

(Continued from first page.)

that General Clark had promised them before leaving Coles county that they should have the privilege of shooting Joseph Smith, senior, and myself. And that General Clark was engaged in searching the military law to find authority for so doing; but found it difficult as we were not military men and did not belong to the militia; but he had sent to Fort Leavenworth for the military code of law, and he expected, after he got the laws, to find law to justify him in shooting us.

I must here again digress to relate a circumstance which I forgot in its place. I had heard that Clark had given a military order to some persons who had applied to him for it, to go to my house and take such goods as they claimed. The goods claimed, were goods sold by the sheriff of Caldwell county on an execution, which I had purchased at the sale.

The man against whom the execution was issued, availed himself of that time of trouble to go and take the goods wherever he could find them.

I asked Clark if he had given any such authority. He said that an application had been made to him for such an order, but he said, "Your lady wrote me a letter requesting me not to do it—telling me that the goods had been purchased at the Sheriff's sale, and I would not grant the order."

I did not, at the time, suppose that Clark, in this, had barefacedly lied; but the sequel proved he had—for some time afterwards, behold there comes a man to Richmond with the order, and shewed it to me, signed by Clark. The man said he had been at our house and taken all the goods he could find. So much for a lawyer, a Methodist, and a very pious man at that time, in religion and a Major General of Missouri.

During the time that Clark was examining the military law, there was something took place which may be proper to relate in this place, I heard a plan laying among a number of those who belonged to Clark's army, and some of them officers of high rank, to go to Far West and commit violence on the persons of Joseph Smith, senior's wife, and my wife and daughter.

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DISCOURSE

By President Heber C. Kimball, Bowery, Sunday afternoon, Oct. 12, 1856.

(REPORTED BY J. V. LONG.)

I can say amen to what was said this forenoon by Mrs. Spencer and Grant and also by br. Brigham, for it is true; and I presume there was not a Saint in the congregation but what realized the truth of their sayings.

I am satisfied that it is the good pleasure of our God that a reformation should take place in the hearts of all Israel. I do not believe that there is any man or woman here so good but what they can be a little better. There are good people, there are those that we call the best. My feelings and exertions, for this people and for all the house of Israel, are and have been to the end that we may be all of that class which we denominate the best.

The spirit of reformation has been upon me all the while; but for the last six months that spirit has in a more particular manner moved upon the Presidency of this church, and they have cried unto you as with the voice of an earthquake and commanded you to repent and forsake your follies. Their voice has been like the voice of thunder unto this people, calling upon them to repent and turn unto the Lord their God.

But what is the use of a person's being baptized, until they first confess and forsake their sins, and make restitution where they have injured any one? If persons have lied, it is their duty to repent and retract their false statements, and confess their lies. If any have stolen, it is for them to repent and steal no more; also to restore fourfold, where it is required. I have my doubts whether a man or woman can be saved upon any other principle, for this was the doctrine of Jesus, the Son of God; and it is the doctrine taught in these latter days.

Where sins have been committed there must be an atonement made to satisfy the demands of justice, and when justice is satisfied mercy claims the subject. Have these requirements been complied with by this people? Many of you have broken your covenants and lost that Spirit, to a great extent, that you might and ought to enjoy, for you ought to be in favor with God continually, that you might have the power of his Spirit to be with you.

Br. Brigham is not responsible for this people, any further than they will follow his counsel. When they observe his counsel, doing just as he says in all things, than he is responsible. The only way that can make him responsible, is by observing his sayings in the most strict manner possible. Am I responsible for the acts of my wife, or wives? Only on condition that they are subject to my counsels. You can readily understand that their disobedience releases me from responsibility for their conduct.

When br. Brigham predicts that certain things will happen if the people persist in a certain course, that prediction will be fulfilled, except the people make a retraction and an atonement sufficient to satisfy the demands of justice, for that is what God requires. When that is done, the sins of the people will be remitted. I speak of this, that you may understand that your re-baptisms must be agreeable to the order laid down. It is not simply a man's saying, 'Having been commissioned by Jesus Christ, I baptize you for the renewal of your covenant and remission of your sins,' but you must be subject to your brethren and fulfil the law of God.

Supposing you have sinned against your brethren, or in some way offended them, will your sins be remitted, unless you go and make the proper acknowledgments? No, they will not. You have got to pay the debt; and sin cannot be remitted until you confess it, and make satisfaction to the party aggrieved. You may try another course as much as you please, but you will find it to be just as I have told you.

If I have offended br. Brigham in any way whatever, rebelled against him, lied about him, or sought to abuse him, what is the use of my going to the water to renew my covenant, until I have made satisfaction to him? The proper way would be to go to him and say, 'Br. Brigham, I lied about you wilfully, under the influence of an evil spirit,' or, 'I have ill-treated and wronged you, and know that I must make satisfaction, and I am ready to do anything that you say.' Satisfaction must be made to the one injured, or baptism will be of no benefit; the Holy Ghost will not ratify that act, until I have paid the debt. Then br. Brigham would say, 'I forgive you and pray my Father, in the name of Jesus, to forgive you also; then our Father in heaven would forgive you, and the Son and the Holy Ghost would forgive you. And if you get pardon of those you have injured, and of the Father, Son and Holy Ghost, you are free and ready to begin a new life.'

You have heard br. Brigham say that if we sin against the Father, we must confess our sins to him and get pardon from him; and if we sin against the Son we must ask pardon of him, for he will not pardon you without you do ask him; and if you sin against the Holy Ghost you cannot get pardon, for that is a sin which cannot be forgiven. You must do that which is right, and get the forgiveness of the Father and the Son, then they and the Holy Ghost will take up their abode with you. That is my faith, and that is a part of 'Mormonism' as I understand it.

If men and women make a practice of lying, stealing and doing other things forbidden in the law of God, they need not go into the water until they have sincerely repented, and will covenant and promise that they will not do those things again. Some of you make a practice of telling little lies, of deceiving and berating each other, of disputing with each other and with the servants of God. Is that right? You all know that it is not, and that God will punish you for it. Does the Son know when you do these things? Does the Holy Ghost know? Do the angels know? I answer, they do know, and they are displeased with such acts and will not associate with you in consequence of them.

Some quietly listen to those who speak against the Lord's servants, against his anointed, against the plurality of wives and against almost every principle that God has revealed; such persons have half a dozen devils with them all the time. You might as well deny 'Mormonism' and turn away from it, as to oppose the plurality of wives. Let the Presidency of this church and the Twelve Apostles and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned. What are you opposing it for? It is a principle that God has revealed for the salvation of the human family. He revealed it to Joseph the Prophet in this our dispensation, and that which he revealed he designs to have carried out by his people.

What a joy it would be to me, if my family were in such a state of mind that an angel would come and tell me, 'on such a day I will meet with you and your wives and your children, if you will sanctify yourselves.' Would not that be a joy and a consolation to me? Do I disbelieve such visitations? No, no more than I disbelieve that an angel came to Joseph and Oliver, to Abraham of old, and to many others.

Let us take a course that will be pleasing to our Father, and lay aside our follies, and our sins and obtain favor with our God, that his angels may come and associate with us. They would do so now, if you would believe and practice that which is laid before you day by day. And if you will strictly follow the leaders of this people, you never would want for clothing nor for any of the comforts of life; for if it must needs be that we be protected and delivered from our enemies, God would cause a famine to scourge them and would rain manna down from heaven to sustain us, as he did to the children of Israel. But he never will do that, until it is necessary to our salvation and deliverance.

Now there is no necessity for such a display of his power, neither will there be, until we are brought into the midst of certain trials, as Joseph Smith and his brethren were about twenty-two years ago. I refer to the time when he and some of his brethren went up to Missouri; and those who went up then believed 'Mormonism' in their hearts. There were two hundred and five who volunteered to go and redeem their brethren, and how was it in those days, when we were in that strait? Hosts of the people in Missouri were up in arms against us, both behind and before us, on our right and on our left. How did God defend us then? He sent a hailstorm fierce enough to stop their progress. The hail stones were so large that they cut their horses' bridges, broke their gun stocks and cut holes in their hats; the storm had such an effect upon them that they would not any longer pursue us. The waters of the river rose forty feet in one night, and the whole region was flooded. In that way the Lord defended us, when we were a small company, and when he knew that we should be overcome, if he did not stretch forth his hand for our benefit.

Let us arise, every man and every woman, and lay off our sins; and wherein you know that you have sinned, repent and ask forgive-

ness, and then cease sinning from this time henceforth and for ever. Many murmur and are disaffected, after being privileged with the great blessing of deliverance from the oppression of the world. Many who have been gathered by the P. E. Fund, murmur against those who have gathered them. When you become disaffected with br. Brigham and br. Heber, what is your course? You will associate with those poor murmuring devils whose hearts are as corrupt as hell itself, and thereby partake of their spirit; and it is a spirit that suits you, it is one of your own kind and your own class. Now you know that you are more apt to sympathize with the ungodly than you ought to be, and that you are too apt to think that br. Brigham, br. Heber and br. Jedediah are rather hard upon such characters. We are only hard upon sin and ungodliness.

Do not be baptized and then take an unrighteous course, but repent of and forsake all sin. I have nothing in my heart to preach to this people but faith and repentance, and to teach them to have confidence in God, in br. Brigham and in each other, and to cultivate, nourish and cherish that confidence; also to cherish, comfort and sustain br. Brigham from this time henceforth and for ever.

The more I do for this cause, the more God will love me, the more he will bless me; and he will give me power over the devil and over all his imps. Can I do too much for God and his cause? Can I do too much for br. Brigham? No, for the more I respect him, as the delegate of God, the more God will honor me and my acts. I know that these things are true, also that some of you are afraid that you will love him too well. I will tell you how much you should love him; you should love him enough to strictly observe his counsels. Jesus said, 'If you love me, keep my commandments;' this was a test, for whose loved him would keep his commandments.

I have thought a great many times upon the condition of this people, and I would that they all should turn unto the Lord, but I have fears that many will not reform; and I am inclined to think that they will feel the rod of the Almighty, unless they do repent.

Go to work and build up and establish each other; wives establish you husbands, husbands establish your wives, and wives and husbands establish your children in righteousness, and God will be with us for ever, he never will forsake us in times of trouble. Cast in your tithes and offerings into the storehouse of the Lord, and you shall have a blessing that you have not room to contain.

The Father and the Son and all the servants of God, of every dispensation that ever was on the earth, are engaged in inspiring those brethren who now faithfully hold the priesthood in the flesh. You are aware that the Lord said that in the last days he would have laborers who would labor with their might to gather up the wheat for the last time, and this is the last time. You need not ask who administer to br. Brigham, for I will tell you; they are Moses and Aaron, Elijah, Jesus, Peter, James and John, br. Joseph, Michael the archangel, and the hosts of the righteous behind the veil; they are all engaged in this great work.

God have mercy upon you, and give you his Spirit to understand all things aright, in my prayer in the name of Jesus: Amen.

Production of Gum Copal.

Copal is the Mexican name for all kinds of resins. Gum Copal, such as we use for varnish, is a valuable and singular kind of resin, which, according to some authorities, naturally exudes from different large trees found in the East Indies. Dr. Ruschenburger still asserts that it is a gum found about the roots, whence it is dug up in large quantities, and is often obtained from places where the tree had been grown many years before.

The best copal is of a bright yellow color, transparent as amber, found in small rounded lumps or flat pieces, hard and brittle, but easily reduced to powder. When dissolved in linseed oil, it forms a beautiful varnish, which, when applied to pictures, snuff-boxes, tea-trays, &c., gives lustre to the painting and brings out the colors. Copal is liable to be confounded with gum anime, which exudes from the roots of the locust tree. There are three varieties of copal, differing from each other in their properties, viz: Brazilian, West Indian, and East Indian or Levantine copal. The latter variety is sold in the bazaars of Jerusalem, Mecca, and other places, as a species of choice incense, and it plays a very leading part in all the fumigating drugs of the East.

The people employed in the collection of the copal in Palestine and Abyssinia dig deep trenches around the tree, and then collect and sort the pieces of gum which fall into them. They are afterwards freed as much as possible of the earth that adheres to them by washing and stirring. African copal is obtained from a species of Hymenoclea, and from fourteen to seventeen tons are annually imported to Liverpool from Sierra Leone.

The best specimens of gum copal are colorless, and in small pieces, constituting the copal from Calcutta. A very small variety is brought from the Brazils and south of Africa. The copal from Madagascar, which when cold is tasteless, diffuses an aromatic odor when heated; this kind is rare.

In the Calcutta variety, pieces of all the other kinds are to be found; nor is a distinction readily to be made between the white copal of Calcutta, and the yellow resin of Bombay; the difference appears to depend only on the care bestowed on the selection and purification of the pieces. A curious variety of copal is that in the pebble form, rounded by the action of the water.

Copal varnish for fine paintings is made by fusing white resin in a clean iron vessel, then pouring it into 2 gallons of clear hot linseed oil to every 8 pounds, boiling it for 15 minutes, then pouring in 3 gallons of turpentine when cooled down. It is now stirred, is strained, and if too thick, more turpentine is added.

Coach varnish is made in the same manner, and the oil and the resin are boiled for four hours, until quite stringy, when it is thinned with turpentine. When this varnish is employed without a drier it is very pliable, but it takes months to dry before it can be rubbed down and polished. To make it dry quick, some sulphate of zinc is mixed with it. The durability of varnishes, however, is injured by dryers.

THE LAW OF TORNADOES.—The destructive tornado which passed over Philadelphia, and through Pennsylvania to several western cities, on the 12th of April, has attracted public attention anew to the cause of such tempests. The generally received opinion is that they originate remotely in an over-heated surface of the earth, producing an ascending current and a rush of air inwards to supply the vacuum; and proximately in the meeting of two such in rushing winds, resulting in a gyratory movement, similar to that of a whirlwind in the water.

Another theory, however, is held by some meteorologists, especially by a late writer, T. B. Butler, who has devoted much attention to the subject. Mr. Butler is a believer in the agency of magnetism, as the cause of hurricanes, monsoons, tornados and all other tempests. His chief reliance is on the falsity of the popular idea that winds invariably blow towards a heated surface, a notion contradicted by many established facts, and among others by that of the southwest wind off the western coast of Africa, which blows from, instead of towards the desert of Sahara, the hottest region on the globe.

In default of the vacuum origin, he suggests that of magnetic currents, a plausible theory, though sufficient data, perhaps, are yet wanting to establish conclusively its truth. Many circumstances, however, point to magnetism as the true cause of tornados, at least. Mr. Butler brings forward several of these for example, some of which were verified during the tornado of April 12. No wind is ever felt outside of the track of the tornado, which would be the case if the tornado was the result of two opposing winds, meeting and gyrating. The track is always distinctly marked, going through a forest, for instance, like a path of reapers through a field of wheat. Fences, trees and other things, which fall before a tornado, are seen to shoot up into the air.

Where buildings resist its violence, the doors burst open on the leeward side, gable ends fall out, and roofs are torn off on the same side, while the windward side of the building is uninjured; thus, in the late tornado trees and fences were prostrated on the leeward side of houses, which one would think most protected, and not on the exposed windward side. Clothing is often swept out of houses, through open windows, chimneys, or holes in the roof, without any opening being made for the air to blow in. Vegetation is often scorched, in the track of a tornado, a result certainly inexplicable unless through the agency of magnetism.

These, and other facts, induce Mr. Butler to believe that a continuous stream of electricity exists during tornados, from the earth to the cloud; that this stream collects from the northerly and southerly side on the magnetic meridian, in two currents with polarity, which meet in their passage up at the centre. It is certainly curious that the force of mere wind should shoot a house upwards, as if from the cellar, when the gale could not possibly get into the cellar, in sufficient volume.

It is as certain, that if magnetic currents are supposed, the difficulty at once vanishes. Electricity could produce the sudden vacuum, the currents of air, and all the other phenomena; and the mere expansion of atmosphere, caused by a hot sun, could not. It is also notorious that tornados are always attended, like that of the late one referred to, with great electrical disturbances.

MALACHITE.—This is a copper ore much prized in the ornamental arts. It is a peculiar variety of the green carbonate of copper, and is found in a number of localities, but perfect crystals are very rare. It usually accompanies other ores, and forms incrustations which, when thick, have the colors banded, and extremely delicate in their shades and blending.

The copper mine of Cheshire, Connecticut, has produced some handsome specimens, so have some of the copper mines of New-Jersey, but the mines of Siberia are the most distinguished for large and fine specimens, and at the World's Fair, in London, the Russian Department was the admiration of all visitors, because of the numerous articles of ornamental malachite displayed. A pair of malachite doors, fourteen feet high and seven feet broad were much extolled.

The mineral formed the veneering, one-fourth of an inch thick, built upon a frame of metal.—The pieces were most tastefully arranged, and produced a fine effect. Thirty men were employed a whole year in cutting, fitting and polishing the pieces, and the work went on, day and night, from May, 1850, to May, 1851. A fine chimney piece and numerous vases of the same material were grouped together, the whole being valued at \$90,000.

In St. Petersburg there is a large manufactory of malachite ornaments. The pieces—generally of only a few pounds weight—are first sawn into thin plates, with revolving metal disks, sand and water being fed into the slit, in the same manner that fine marble is cut. The curved pieces of this mineral are cut by bent saws, the management of which is very difficult.

The workman cuts his veneers according to the shades and veins of the mineral, so as to produce the best effect when all the pieces are fitted into