

vedly subservient to the work of God, or more studious to promote its interests, than I do at the present time.

We have chartered a ship which we expect to send out with 310 or more saints in on the third day of September. There are a great many saints expecting to emigrate during next fall and winter, among the rest, 12 or 14 presidents of conferences.

In some parts of the Island the work is going ahead rapidly, and there are elders here who have, for a few years past, baptized 100 a year, and feel they have not done well unless they have baptized as many as that.

Pamphlets of lies are becoming quite numerous, and some are written by church of England clergymen; some two or three contain each of them eight wood cuts, illustrative of the various processes and ordinances performed in the endowment, as they declare, and purporting to have been obtained of — Vanduesen. All helps to keep business stirring.

There are about thirty thousand saints now in these Islands, & have been about thirteen, or between thirteen and fourteen thousand, emigrated in all.

I have not visited the Scotch Islands since I came over, but brother Pratt and myself think of going to-morrow to Edinburgh and spend a couple of Sabbaths among the Caledonians.

I have had letters from brother E. Snow, in Denmark; he took with him brother G.P. Dykes, who, with brother Hanson and myself, are innoculating the people with the truth; one of his earliest acquaintances was Mr. Morrister, a reform baptist preacher, who had been persecuted, even to imprisonment, for the peculiarity of his faith; while in prison, he studied the English language, so that when he saw brother E. Snow, he could converse with him. This man received the truth in his heart, and began to read the books; took brother Snow to his congregation, and introduced him to them. Brother Snow preached or testified of the work of the last days, and many believed his words; but he refrains from administering baptism yet a little, till he will be able to take with Mr. Morrister, so many of his people, as will place them at once in possession of the chapel. — The doctrines seem to have taken a true and faithful hold in the hearts of members, but inasmuch as the laws of religious toleration, are as yet, more nominal than real in that Nation, and believing that persecution will commence with his commencing to baptize, he has thought best to defer administering the ordinance a little. They were well but a few days since.

I have also had letters from brother Lorenzo Snow in Genoa, Italy; brothers Toronto and Stenhouse, had gone to Le Torra, a town in the north of Italy, and I think in Piedmont and among or near the Waldenses. They had been received kindly, and in some instances affectionately. He had continued in Genoa to ascertain what the chance was among the papal connexion, and to learn the state of society. He had pretty much concluded to publish a book containing a synopsis of the faith, rise and progress of the church, and of the book of Mormon, or at least thought of doing so, perhaps, but was not quite determined about it. They, also, were well in health.

Elders Taylor, Pack, and Bolton, are in France; also elder Wm. Howells of Wales —

who organized a branch of six members in Boulogne-sur-mer, on the 6th of last April; also elders Piercy and Steyner from London. Brothers Taylor and Pack are in Paris at present. Brother Taylor has published some addresses in the papers at Boulogne, and held a discussion with some Methodist preacher at the same place; do not learn as they have got to baptizing. They also were in good health about a week since.

We have not received any thing from bro. Forsgren since his arrival in Sweden.

Sticklers for positive testimony, read the following, and then say if circumstantial testimony is not sometimes as good:

THE ROBBER'S STRATAGEM.

A freebooter, taking an evening walk on a highway in Scotland, overtook and robbed a wealthy merchant traveller. His purpose was not achieved without a severe struggle in which the thief lost his bonnet, and was obliged to escape, leaving it on the road. A respectable farmer happening to be the next passer, and seeing the bonnet, alighted, took it up, and rather imprudently put it on his own head. At this instant the merchant came up with some assistance, and recognizing the bonnet, charged the farmer with having robbed him, and took him into custody. There being some likeness between the two parties, the merchant persisted in the charge, and though the respectability of the farmer was admitted, he was indicted and placed at the bar of a superior court for trial. The government witness, the merchant, swore positively as to the identity of his bonnet, and deposed likewise to the identity of the farmer. The case was made out by this and other evidence apparently against the prisoner. There was a man in court who well knew both who did and who did not commit the crime. This was the real robber, who advanced from the crowd, and seizing the fatal bonnet, which laid on the table before the witness, placed it on his own head, and looking him full in the face, said to him in a voice of thunder, 'Look at me, sir, and tell me on the oath you have sworn,

am not I the man who robbed you on the highway!' The merchant replied with great astonishment, 'By heavens! you are the very man!' 'You see!' said the robber, 'what sort of a memory that gentleman has; he swears to the bonnet whatever features are under it. If the hon. judge were to put it on his own head, I dare say that he would testify that he robbed him.' The innocent prisoner was on this evidence at once acquitted, because no reliance could be placed on such testimony, and yet it was positive evidence. — [Scotch paper.

FARMERS MAKE YOUR OWN CANDLES. — Take 12 pounds of alumn for every 10 pounds of tallow, dissolve it in water before the tallow is put in, and then melt the tallow in the alumn water, with frequent stirring, and it will clarify and harden the tallow, so as to make a most beautiful article, for either winter or summer use, almost as good as sperm.

If the wick be dipped in spirits of turpentine, the candles will reflect a much more brilliant light.

RESTORING AND PRESERVING SIGHT. — A friend who had read the following valuable item of information, but who had forgotten which way to 'rub his eyes,' for loss of sight by age, requested us to publish the process. It is as follows:

FOR NEAR SIGHTEDNESS. — Close the eyes and press the fingers gently, from the nose outward, across the eyes. This flattens the pupil, and thus lengthens or extends the angles of the vision. This should be done several times a day till the short sightedness is overcome.

For the loss of sight by age, such as require magnifying glasses, pass the fingers or towel from the outer corner of the eyes inwardly, above and below the eyeballs, pressing gently against them. This rounds them up, and preserves or restores the sight. — [Pennsylvanian.