

A joyful event, some time ago, was the arrival of French engineers who came for the purpose of investigating the terrain between Jaffa and Jerusalem, preparatory to the building of the long-talked-of railway. It is expected that before many years steam horses will be running their race among the mountains of Judea; and an interesting piece of railway this will be. It will be the forerunner of western civilization on its way to the depths of Asia—a giant key to the treasury of a continent—the first step toward drawing great part of the commerce of the east into new and unexpected channels. Should Palestine (as is more than probable) once be connected with India and Persia through the medium of a railway line, it appears to be likely that this long neglected Holy Land has every chance of becoming a commercial centre second in importance only to England; for its position—almost touching three continents—enables it to draw riches from Europe, Asia and Africa.

The following is an Arabian story, translated for the edification of the readers of the NEWS. I thought it might be of some interest to those at least who are not familiar with "The Arabian Nights." Besides, it has a very fine moral bearing:

One Hundred and Sixty-second Night of the Arabian Nights.

On the night following, Din-zard said to her sister Sharzad, "If you are not sleepy, finish the story to us." She answered, "With the greatest pleasure. I am told, O king most happy! that the barber spoke thus: 'My fifth brother was a poor man who had had his ears cut off; he begged of people in the night and subsisted on what he took in the day. Our father was very old and advanced in age when he fell ill and died, leaving us 700 dirhems to be divided between us, each taking 100 dirhems. My fifth brother consequently took his dirhems and was amazed and did not know what to do with them. But when he was thus meditating upon his money, it occurred to him that he could buy glass with it of all sorts and sell it and gain thereby, and he therefore bought the glass and put it into a large basket and seated himself in a place to sell it. But there was a wall by him upon which he leant his back. Here he sat thinking and saying to himself: 'Know, O soul! that I will sell this glass for a total amount of 400 dirhems. And then I will not stop buying and selling until I obtain 4000 dirhems. And for this money I will buy goods and carry them to a certain place and get 8000 dirhems. Then I will not desist, but buy more merchandise consisting of all kinds of jewels and perfumes and I will sell it and gain exceedingly by it, and then I will buy a fine house and attendants and servants and horses, and I will eat and drink and be merry, and there shall be no singers, male or female, in the city, but who shall be brought to me. And I shall increase, if God the Most High will, my capital to one hundred thousand dirhems.' All

this he said in his mind while the basket of glass was in his hands, containing one hundred dirhems. Further he went on calculating, saying: 'When my capital has grown to 100,000 dirhems, I will send out female brokers in marriage and demand for wives the daughters of kings and viziers, particularly of our vizier, as I have heard that his daughter is perfect in accomplishments, of wonderful beauty and charming figure. I will offer her 1000 dinars. If they consent, good; if not, I am going to take her in spite of her father. [Literally, I have taken her after having put dust upon the nose of her father.] And when she has got in my house I will buy ten young servants. Further, I will buy robes of princes and a gold saddle adorned with precious jewels. Then my slaves shall ride before me and behind me and on both sides. And when the vizier sees me, he will stand before me and let me sit in his place, and he shall sit below me, since I am his son-in-law. And I will take with me two servants, carrying two purses containing 1000 dinars for dowry. And I will give 1000 dinars more that they may know the greatness of my soul and the insignificance of the world in my eyes. Then I will retire to my house, and when anybody comes from my wife I will give him presents and clothe him, and if he comes with a present I will return it. After this I will command them to go in procession with her and to arrange my house (for the reception of the bride) according to my dignity. Then comes the time for retirement with my wife. Then I will put on my best clothes and sit upon a silk cushion, turning neither to the right nor to the left, on account of my excessive prudence and majestic wisdom. And my wife will be standing there, like the full moon, in her robes and ornaments, but I will not look upon her, out of pride and haughtiness; so that all present will say, O, our lord and master, bend in pity toward your spouse and servant, for she is standing before you; favor her with a look; standing is painful to her. Then they will kiss the ground before me several times. Upon this I will raise my head and look upon her once, and again cast my eyes on the ground. And they will go with her to her room, and I will rise and change my clothes and put on better ones, and then she will come a second time in other clothes; but I will not look upon her till they stand before me, and entreat me as before. Then I will look on her with the corner of my eye, and again look on the ground, and thus I will go on until her decoration is completed. Then I will command some servants to bring a purse with 500 dinars to be distributed among the tire-women, who will be ordered to leave us alone. Thus shall the magnitude of my soul be spoken of. And her mother will come and kiss my hand and say: 'O, my master, look to thy maid, for she wishes to approach thee, and recover her mind. But I will not answer her. When she sees this she will stand and kiss my

foot several times and say, O, my lord, my daughter is young and has never seen any man, and when she sees from thee that frown, her heart will break. Bend, therefore, toward her and speak to her and soothe her heart and her feelings.' Then her mother will give her a cup of wine and say to her, 'Entreat thy lord to drink this.' But when she comes to me I will leave her standing before me; I will recline and not look on her, from the pride of my soul, until she says 'Mighty am I and powerful my soul.' And I will leave her standing before me, that she may taste subjection and know that I am the Sultan. So she will say to me, 'O, my lord, by the truth of God, refuse not the cup from my hand; I am thy slave.' Still I will not speak to her, and she will urge me and say, 'You must drink it.' So she will bring the cup to my mouth. But I will shake my hand in her face and spurn her with my foot, and do thus—"

Here he kicked with his foot and hit the basket containing the glass, which stood somewhat elevated from the ground. Down it went, and everything in it was broken.

J. M. S.

JAFFA, August 31st, 1889.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Sept. 29, 1889, commencing at 2 p.m., President Angus M. Cannon presiding.

The choir sang:

O say what is truth? 'Tis the fairest gem
That the riches of worlds can produce.

Prayer by Elder Arthur Stayner.
The choir sang:

Jesus, once of humble birth,
Now in glory comes to earth.

The Priesthood of the Ninth Ward officiated in the administration of the Sacrament.

ELDER B. H. ROBERTS

was called to address the congregation. He said it was three years since he last had the pleasure of speaking to the Saints in the Tabernacle. To partake once more of the spirit and influence that pervade this place makes the time seem short since I was last here. The period that has elapsed has been years of experience, both to individuals and to the Church—experiences that will make the Saints more determined to live in harmony with the principles of truth revealed by our Father in this generation. One class of the members of the Church have had the opportunity to demonstrate their courage and constancy in relation to the work in which we are engaged. The past few years have accumulated a powerful testimony of sincerity to the cause we have espoused. More than eight hundred have suffered imprisonment under the hand of persecutors.

It is true there have been few