds of
thousands united with them, rejoice
exceedingly to think that they
have a much union among them
as they have; and it is their con-
stant labor and study to use and
devise every means in their power
to maintain and, if possible, in-
crease this union. And so we in-
tend to use every lawful, (not un-
lawful) means in our power to keep
the people united upon one plat-
form, religiously and politically,
and also in every other position in
which we may be placed.

Remember the parable I have
read in your hearing, which was
printed in the Book of Mormon,
before we had an existence as a
Church. The servants labored in
the vineyard with their mights.
What for? To prune up the trees,
to graft them into their proper
place, that they may bring forth
that fruit which was most precious
to the Lord from the beginning,
and the fruit become like unto one
body. And the root and the top
thereof were equal. And the bless-
ings of the Most High began to be
made manifest upon the fruits of
the vineyard, and they began to
grow and extend themselves, their
branches spreading upon the face
of the whole earth. What will be
the final result of all this? I will
answer in the words of Daniel the
prophet: "I beheld until the king-
dom, and the greatness of the king-
dom under the whole heaven was
given unto the Saints of the Most
High." And what became of the
other kingdoms, empires, republics
and governments generally insti-
tuted by men? I will again answer
you in the words of the same prop-
het: "They became like the chaff
of the summer threshing floors;
and the wind carried them away,
that no place was found for them."
Amen.

SERICULTURE.

CHAPTER 5.—SECOND AGE.

About 15 feet square of hurdles
will be required for this numerous
family during this age, until after
this moulting. The temperature
should be through this age 73 deg.
to 75 deg., the insects should not be

lifted from their litter until they
have all recovered, then lay a leaf on
them to crawl upon, and distri-
bute them upon the shelves or hur-
dles so as to give them plenty of
room to grow and not crowd each
other.

Sixth day. Give now two pounds
of young and tender leaves and
shoots cut a little coarser than the
former feed, at intervals as before
named, and after removing them
to clean shelves or hurdles, thorough-
ly cleanse those from which they
have been removed. Experience
has proved that the silkworm likes
the tender boughs so much that
they remain on them even when
the leaves are consumed.

Seventh day. Six pounds of
chopped leaves divided and given
at intervals of from two to three
hours through the day as early and
late as light. The body of the
worms now acquire a clear hue, the
head enlarges and becomes whiter.
Place boughs where they appear
to be too thick on, which they will
immediately fasten, and may thus
be removed or distributed to fill up
places not sufficiently covered.

Eighth day. Give now of well
chopped and picked leaves six and
a half pounds, distributed at inter-
vals as before, letting the two first
meals be the largest, as some will
begin to show symptoms conse-
quent of the second moulting by
the usual prognostics of rearing
their heads and declining to eat.

Ninth day. One pound six ounces
only of picked tender leaves and
chopped small will be required dis-
tributed, as in the moulting before,
lightly over them. On this day it
again recovering its periodic rest-
lessness of the change it is sinking
under a torpor. The next day its
wardrobe is disposed of, and it be-
comes as eager or more of its third
life as it was of the first. Their co-
lor is now become of a light grey;
the hair has become so much short-
er as to be hardly perceptible to the
eye. The muzzle, which in the
first age was very black, hard and
scaly, because immediately on
moulting white and soft, now be-
comes again black, shining and
shelly as before; and as the insect
becomes later at each moulting its
muzzle hardens because it needs to
saw and bite larger and older leaves.

CHAPTER 6.—THIRD AGE.

Tenth day. Give six pounds of
small shoots and six pounds of
leaves, chopped small at the close
of this age they may be chopped
more coarsely. The worms that
have accomplished this age should
not be removed from the shelves
or hurdles until they are nearly re-
covered, part will rouse on the
ninth day and part on the tenth
day. No injurious consequences
will ensue if the portion revived
should wait twelve or fifteen hours
till the rest are ready. A never-
failing sign that they are roused to
the undulatory motion they display
with their head. The food, should
be carefully distributed over the
shelves so as not to ferment, which
would cause noxious vapors as be-
fore and will occupy thirty-five feet
square of shelves or hurdles.

Eleventh day. Give separate
meals, eighteen pounds of chopped
leaves; the first meal should be the
least. The worms will explain the
reasons themselves as in the latter
part of the day they are voraciously
hungry.

Twelfth day. Nineteen and a half
pounds picked leaves will be want-
ed chopped and divided, and the
usual meals being given, towards
evening their hunger begins to
abate, therefore the last meal
should be the best. The worms now
grow fast, their skins become
whiter, their bodies transparent
and their heads longer and the con-
tortions they make show that their
change approaches.

Thirteenth day. Ten and a half
pounds of leaves will be sufficient,
chopped as before; give the usual
number of meals; the largest first,
the last meal the least, feeding
only them that require it. Should
a great number be torpid while
others require food, give only a light
meal without waiting for the stated
hours of feeding, in order to satisfy
them that they may sink into a
torpor. Special care of this kind
is important, and intermediate
meals are given with discretion,
which will prove beneficial.

Fourteenth day. Five and a half
pounds of picked and chopped
leaves will be sufficient in ordinary
cases, more or less as the case may
require. Indications of silk now
begin to appear from the occasional
depositions of the insect. The
worm now manifests inclinations
for solitude and free space to slum-