

(Concluded from page 365.)

Be cautious of your wild fire; I have touched on that, and I want the Bishops to be cautious about it, and not to be overbearing and hard on the people, nor require them to fast three days in the week and keep them under the big sledge hammer continually. It will not answer. You should pour in a little wine and oil and the good things of the kingdom of God, and that will temper the iron so that it will yield to the hammer.

I mean this for the Bishops, the Missionaries, the Elders, Priests, Teachers and Evangelists;—pour in a little oil and wine and soften the material, and not be putting on with three or four sledges and a small hammer in the bargain. It will not answer for the big hammers to go on beating, after the little hammer has sounded stop, you big fellows.

When I strike with a big sledge hammer it performs much more than the little hammer. They used to say in England, when Br. Hyde had preached, "bring Br. Kimball here and let him hit the old rock one crack with the big sledge, and we will warrant it to split." Br. Hyde used to polish the rock, before it was taken out of the quarry.

Br. James Brown, has it not been good for you to be here to-day? [Yes.] God bless you, if you will only live your religion and let Br. Brigham, Br. Heber and Br. Daniel, for he is our brother now and always was. If you will rise up and let us rise a little higher, you will see no particular difference in us, but the difference will be in you. Rise up, and do not hold us down.

As we are members of one body, except we cut you off from us we never can rise, unless you rise. If you will cleanse the platter and throw out the dead men's bones that corrupt it and all wicked things, you will rise; you will not feel so much difference, only you will be calm and composed, and you will not find any wild fire in the people. They will, when they have got wild fire, until their corporations are larger, figuratively speaking, than a dozen of mine. The Holy Ghost does not make a man act in any such way.

Why do I keep talking these things over? Because I want you to understand them and get the Spirit of God, and let its peaceable influence be upon you; then you will know the spirit of men and things. Read the Bible, the Book of Mormon and every other good book, and keep busy at some good thing or other, and stop your quarreling. There is a great deal of quarreling in the houses, and contending for power and authority; and the second wife is against the first wife, perhaps, in some instances. But that is done away in my family, and there is none of it in Br. Brigham's, nor in Br. Wells', nor in any family where they have common sense.

If every member of my body performs its office and does its duty, according to the order and government of God, then I want to know if one member is any better than another? Is any one of my fingers any better than another, if each one fulfills its calling? If one of these fingers sticks itself where it should not be, it brings dishonor on the whole body; and there are certain men and women who have dishonored themselves and this whole community. John Hyde, probably, was living in adultery before he went from here, or if not, he was after he went from here, and he lost the Spirit of the Lord God. Any man that will do such wickedness, cannot keep the Spirit of God.

Do right, and let the Bishops and missionaries understand their duty, and they may be the means of palliating your sins and making you comfortable for life. There are women in this congregation who have, probably, been seduced by Elders, by High Priests and men in authority. What do those women think? They believe that I am guilty of the same sin, and that Br. Brigham and Br. Wells and every other good man is alike guilty. Read the words of Alma over and over, and learn how he talked to his son. The people in that age would not hear the words of Alma nor the words of his brethren, because of the wickedness of his son Corianton. I am showing you the cause of such iniquity, and the desolation it brings on the human family. I am not preaching as the world preaches; I preach not to show myself eloquent, but I am bringing right out these little matters that lay the ax at the root of the tree and obstruct the onward progress of this great work. The wickedness of the Latter Day Saints throws an obstacle before it.

Brethren, don't you think the course you would take with a flock of sheep is better for this people, than it is to keep all the time hitting them on the head? It is well enough to hit a rap now and then, that is, to rap some of the old bucks and does that always want to stick their noses first in the salt. In accordance with my eccentric discourse, don't you see that I have not thrown out salt on the floor or on the grass to be wasted? I have given one sheep out there a lap, and another one there, returning to the center, and don't you feel just as comfortable now as before you got the salt, and a little more so? That is the way to lead the people along, and do not gag them. You may take custard pie and cram it down a person's throat until it makes him vomit; doubtless some of you have crammed your little children until they have vomited the food you gave them.

The people are often fed too much, with too long sermons. How long have I preached to-day? Though I have not stuck to one subject, but I have always come back to the center and began again. Stop your long sermons, except God leads and dictates. I should advise you, if you have but a little water in the pond, not to let your saw run the full length of the log. Get up when you have something to say, and sit down when you have done. Long sermons will not answer. Preach short sermons, you Bishops; and when the missionaries come along and give a first rate good sermon at a Ward

meeting, and perhaps one or two others also speak, and it is 8 o'clock in the evening, or half-past 8, close the meeting. You Bishops are always there, and you can preach when the sheep are not crammed to death. There is too much of this cramming, for by it you will gag the people and throw them overboard.

I am holding on to this idea, because I see that you are wrong. And if Br. Brigham had been here to-day he would, probably, have been led to speak on the same matter; and if I had been away from here, probably Br. Wells would have been led the same; and if none of us had been here, perhaps somebody else would have spoken of it. I am telling you what to do, I am relieving your minds. Do not put on the double sledge hammers all the time, but pour in the wine and the oil, and scatter a little salt, and the sheep will be bleating and teasing for more.

I am a shepherd, I was brought up a shepherd; and I was a plow-boy; and I am a blacksmith, a potter, a joiner and carpenter and a tailor; I understand all these branches. I never was confined to either of them long, but always returned to the center. This is my mode of preaching; I do not want to talk a whole dictionary. I do not use any squallatations, as Br. Hyde, Br. Franklin and others do. I am just what I am, and cannot be anything else. Br. Hyde, did you ever know me try to imitate anybody? I never did and cannot do it, unless I have the power given me. There is only one thing that I can mimic and that is the power that some enthusiasts show, when they suppose the Holy Ghost is on them.

I don't want you to merely talk about it, but I want you to go to and live your religion, do your duty, do all things that are required of you. If you have not done so, go and do it. If you have done wrong, don't do wrong again, and do right from this time, making satisfaction and restitution for your wrong doing, and I will say you shall be forgiven, every one of you that has not shed innocent blood or sinned against the Holy Ghost; that cannot be forgiven. If you will take this course, Br. Brigham and Heber will live, yea, they will live and let live scores and scores of years.

Brethren and sisters, do not be the aggressors, always act on the defensive. I never will touch any of you, I never will offend or scold at you, nor injure you in any way, if you will not harm me and live your religion. I never will strike one of you, without you first strike me; but when you strike me, I shall be justifiable in striking you. I want you to remember what you read in the Book of Mormon, where Alma tells his son not to be the aggressor; also what Moroni said to Zerahemnah, at the time the Nephites and Lamanites fought by the river Sidon.

12. "And it came to pass that they did stop and withdrew a pace from them. And Moroni said unto Zerahemnah, behold Zerahemnah, that we do not desire to be men of blood.—Ye know that ye are in our hands, yet we do not desire to slay you. Behold, we have not come out to battle against you, that we might shed your blood for power; neither do we desire to bring any one to the yoke of bondage. But this is the very cause for which ye have come against us; yea, and ye are angry with us because of our religion. But now ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith. Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed, except we should fall into transgression and deny our faith. And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you by our faith, by our religion, and by our rites of worship, and by our church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us; yea, and this is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye will go your way, and come not again to war against us. And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage."

That shows the mercy and compassion of our God; although his enemies are in his hands, he will have mercy upon them. In the book of Doctrine and Covenants it is said, if thine enemy comes upon thee and falls into thine hand, forgive him, if he repent; and if he comes upon thee the second time, forgive him, if he repent; but if he comes upon thee the third time, thou mayst do with him as seemeth thee good, still, if thou shalt forgive him, I will add glory unto thee for thy mercy. Just look at it, and see what kind of a God we are serving. That God is talking to you, through me, to-day.

Some of you may, perhaps, think that I have had wild fire in me to-day, but I have not had a bit of it about me. I am preaching all the time to show you the propriety of being filled with mercy, for God says the merciful man shall obtain mercy. That is the spirit which is in me. When I step forward here God speaks through me; and if Br. Brigham had been here he would have spoken through him. Don't you see that I have the same fatherly

care, when I step up here to act in Br. Brigham's place for the time being? I do not care who you put here, he will have the same spirit when he is put here, that is, if he is dictated by the Holy Ghost.

I have had a good time here to-day. How nice it feels; there are good feelings here. Brethren, cultivate the spirit of compassion; if any man has committed adultery, have mercy on him and pity him, if he repents. You may say, "O Lord God, I thank thee that I never fell into that sin." Have compassion on those who have, if they will repent.

You leading members of the church, you Twelve, High Priests, Seventies, Bishops, etc., go ahead, press forward, and we will gain the victory. We will overcome, because with those that do repent, if there are not more than three hundred men, we will whip out the unrighteous, for, says the Lord, everything that can be shaken shall be, and that which cannot be shaken will remain: Amen.

## AGRICULTURAL.

**MORE CUTTINGS.**—By last Cal. mail Elder W. Woodruff received a large bottle filled with black prince and quince cuttings and strawberry roots. As no letter came to hand with the very acceptable present, Br. Woodruff is unable to forward thanks and acknowledgment of reception, but trusts that they will reach the donor by this method.

We are in hopes that Prests. Lyman and Rich, as also others who may be coming from San Bernardino to this place in the spring, will be able to bring through a few of the choicest varieties of strawberry roots, cuttings of the Catawba and Isabella grape, a root or two of the Lawton blackberry, and such other fruit seeds, roots, stocks and cuttings as their judgment may dictate.

## ON THE GENERAL CULTURE OF VEGETABLE ROOTS.

No. 8.  
MR. EDITOR:—Being aware of your desire to encourage home manufactures in the Valley, I take the liberty to call your attention to the culture of vegetable roots, as a leading feature to its future prosperity.

By a little inquiry it will be seen that manufacture must in a great measure depend on agricultural products, and particularly in cultivating large quantities of vegetable roots. This can be readily seen by referring to Great Britain, which annually obtains an immense income by this branch of agriculture.

Mr. Coleman who some years ago was commissioned by the Massachusetts Agricultural Society to investigate and give a report of English agriculture, states that the products of sheep alone (principally fed on roots) were equal to all the agricultural products of the New England States.

These valleys in every respect are capable of producing, with good culture, precisely the same means of furnishing winter food for sheep, horned cattle, &c., as England or any other country; for the sugar beet, mangle wurzel, rutabaga, &c., thrive equally well here as in Great Britain or elsewhere.

One of the principal items in manufacture seems to be to obtain the raw material, as wool, hides, hemp, flax, &c., which must come to hand in a great measure through the medium of the agriculturist; and so far as sheep and animals are an item, the growing roots must be extensively brought into practice to supply them with food in winter. It is true large flocks of sheep can find ample feed on the waste grounds and mountain sides in summer, but then they must be provided for in winter, which can be done in no other way so advantageously as the above.

Setting aside the value of roots for this purpose, there is nothing that can be generally grown that yields so large a profit and can be applied to so many useful purposes as the sugar beet. Indeed these roots should be more generally grown in city lots for feeding animals and domestic use.

Suppose, for instance, 25 perch or rods of ground were appropriated to every lot each year for sugar beets, which on a moderate crop will produce two bushels or more to the rod. By this mode of culture every family may have 50 bushels or more of beets for domestic use—to feed a cow, pig, &c., and by computation on this scale it will be found that over 60,000 bushels of this valuable root might be obtained every year without much interference or taking up much ground in city lots.

Much more might be said here; but, sir, I hope this hint will be sufficient to call your attention to the subject. And excuse me for thus troubling you on that which I am well aware you are equally with myself interested in, as a public benefit.—Yours respectfully,  
EDWARD SAYERS.

**THE MICROSCOPE AND TELESCOPE COMPARED.**—The late Dr. Chalmers, Professor of Theology in the University of Edinburgh, thus contrast the relative powers of these two instruments:—

"The one reveals to me a system in every star; the other, a world in every atom. By the one I am led to believe that this great globe itself, with all the mighty burden of its oceans and continents, is but as a single grain of sand on high fields of immensity; the other teaches me that every grain of sand may harbor the tribes and families of a busy population. The one tells me of the insignificance of the world I tread upon, the other redeems it from all insignificance, for it tells me that on the leaves of every forest, in the flowers of every garden and in the waters of every rivulet there are worlds teeming with life, and numberless as are the glories of the firmament."

The one suggest that far and beyond all that the telescope has yet revealed, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest shores of the universe. The other intimates that within and beneath all that minuteness disclosed by the microscope, there may be a region of invisibles, that could we draw aside the mysterious curtain that shrouds it from our senses, we should see there a theatre of as many wonders as astronomy has unfolded; a universe within the compass of a point, where the wonder working God could raise another mechanism of worlds, and fill and animate them all with the evidences of his glory."

**SEVERE EARTHQUAKE.**—Latest Russian journals are filled with details of a catastrophe at Shemaka, in the Caucasus. On the morning of the 11th July, the weather was very sultry, and a general feeling of suffocation was experienced. At length a heavy rumbling noise was heard, followed by a violent shock of an earthquake. Although it lasted but thirty seconds, three hundred houses, and more than 100 shops, were thrown down, and a great many others seriously damaged. Only one person, however, was killed and five wounded. The loss is estimated at about \$100,000.

## Cut Off,

From the Church of Jesus Christ of Latter Day Saints in the 15th Ward, Jan. 13, 1857, CRAWFORD MOORE and WM. KNOX AITKEN, for unchristian like conduct.  
JNO. McLAWS, Clerk.

## NEW ADVERTISEMENTS.

### ESTRAY.

**CAME** into my inclosure about the 20th of December, 1856, a bay horse PONEY, four white feet and white face, brand on both shoulders, not legible, supposed to be 6 or 7 years old, shoes on three feet.  
JOEL RICKS,  
Centerville, Davis county.

### ESTRAVS.

**CAME** into my yard six weeks since one brown bull CALF, no marks or brands on it. Also about five weeks since, one red heifer CALF, star in forehead, lush of tail and both hind feet white, crop off right ear. The owners are requested to come and prove property, pay charges and take them away.  
46-1 MARGARET MOODY, 15th Ward.

## SCHOOL FOR THE LEGION!

**YOUR** Humble Servant, by special request, is about to establish Schools for the benefit of his brethren, in which will be taught INFANTRY and CAVALRY DRILL, in all its branches, according to Cooper's System, and requests every honest heart to come and learn. Terms, \$3 per quarter in advance. The poor will be taught free. Schools to be held in Ballo's Hall, 14th Ward, on every afternoon from 4 to 6 p.m., Sundays excepted.  
D. J. ROSS,  
Col. 1st Invincibles, N. L.

## GARDEN SEEDS FOR SALE.

**EDWARD SAYERS, 12th Ward, begs** leave to inform his friends and the public that he has the following variety of GARDEN SEEDS, of last year's growth, to sell for cash, or exchange for flour, grain, butter, eggs, cheese, &c., viz., at

### 10 Cents per Paper.

ASPARAGUS.  
CABBAGE—Late Drumhead.  
CELERY.  
CUCUMBER.  
DILL.  
LETTUCE—Imperial Cabbage, Curled Sicilia.  
MELON—Nutmeg, Mountain Sweet.  
ONION—Large red.  
PARSLEY.  
PARSNIP.  
RADISH—Long Scarlet.  
SPINAGE.  
TOMATO.  
TOBACCO.  
TURNIP—Early White Stone, Red Top, Ruta baga, White French.  
SAGE.  
SUMMER SAVORY.

### 25 Cents per Pint.

BEANS—Dwarf.  
BEET—White sugar, Red Turnip.  
PEAS—Early June, Prince Albert, Blue Surprise, Blue Imperial, Late Green Marrow.  
Seeds exchanged for labor in garden. 46-84

## FOR SALE,

**ONE CARRIAGE and CUTTER**—Inquire of 441f S. M. BLAIR.

## PIANO FORTE

**ON SALE**—Inquire of 441f E. SMITH, P. M.

## IMPORTANT.

**SAMUEL BITHELL, French Polisher,** late from England, respectfully informs the public that he has commenced business in the above line, at G. Clement's Brush Factory, East Temple st. All kinds of furniture taken in and polished or varnished in the best style, at reasonable prices. 42-3

## HO! THE HAND CARTS!

**ALL PERSONS** who have been accommodated with Blacksmithing, Merchandise and Provisions at Port Bridger are hereby notified that their accounts are left with Archibald Hill at the Tithing Office in Great Salt Lake City; and they are requested to come forward and settle the same as soon as possible. 44-3 LEWIS ROBISON.

## NAILS! NAILS! NAILS!

**D. SABIN** has Machinery in operation for making all kinds of Nails to order. He will exchange Nails for Wheat, Corn, Potatoes and other Produce. Come on with it—now is the accepted time! **WANTED!**—Tire and Band Iron, for which he will pay in Nails or work in his shop. Encourage Home Manufactures! 441f

## W. BALLAN,

**WATCH-MAKER,** respectfully informs the inhabitants of Great Salt Lake City and vicinity, that he intends carrying on his business in the house formerly occupied by A. L. Hale, North Temple st., 17th ward, and will warrant all work done by him to give satisfaction, as he understands his business in all its branches. Jewelry neatly repaired; charges very moderate. 43-4