

you—how to sympathise with you. It was necessary that he should pass this fiery ordeal, for such is the position of things, and such the decrees of the All-wise Creator.

In regard to any circumstances that have taken place with regard to this people, my feelings are, and have been for over 20 years, that I am aiming at eternal life, and am independent of the derision of fools. If a man has a mind to determine upon pursuing another course, I have nothing to do with it. I believe in God, in Jesus Christ, and in the exaltation of the human family, and consequently have acted and do act in accordance with that belief; if others choose to do otherwise, that is their business. But, says one, don't you want to send them all to hell? No, I don't, but I would be glad to get them out of it, and if I could do them any good, I would do it with pleasure. I do not believe in this wrath and dread, but if a man acts mean, I will tell him that he is a poor, mean curse; then, if I find him hungry I would feed him, or if I found him naked I would clothe him, for the gospel teaches me to do good, and benefit mankind as far as lies in my power.

I believe that everything is permitted of God, although I am far from believing that he sanctions everything. By this, some will consider that I am a fatalist. So far as this goes, I am, but not in the way that the term is generally understood. These things are permitted for our good and perfection.

Suppose that you are wealthy and abound in the things of this world, and have everything good, and have the honor of the world, what would it amount to? Let me know that I have the approbation of God, that I am to my word, that I do not do wrong, that I treat everybody right, and withal possess the favor of the Almighty, then I am satisfied. I do not trouble as to these minor things; if I can only have the blessing and smiles of my Heavenly Father, whether that comes in the shape of wealth or poverty—in the shape of affliction or peace, it is a matter of very little consequence to me; but if prosperity, wealth and peace come along with it, all is right. And I consider things of this kind, for I know that all we have is in the hands of God.

Now suppose that the President of the United States should issue a manifesto ordering the Mormons to leave or be destroyed; who would care? If I were to express my feelings I should say it was exceedingly mean. Suppose he should send another army here, who would care about it? We are in the hands of God, and he can say as he said to the devil in regard to Job. Do you think anybody can injure or take the lives of God's people unless he permits it? No, there is no power this side of heaven that can do it. God controls his people, and his people's affairs, and there is no power can interfere farther than he lets them. Now who is hurt? Why a lot of the folks were tremendously scared when those soldiers were sent out. (Laughter.) Were you not very much afraid? I will admit that some few felt afraid, but was there anything the matter? No, there was nothing the matter in particular. If the Lord wanted to have me killed I would just as soon be killed as not. I do not believe in a religion that has not got all my affections, but I believe in a religion that I can live for, or die for. I am not talking about things that I do not understand; I have wrestled with death, and had the devil aiming at me, and I cared nothing for it. Let me be deprived of this hope and my religion is vain. I would just join in upon the principle that the Gentiles do, viz., "Let us eat, drink and be merry, for to-morrow we die." It is for us to act upon the principle that we started upon; to trust and have faith in God; to let this influence us in our acts one towards another.

Let us now turn and examine ourselves. Why did you become a Mormon? Simply because you wanted to be saved, and to work righteousness by keeping your spirits and bodies pure. Did you not in times past hope that you would become pure by obedience to the gospel, and helping to build up the kingdom of God? How do you expect to bring this about now? Do you expect to do it by riotousness and indulging in rowdyism? Has the gospel changed?—or, how is it?

I observe that there are some very good scholars among us who can learn some things very quickly. There are some men who call themselves Elders that are trying if they cannot swear better than the Gentiles. Now let such men go before God with their mouths full of foulness, or get their families together to ask God to bless them, and see what liberty they have. Such acts are the result of ignorance, blindness and corruption. Are such going to be saviors upon Mount Zion? Some of these are Elders who are going to teach the people the ways of salvat on.

This reminds me of a man that went from Liverpool to introduce me into Ireland. He told the people what a glorious gospel we had got, and what blessings were in reserve for the faithful, and he was drunk three parts of his time. He was a pretty messenger of life!

I consider that all such persons ought to be ashamed of themselves. I would like to see these things stopped, and if you won't stop them, I will tell you one thing that will stop; you will cease to have the Spirit of God upon you to give you light and intelligence, and you will cease to be Saints of the Most High God. You will go back into darkness and folly, like the sow that was washed and again return to her wallowing in the mire. I would like to see all the Saints do better than the Gentiles, for they do not pretend to be religious; I would like to see the Gentiles also do better, and if there is any of them here I hope they will pay attention to this. It is too mean to utter such low-lived expressions; it is humiliating and unmanly to go and get his brain muddled, and all

the faculties of his mind darkened with his in-temperate habits. It is a disgrace for men of education and intelligence to be unable to utter five words without an oath. Every child ought to point the finger of scorn at any man that will come down to such a mean standard; and you Elders in Israel and Saints, do not let people laugh at you for getting drunk, and rowdying in the streets of Zion. Before I would be so mean, I would go and stick my head into a barrel and crawl out of sight, and would not be seen for twelve months.

Let us fear God with our hearts, not with our lips, store up the truth in our minds, work righteousness, do good one to another, and do right to everybody; then our peace will flow as a river then we can bow before the Lord our God, and ask his blessings upon us and our families; then there will be no wrangling in our bosoms, nor any bad or unpleasant feelings towards our fellow creatures.

If it was right for us to commence on these principles, it is right for us to fear God in our hearts. Brethren and sisters, fear God in your lives and conduct; speak nothing but what you know to be true; keep a guard over your actions; keep the Spirit of God within you, and the Lord will be with you all the day long.

I pray God to keep us in the way of truth, in the name of Jesus: Amen.

THERMOMETERS.

There are four principal thermometers, which differ from each other only in the manner in which they are graduated. They are called by the names of their inventors,—Fahrenheit, Romer (sometimes spelled Reaumer), Celsius, and De Lisle. In all countries where the English language is spoken, that of Fahrenheit is adopted; the French have within a few years made use of that of Celsius, which they call the Centigrade thermometer (Thermometre Centigrade); in Germany that of Romer is generally used, and in Russia that of De Lisle. We will give a brief description of the graduation of each.

In the thermometer of Fahrenheit the difference of the altitudes of the mercury at the freezing and boiling points of water is divided into 180 equal parts, which are called degrees, and this division is carried above and below these points as far as may be necessary. At 32° below the freezing point of water, Fahrenheit marked the commencement, or zero, of his scale, believing that at that point there was a total absence of all heat. Water, therefore, according to his thermometer, freezes at 32°, and boils at 212°.

In the thermometers of Romer and Celsius the zero point is placed at the freezing point of water, and in each the scale is continued and numbered both ways from this point, the numbers below zero being called negative, and marked with the negative algebraic sign. So far they agree, but they differ in the mode of their graduation as follows: In Romer's the difference of the heights of the mercury between the freezing and boiling points of water is divided into 80°, while in that of Celsius it is divided into 100°, and hence its title of Centigrade.

In the thermometer of De Lisle the zero point is placed at the boiling point of water, the distance from which to the freezing point is divided into 150°, and the scale is numbered both ways from the boiling point. The following table will show the degrees of each scale at the remarkable points of the freezing and boiling of water:

	Fah.	Cent.	Rom.	De Lisle.
Freezing	32°	0°	0°	150°
Boiling	212°	100°	80°	0°

As the thermometer of De Lisle is used only in Russia, and as Russian scientific works are seldom quoted, we will not therefore dwell upon it. It may, however, be useful to give rules for reducing the degrees as given by each of the remaining thermometers into the equivalent degrees of the other two, to enable us to understand quotations from French and German scientific works.

To reduce the degrees of the centigrade thermometer to those of Fahrenheit.

Rule.—Multiply the centigrade degrees by 9, and divide the product by 5; if the centigrade degrees were minus, the quotient must be deducted from 32°, but if the centigrade degrees were plus, the quotient must be added to 32°; the remainder or sum, as the case may be, will be the equivalent degrees of Fahrenheit.

It will sometimes happen that centigrade degrees when minus, and operated upon as above, will give a quotient greater than 32°, and which, therefore, can not be deducted from it; in this case deduct 32° from the quotient, and the remainder will be the degrees of Fahrenheit, negative or below zero.

Example 1.—10° centigrade = 14° Fahrenheit; for 10 X 9 = 90°, and 90 ÷ 5 equal 18°, which deducted from 32° leaves 14° Fahrenheit, as above.

Example 2.—50° centigrade = 122° Fahrenheit; for 50 X 9 = 450°, and 450 ÷ 5 = 90°, which added to 32° gives 122° Fahrenheit.

Example 3.—32° centigrade = 25 3-5° Fahrenheit; for 32 X 9 = 288°, and 288 ÷ 5 = 57 3-5, which being greater than 32°, we deduct 32° from it, which leaves 25 3-5° Fahrenheit, negative or below zero.

To reduce Fahrenheit to centigrade.

Rule.—If the degrees are plus or above zero, take the difference between them and 32°; if they are negative or below zero, add 32 to them; multiply the difference or sum, as the case may be, by 5, and divide the product by 9, and the quotient will be the equivalent degrees of the centigrade. If the given number of degrees be more than 32, the centigrade degrees will be plus; if less than 32, or if negative, the centigrade degrees will be minus.

Example 1.—14° Fahrenheit = 10° centigrade; for 32° - 14° = 18°; and 18 X 5 = 90°; and 90 ÷ 9 = 10°, which because 14° is less than 32°, becomes - 10° centigrade.

Example 2.—122° Fahrenheit = 50° centigrade, for 122° - 32° = 90°; and 90 X 5 = 450°, which divided by 9 gives 50° centigrade, which is plus, because 122° is greater than 32°.

Example 3.—25 3-5 Fahrenheit = 2° centigrade; for 25 3-5 X 32° = 57 3-5°, which multiplied by 5 = 288°, and this divided by 9 gives - 32 centigrade, because the Fahrenheit degrees are below zero.

To reduce Romer into Fahrenheit.

The multiplier in this case is 9 and the divisor 4; in other respects the rule is precisely the same as that for reducing centigrade to Fahrenheit.

Example 1.—20° Romer = 77° Fahrenheit; for 20 X 9 = 180°, ÷ 4 = 45°, which, because the degrees of Romer are plus, must be added to 32°, which gives 77° Fahrenheit, as above.

Example 2.—3° Romer = 25 1-4° Fahrenheit; for 3 X 9 = 27° - 4 = 6 3-4, which, because the degrees of Romer are negative, must be deducted from 32°, leaving 25 1-4° Fahrenheit.

Example 3.—25° Romer = 24 1-2° Fahrenheit, for 25 X 9 = 225°, and 225 ÷ 4 = 56 1-4, from which deducting 32°, we have 24 1-2° Fahrenheit.

To reduce Fahrenheit to Romer.

The multiplier in this case is 4 and the divisor 9; in other respects the rule agrees with that before given for reducing Fahrenheit to centigrade.

Example 1.—25 1-4 Fahrenheit = 3° Romer; for 32° - 25 1-4 = 6 3-4; and 6 3-4 X 4 = 27°, which divided by 9 = 3° Romer, as above.

Example 2.—77° Fahrenheit = 20° Romer, for 77° - 32° = 45°, and 45 X 4 = 180°, which divided by 9 gives 20° Romer.

Example 3.—24 1-2 Fahrenheit = 25° Romer; for 24 1-2 - 32 = 56 1-4, and 56 1-4 X 4 = 225°, which divided by 9 gives 25° Romer.

To reduce Romer to centigrade.

Multiply the degrees of Romer by 5, and divide the product by 4; the quotient will be the equivalent degrees of centigrade.

Example.—20° Romer = 25° centigrade; for 20 X 5 = 100, and 100 ÷ 4 = 25° centigrade.

To reduce centigrade to Romer.

Multiply the degrees of centigrade by 4, and divide the product by 5, the quotient will be the equivalent degrees of Romer.

Example.—25° centigrade = 20° Romer; for 25 X 4 = 100°, and 100° ÷ 5 = 20° Romer.

A HEROIC FLIGHT AND ESCAPE.—The London *Jewish Chronicle* relates the following:

An occurrence lately took place at Myslovicz, a frontier town of Prussian Poland, which reminds us strongly of the scene enacted at Bologna eighteen months ago by the Papal agents, and the stirring incident narrated in "Uncle Tom's Cabin," when a female slave, pursued by her taskmaster, in order that her child should not be snatched from her, crossed a river on the floating ice.

The heroine in this case was a Jewess, who, having become the mother of an illegitimate child by a Christian, had the boy circumcised and resolved to bring him up in her religion.

Suddenly the police appeared to take it from her by force, in order to bring it up in the Christian religion. A most exciting scene now ensued. The despairing mother, her infant in her arms, fled, but was hotly pursued by the police, like a hare chased by a number of dogs. On, on she sped toward the Russian frontier, but her pursuers constantly gained upon her. She had just reached the brink of the river that forms the boundary between the two countries. No friendly bridge spanned the stream; no boat pulled from the shore.—The fate of the child seemed unavoidable; the police had all but laid hands on her. But no, her infant was not to be snatched from her.—With the courage of despair she plunged into the flood and, holding with one hand the child aloft, she swam across the river and safely reached the opposite bank, where her pursuers dared not follow her.

THE RULING PASSION.—A person having occasion to visit an old couple at Durham, of extremely penurious habits, found them holding counsel together upon a matter which apparently weighed heavily on the minds of both, and thinking it was respecting the probable dissolution of the wife, who was lying dangerously ill, proceeded to offer them all the consolation in his power; but was cut short by being informed that this was not exactly the subject they were discussing, but the one which afflicted them still more deeply—viz: the cost of the funeral; and to his astonishment, they continued their ghastly calculations until every item in the catalogue, from coffin to night cap, had been gone through, with much grumbling at the rapacity of "the undertakers," when a bright thought suddenly struck the husband, and he exclaimed, "Well, Janet, lass, you may not die after all, ye ken." "Deed, and I hope not, Robert," replied his helpmate, in a low feeble voice, "for I am quite sure that we canna afford it."—[Sunderland Herald.

DON'T TAKE WHISKY.—The Floridian and Journal Tallahassee lately received an advertisement from V. B. Palmer's Agency in New York, headed "Chestnut Grove Whisky," which they were requested to publish to the amount of \$10, "payable in trade, at wholesale prices." The paper answers that it don't take whisky on such terms.

Special Conference at Parowan.

The minutes of a conference held at Parowan on the 10th and 11th of March, at which Elder Amasa Lyman presided, have been received.

The meeting was opened on the first day with prayer by Elder Jesse N. Smith, and addresses were made by Elders Lyman, W. H. Dame, I. C. Haight, R. Morris, C. W. Wandell, Jacob Hamblin, Daniel Clark, Jesse N. Smith and James Lewis; and Bishops W. Warren of Parowan, H. Lunt of Cedar, P. T. Farnsworth of Beaver and J. H. Rollins of Minersville.

On Sunday in the forenoon, Elder Lyman delivered a lengthy discourse upon the first principles of the gospel, after which the authorities of the Church were presented to the conference in their several official capacities, and sustained by a unanimous vote. In the afternoon, the conference was addressed by Elders Dame, S. S. Smith and D. M. Thomas, followed by Elder Lyman, who gave some general counsel to the Saints in that section of the Territory.

The conference was then adjourned to convene at Cedar City on the 2d Saturday in September next, at 1 p.m.

Seventies' Conference at Cedar City.

The Seventies in Iron county held a quarterly conference at Cedar City on the 3d and 4th of March, Elder Richard V. Morris presiding. Much good instruction was given by Elders R. V. Morris, Samuel H. Rogers, George Wood, Jacob West, R. E. Miller, William Leany, John Hamilton, James Simkins, I. M. Combs and several others who addressed the meeting.

The reports from the presiding officers of those quorums in that part of the Territory were very favorable and all were apparently moving forward in works of improvement, spiritually and temporally.

Their next conference is to be held at Parowan on the first Saturday in June.

HISTORICAL FACTS.—THE DIVISION OF PARTIES.—In 1796, at the Presidential election between the Democracy, who supported Thomas Jefferson, and the Federalists, who voted for John Adams, the latter got every electoral vote in New England. Again, in 1800, at the Presidential election—the same candidates in the field—the Federalist Adams received the unanimous electoral vote of New England. The whole North voted for Adams on both occasions, save parts of Pennsylvania and New York. The South was nearly or quite unanimously for Jefferson.

In 1808 and 1812, when James Madison was running for President, on the Democratic ticket, every New England State voted against him, save Vermont. All the Southern States voted for him, save Delaware.

In 1828, all New England went for John Q. Adams, except one electoral vote in Maine.—Gen. Andrew Jackson was beaten in every Eastern State. The South went almost unanimously for Jackson.

The New England States are now where they were in the days of Jefferson and Jackson—opposed to the Democratic party. After all the mutations of politics and of time, the divisions of parties are, geographically, about as they were in 1796 and 1800.

SPURGEON'S SERMONS.—It will be perceived by any one who has read a single sermon by Mr. Spurgeon that Baxter's *Shove for a Heavy-sterned Christian*, and his *Hooks and Eyes for Believers Breeches* were suited to tastes and feelings which continue to our own day. Probably Mr. Spurgeon began by adapting himself to his audience, and he has now become a model preacher, whom all others of his sect, if they would be listened to, are obliged to do their best to imitate.—The consequence must be, that the dissenting pulpits teem with buffoonery and vulgarity far more offensive than the worst excesses of Mr. Spurgeon, and unredeemed by that remarkable oratorical power which he always shows and far too frequently abuses.—[*Popular Preaching*, in Bently's Quarterly.

"THE ETIQUETTE OF ADVERTISING."—A servant girl recently advertised in the Transcript for a situation, and the wife of one of our merchants sent to make inquiries about her. The girl called at the house of the inquirer the next morning, and apologised for so doing, stating that she was passing through the street, and thought she would call.

"I sent for you," said the housekeeper "and thought of course you would come."

"No, marm," replied the girl, "when a lady advertises for a place, it is expected that the person wanting her services will call—that is the etiquette of advertising."

"If you stand so much on etiquette as that," retorted the housekeeper, "I am quite certain you will not do for me."

The above incident took place in C— street in Boston.

PLENTY OF THEM.—"What church do you attend, Mrs. Partington?"

"Oh! any paradox church where the gospel is dispensed with."