

ity, and travel that he does? There are very few of our young men who would have liked to undertake such a trip as he is now engaged in. Right in the worst possible season of the year, with bad roads and bad weather and all kinds of unfavorable circumstances, to travel a journey of five or six hundred miles and back! What for? To look after the welfare of Zion, to promote the interests of Israel, to help to build up and establish the Church and Kingdom of God on the earth, to fulfil the behests of his Lord and master, and try to carry out the things which God requires at his hands. He feels the importance of those things that Jesus spoke to Peter about after Peter had denied his Lord. Said Jesus:

"Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me, and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Well, we have a shepherd who, together with his associates, is feeding the sheep of God, and they, unitedly, are watching after their interests, well-being and happiness, and trying to carry out the will of our Heavenly Father; and while God is operating in the heavens, the holy priesthood is operating here to build up and establish His kingdom and introduce righteousness upon the earth.

As I said before, the elders are engaged in the same thing, and have been all the time. How many have been to the United States this last season visiting among their friends, associations and acquaintances, and preaching the gospel wherever they had an opening? How are they looked upon? Hear their statements when they return. They are looked upon, by the people generally, as impostors or deceivers. The people do not seem, any more than the Jews in former times, to understand the day of their visitation, nor to comprehend the laws of life nor the relation that they sustain to God; and if ten thousand elders were sent throughout the United States and Europe, the people would treat them and the principles they bear with contempt and utter carelessness; they do not understand the rich gems of eternal truth when they are laid before them, and they call our good evil, and their evil good. They do not know the difference, neither do they understand the day of their visitation. They possess not the spirit of God; they are wallowing in the mire of sin and groping in the darkness of unbelief and death.

Is this speaking harshly? Some perhaps will say it is. I cannot help it, it is true. Are there men among them, who seek to do good? Many. Are there philanthropists among them? Yes, scores and hundreds of them. Are there high-minded, honorable, intelligent men in their midst? Yes, thousands of them. But do they know the truth? No, they do not, and there are very few of them that have the hardihood to stand up for what they consider to be right, for they fear that by so doing they would be compromised in some worldly point of view; it would not be popular, so they say, "better let it alone." Do we understand their position? Yes. Do we hate them? No, we wish to do them good, and would teach them every good principle that we possess; we would lead them in the paths of life and show them the way to God; we would introduce them into the kingdom of God, but they cannot see it, and unless a man is born again, the Scriptures tell us that he cannot see the kingdom of God. Sometimes I hear people talk, and see them write about the kingdom of God; but all they talk and all they write proves to me that they are not born again, and consequently they cannot see the kingdom of God any more than a blind man could see the faces before me if he were standing where I am. Jesus told Nicodemus that "except a man be born of water he can not see the kingdom of God; and except he be born of the water and of the spirit he can not enter the kingdom of God." People unenlightened by the spirit of truth can see the kingdoms of the world, and they can reason upon their organization, their power and weakness, and upon the justice or injustice of the policy they pursue; but when it comes to the kingdom of God there is a current associated with that which they are not acquainted with, and principles which they cannot comprehend; they see depths which they cannot fathom, and

they grope in the dark and are entirely ignorant concerning the purposes of Jehovah.

Well, we who comprehend these things, look at them in another light; we are acquainted with their philosophy; we are acquainted with their status and position. We know ours, they know theirs, but they cannot comprehend us, for we are told, emphatically, in the scriptures, that the world by its wisdom knows not God. And as it was in former times so it is to day, and the world by its understanding can not find out God. Man, by philosophy and the exercise of his natural intelligence, may gain an understanding, to some extent, of the laws of Nature; but to comprehend God heavenly wisdom and intelligence are necessary. Earthly and heavenly philosophy are two different things, and it is folly for men to base their arguments upon earthly philosophy in trying to unravel the mysteries of the kingdom of God.

Standing then, in the position that we do, it is for us to try to obtain a closer connection and union with our Heavenly Father and with the holy priesthood, and to comprehend more and more the laws of life and the things pertaining to the work of God. We are here to save ourselves, to learn the laws of heaven, and to save our progenitors, that they may participate with us in the rich blessings of the gospel. If we answer the ends of our creation in these respects we shall not live and die as the fool lives and dies; but, while the world is overwhelmed with crime, wickedness and malign influences, we may help to introduce and establish principles which God will approve, which all the good and virtuous will love and admire and which will be appreciated by the holy angels; and may organize ourselves so that we may be prepared to associate with the intelligences around the throne of God. Let us, then, keep the commandments of God, live our religion, be humble and faithful, cleave to the Lord our God, cultivate His holy spirit, that it may dwell and abound within us, that it may be as a well of water springing up to eternal life; and that its refreshing, invigorating streams may spread around us wherever we go, that we may be prepared for glory, salvation and an eternal inheritance in the celestial kingdom. May God help us, to attain to this, in the name of Jesus, Amen.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY

INFORMATION WANTED, by Mary and William Thomas, Mountainash, South Wales, of Nathaniel Edmunds, who emigrated to Utah in April 1855, from Merthyr, South Wales, and who resided, when last heard from, in Coalville, Summit County. —*Mill. Star*, March 1st.

WHO FOUND THE SACK.—On Friday, Feb. 25, a large sack, containing a quantity of ladies and children's under clothing, etc., was lost from a wagon between Mendon, Cache County, and Call's Fort, Box Elder County. By returning them to the owner, the finder will do a good action and be well rewarded. Address information to C. W. Penrose, Ogden Junction office, Ogden City.

GOOD ADVICE.—A few days ago, a man named Fullreid was arrested in Ogden for an assault on Mrs. Landt. The prisoner was examined before Judge Richards, and the case was postponed. As the defendant was leaving the court room the plaintiff and her husband each discharged a pistol at him, but each missed him. The Reese River *Reveille*, in noticing the affair, says:

"Utah is a dangerous place for a man of Fullreid's propensities. We advise him to swap his name off and be virtuous."

SCANDINAVIA.—Elder Jesse N. Smith, writing to the *Millennial Star*, from Copenhagen, Jan. 31st, says:

"Baptisms in Stockholm Conference are of frequent occurrence. There are good reports from Christiana also, and the work is slowly progressing in the whole mission. A number of strangers visit our meetings here, but they are very cautious about committing themselves. I think it can be truly said that the great majority of the inhabitants of this city do not believe the Bible, nor anything else that is religious." Feb. 14 he writes, "To add to the severity of the weather, almost all kinds of work have ceased, and not more than one half of the Saints in this place have any employment at the present. A day or two since, the brethren here cut the ice, more than a foot thick, to baptize a man, an unusual instance of impatience to join the church on the part of a convert."

WHO SHALL WIN?—Local heard a gentleman talk of the Cullom bill this morning; he said: "The Lord has commanded his servants to marry a plurality of wives. Congress forbids them doing so: it is the

Lord and Congress for it, we shall see who comes out best; I'll bet ten to one on the Lord every time."

REFUGEES FROM JUSTICE.—DESSERTERS FROM CAMP DOUGLAS.—Sometime in the month of February an attack was made one evening upon a tame Indian boy by four soldiers from Camp Douglas. The boy reported the attack to the police, who followed the men and undertook to arrest them, but were fired upon by them. The officers were unarmed, and were then unable to effect their capture; but being reinforced by Captain Burt and officer Wm. Hyde, who had heard the shooting, they followed the men on to the bench, and after some little difficulty, succeeded in capturing them. They brought them back to the city, and they were tried before the Police Justice and two of them were bound over, under \$800 bonds, to appear before the Probate Court. In the meantime Major General Gibbon had heard of the difficulty, and as the men were arrested on the Military Reservation, he made a demand on the civil authorities for them; and they were turned over to him, as they would have been in the first place had the matter been fully understood by the officers making the arrest. At the time they were delivered to the military authorities there was an understanding between General Gibbon and the Prosecuting Attorney that they would be forthcoming whenever wanted for trial.

The Grand Jury has been in session and these men have doubtless been aware of it, and, suspicious that their case would be likely to receive attention, and they probably be indicted, they have watched their opportunity and run away. They succeeded in making their escape on yesterday. We had a call this morning from Lieutenants Jacobs and Wright, of Camp Douglas, who, by request of the General commanding, brought the names and descriptions of the deserters for publication. Their names are: Edward Artee and Thomas Hill.

Artee's description is, hair very short, heavy whiskers, blue eyes, fair complexion; five feet eight inches high, heavy built; has a scar on chin, to be seen when shaved close.

Hill's description is, hair black, cut short, eyes hazel, complexion dark, face closely shaven, height 5'8", age twenty-three years, thick neck, low forehead, and lower part of face dark and dirty looking.

We understand that Hill is a native of Ireland, and when he speaks his place of nativity is discernible in the brogue.

A reward of \$60 is offered by General Gibbon for the arrest of these deserters; or \$30 for either of them. A sharp look-out should be kept for them, as they are desperate men.

PRESIDENT AND PARTY.—A dispatch, per Deseret Telegraph line, says that the President and party arrived at St. George at half past ten o'clock this morning. The members of the party were all well.

NOTICE TO FARMERS.—Farmers along the line of the U. C. R. R. are particularly requested to avoid planting grain crops nearer than seventy-five feet from the centre of the track. In case this notice be disregarded the company can not be held responsible for any damage that may accrue to individuals through fire from the locomotive.

Jos. A. Young, Supt.

GRASSHOPPERS.—Brother Phillip J. Hall, of the 20th Ward, says that while working in the 19th Ward pasture, he found a great number of grasshoppers hatched out.

Married:

At Coalville, Summit county, on Wednesday, February 23rd, 1870, by Bishop Henry B. Wilde, Return Jackson Beddin and Diana Elizabeth Harris, both of Coalville.

The old pioneer sends his respects to all his old friends.—[Com.]

In this city, March 22nd, by President D. H. Wells, John F. Hardie to Sarah A. Woodmansee, both of this city.

Died.

At American Fork, February 15th, 1870, of consumption, John Edwin Buckwalter, aged 35 years, 7 months and 15 days.

In Salt Lake City, March 21st, 1870, of lung fever, James Almond, after an illness of eight days, aged 80 years and 7 weeks.

At Logan, Cache Co., on the 9th of March, 1870, of consumption, Watkin Dares.

He was born at Pontpool, Monmouthshire, England, on the 6th of March, 1815, and emigrated to America in 1847. He embraced the gospel in Minersville, Schuylkill County, Pa., and emigrated to Utah in 1855. He was a member of the 10th Quorum of Seventies and died a faithful Latter-day Saint. He leaves a wife and a large circle of friends. *Mill. Star* please copy.

TREES! TREES! TREES!

I HAVE for sale Apple, Plum, Peach and Apricot trees, from one to four years old from the bud. English Currants and Gooseberries. A large variety of Double Roses, also Mulberry, Balm of Gilead and Poplar trees.

All kinds of pay taken, at the Farmer's Nursery, Sixth Ward, four blocks south of the Railway Depot. THOMAS FENTON, Proprietor. d85-4w w5-3

STRAYED OR STOLEN.

A LARGE Red COW, part of horns sawed off branded B and half Circle on right hip, L Y on left hip and shoulder, hole in left ear. Any person bringing the above or giving information concerning her to the undersigned, will be rewarded.

PHILIP MARGETTS,
d106 w8 s16-1e 17th Ward, S. L. City.

AUDITOR'S REPORT

for Quarter ending February 28, 1870.

To the Hon. the Mayor and members of the City Council of Salt Lake City:

GENTLEMEN,—I herewith present to your Hon. Body my Quarterly Report of the financial condition of the City for the Quarter ending February 28th, 1870.

Decr. 1. Balance in the Treasury.....\$18,766

Receipts during the Quarter—

On License Account.....	\$9,693 50
" City Tax.....	4,644 70
" Rent.....	1,459 45
" City Asylum.....	1,400 00
" Liquor.....	1,817 28
" Fine.....	618 75
" Cemetery.....	31 50

Total of Receipts.....\$19,665 18

\$38,431 90

Disbursements during the Quarter—

On Expense Account.....	\$4,744 46
" City Asylum.....	3,867 84
" Road and Street.....	2,228 10
" Police.....	1,938 95
" Orders on Treasury.....	1,809 00
" Bathing.....	830 10
" Orders on Treasury, 1869.....	1,068 25
" Ice.....	300 00
" Quarantine Building.....	107 99
" Bath House.....	20 00
" Tenth Ward Square.....	16 00
" Treasurer Orders, 1869.....	12 50
" City Prison.....	11 50
" Merchandise.....	10 75

Total of Disbursements.....\$15,903 44

1870. Mar. 1. Balance in the Treasury.....\$22,528 36

I have the honor to be
Respectfully yours,
ROBERT CAMPBELL,
Auditor of Pub. Accts.
S. L. City, March 1, 1870. w8-1

NOTICE.

TO
FREIGHTERS!

We are now receiving freight for

MONTANA!

And are prepared to make contracts for transportation of FREIGHT from

OGDEN TO VIRGINIA CITY AND HELENA.

Immediate application to be made to us,

D. O. CALDER & Co.

Transfer Agents for R. M. D.

d105 w7-tf

BEEES! BEEES!

I WILL HAVE a few more colonies of the Common Bees for sale. Persons wishing them can have them by depositing twenty-five (\$25.00) dollars in Cash or Grain, with

BASSETT & ROBERTS,
Salt Lake City.

JAMES McGAW,
Ogden, or to
F. MACDONALD,
Provo.

By the time the Bees arrive,

Wm. D. ROBERTS.

d103 w8-3ea

NOTICE.

TO WHOM IT MAY MAY CONCERN; that Cash entry, no 141, for the city of provo, embracing south half of north-east and south half of north-west quarter and lots 1, 2, 3, and 4 sec. 1 and sec. 12, township 7 south range 2 east. South half of north-east—south-east of north-west—south-east quarter—east half of south-west quarter and lots 1, 2, 3, 4, 5, 6 and 7, sec. 6, and north-east quarter—east half of north-west quarter and lots 1 and 2 sec. 7, township 7 south, range 8 east have been suspended for further proof.

And this is to notify all claimants that on the 4th day of May A. D. 1870, at 10 o'clock, a.m., I will appear at the U. S. Land office, Salt Lake City, U. T., to make the proof required and show that I am entitled to have the entry of said land confirmed under the town site act of March 2, 1867, for the use and benefit of the inhabitants thereof, at which time and place any person or persons can appear and contest if they see proper.

A. O. SMOOT,
Mayor of Provo City.

Provo City, March 23d, 1870.

w8-1