

ple could not look upon their countenances; and why was this? It was because the people were wicked. When Moses had been upon the mountain, standing in the presence of God, being in his presence forty days receiving the tables of stone, and come down to teach the people, they could not endure his presence; why? because that glory that was manifested could not be endured by the wicked. But in this instance, the Lord permitted it to be manifested for a while. And when the people looked upon the countenance of Moses, they perceived that there were rays of light emanating from him, that he looked different from what he formerly did, that he was clothed upon with something which they had not been accustomed to see, and they fled afar off.—Moses, therefore, was under the necessity of taking a veil, and putting it over his face, for they could not endure it; they fled from the presence of a mortal man when he was clothed upon with glory, or with a reflection of the glory of God; therefore, the only way was for him to cover his face, and then converse with the children of Israel.

Now, if a mortal being is permitted to have this power, how much greater will be the terror to the wicked when immortal beings shall appear; beings who have not simply been with the Lord forty days, but who have been with him thousands of years; who were redeemed before the flood and after the flood, and who have been in the presence of God more or less ever since; who have beheld his countenance, who have been seated upon thrones, swaying a scepter of power as Abraham, and reigning over millions of individuals; when they, as well as the redeemed of all nations and generations, shall make their appearance, and when they shall not attempt to put a veil over their faces as Moses did, but permit all the glory that they have accumulated for so many years to be visible to the human family; that will be a day of terror, astonishment and dismay unto all the wicked.

At times when I reflect upon this subject, I try to portray before my mind the various revelations that God has given concerning this matter. There is one in particular which says: Angels shall be sent forth to sound the trump of God, crying, lo and behold! the bridegroom cometh, go ye out to meet him. That will be a great time independent of that of which I have been speaking, when Jesus shall come in the clouds of heaven with power and great glory. Before that time, angels are to be sent forth to sound the trumpet so that all the ends of the earth are to hear it, and all people are to be forewarned that the time of the coming of the bridegroom is at hand, that the time of the coming of the great Being has arrived. Then, when those angels have sounded, another great and terrible thing is to take place.

I simply mention these things to show how one thing after another is to precede the coming of the Lord.

After the angels have sounded this in the ears of all living, we are informed that there will be a great sign in the heavens; it is not to be limited so that some few only of the human family can see it; but it is said, "all people shall see it together!" At least it is to be like our sun seen over one entire side of the globe, and then passing immediately round to the other; or else it will encircle the whole earth at the same time, but the bridegroom does not come then; these are only the preceding events to let the Latter Day Saints and the pure in heart know that these are the times that they may trim up their lamps and prepare for the triumphant appearing of their Lord.

After those angels that I have alluded to have flown through the heavens, this sign is made manifest; and what next? Seven angels are appointed to give their signs and testimonies to the truth of this proclamation of the gospel, the Latter Day Saints having previously given theirs. Thus we have the former angels sounding their trumpets; then the great sign; and then comes the seven angels. The first proclaims that great Babylon is about to fall, and her influence to be destroyed; he proclaims that all who remain in Babylon are bound in bundles and their bands made strong, so that no man can unloose them, and that they are therefore prepared for the burning.

After all nations have heard the proclamation, there will be silence in the heavens; and I do not know but on the earth too; for the people will doubtless be overpowered with astonishment to see an angel, the sound of whose trump shall pierce the ears of all living. After this, I say, there will be silence in heaven for half an hour.

Then, after the wicked begin to recover and get a little strength, behold and lo the curtain of heaven will be unfolded as a scroll that is rolled up. You know how our great maps are rolled out to expose their contents to the people, and the Lord has said the heavens shall be unfolded, as a scroll that is rolled up is unfolded. What will be seen when this takes place? Our Savior, our Redeemer will unveil his face. That Being who was born in Bethlehem, that being who has saved the world by offering his own life. How will he appear? Will he come as a common man, or how will he make his appearance? He will appear as a Being whose splendor and glory will cause the sun to hide his face with shame.

The sun is a very glorious body, and when you look upon it, so great is the light that you can scarcely see surrounding objects; but the light of the sun is nothing to be compared with the glory of that personage who shall appear when the heavens shall be unveiled, or unfolded like a scroll. The light of the sun will dwindle away, and he shall hide his face with shame. Who will be with Jesus when

he appears? The decree has gone forth saying, mine apostles who were with me in Jerusalem shall be clothed in glory and be with me, the brightness of their countenances will shine forth with all that refulgence and fullness of splendor that shall surround the Son of Man when he appears. There will be all those personages to whom he alludes. There will be all the Former Day Saints, Enoch and his city with all the greatness and splendor that surrounds them; there will be Abraham, Isaac and Jacob as they sit upon their thrones, together with all the persons that have been redeemed and brought near unto the presence of God. All will be unfolded and unveiled, and all this will be for the wicked to look upon as well as the righteous; for the wicked will not as yet have been destroyed. When this takes place, there will be Latter Day Saints living upon the earth, and they will ascend and mingle themselves with that vast throng; for they will be filled with anxiety to go where the Saints of the church of the first born are, and the church of the first born will feel an anxiety to come and meet with the Saints on earth, and this will bring the general assembly of the redeemed into one; and thus will be fulfilled the saying of Paul: That in the dispensation of the fullness of times "He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

About the same time that the Latter Day Saints are quickened, not immortalized, there will be Saints that have slumbered and slept for ages and they are to be quickened and taken up into the heavens. Now the wicked are to see all these things: and if power of language could be given to them what would they say? They would turn to the rocks and the mountains and say, O mountains and rocks fall upon us and hide us from the presence of him that sits upon the throne, and from the wrath of the Lamb. And I have no doubt but they will have the power to say it. But they must endure the sight; after which they must be consumed according to that which is spoken; and the heathen nations must be redeemed; and the way be prepared for the Lord to dwell upon the earth. The mortal Saints will then be transfigured and sanctified, but not immortalized; they will be prepared for the millennial reign. The tables will then be spread, and the Latter Day and Former Day Saints will be together to partake of the sacrament just as it is this afternoon, only more perfectly prepared.

This is my object in thus portraying these things before you this afternoon, for as often as we do this we show forth the Lord's death till he come. When that time comes He will partake of the fruit of the vine with us, and with him will be Moroni, Mormon and Lehi, and all the inhabitants of this vast American continent who have been saved through the gospel; there will be Enoch's city, the Former Day Saints, the vast throng of resurrected Saints to sit down and partake of the supper of the Great Bridegroom, and he will administer in the midst of his brethren.

I hope and pray that I may be prepared to be one of that joyful throng to be assembled there with a pure heart, and one that is upright before God; I also hope that my brethren will be with me, and that we shall have the privilege of celebrating the marriage supper of the Lamb, for that will be a happy day.

May God bless you: Amen.

Tecumseh.

At the breaking out of the war of 1812, Tecumseh, with his prophet and thirty of his chief warriors, visited all the Southern tribes to incite them to war against the United States. The following description of the ceremonies on the occasion and report of his speech to the chiefs and warriors of the Creek nation, at Tookabatcha, during his tour, is from Claborn's Life and Times of Gen. Dale:

Tecumseh led, the warriors followed, one in the footsteps of the other. The Creeks, in dense masses, stood on each side of the path, but the Shawnees noticed no one; they marched to the pole in the centre of the square and then turned to the left. At each angle of the square Tecumseh took from his pouch some tobacco and sumach, and dropped on the ground; his warriors performed the same ceremony. This they repeated three times as they marched around the square. Then they approached the flag-pole in the centre, circled around it three times, and facing the north, threw tobacco and sumach on a small fire, burning as usual, near the base of the pole. On this they emptied their pouches. They then marched in the same order to the council, or king's house, (as it was termed in ancient times) and drew up before it. The Big Warrior and leading men were sitting there. The Shawnee chief sounded his war-whoop—a most diabolical yell—and each of his followers responded. Tecumseh then presented to the Big Warrior a wampum belt of five different colored strands, which the Creek chief handed to his warriors, and it passed down the line. The Shawnee's pipe was then produced; it was a large, long, and profusely decorated with shells, beads, and painted eagle and porcupine quills. It was lighted from the fire in the centre, and slowly passed from the Big Warrior along the line.

All this time not a word had been uttered, every thing was still as death; even the winds slept, and there was only the gentle falling of the leaves. At length Tecumseh spoke; at first slowly and in sonorous tones, but he soon grew impassioned, and the words fell in avalanches

from his lips, his eyes burned with supernatural lustre, and his whole frame trembled with emotion; his voice resounded over the multitude—now sinking in low and musical whispers, now rising to its highest key, hurling out his words like a succession of thunderbolts. His countenance varied with his speech; its prevalent expression was a sneer of hatred and defiance; sometimes a murderous smile; for a brief interval a sentiment of profound sorrow pervaded it; at the close a look of concentrated vengeance, such, I suppose, as distinguishes the arch enemy of mankind.

I have heard many great orators, but I never saw one with the vocal powers of Tecumseh or the same command of the muscles of his face. Had I been deaf, the play of his countenance would have told me what he said. Its effect on that wild, superstitious, untutored and warlike assemblage may be conceived; not a word was said, but stern warriors, the "stoics of the woods," shook with emotion, and a thousand tomahawks were brandished in the air. Even the Big Warrior, who had been true to the whites, and remained faithful during the war, was for the moment visibly affected, and more than once I saw his huge hand clutch, spasmodically, the handle of his knife. As this was the effect of his delivery—for though the mother of Tecumseh was a Creek, and he was familiar with the language, he spoke in the northern dialect, and it was afterwards interpreted by an Indian linguist to the assembly. His speech has been reported, but no one has done or can do it justice. I think I can repeat the substance of what he said, and, indeed, his very words.

TECUMSEH'S SPEECH.

In defiance of the white warriors of Ohio and Kentucky, I have traveled through their settlements, once our favorite hunting grounds. No war-whoop was sounded, but there is blood on our knives. The pale faces felt the blow, but knew not from whence it came.

Accursed be the race that has seized on our country and made women of our warriors. Our fathers, from their tombs, reproach us as slaves and cowards. I hear them now in the wailing winds.

The Muscogee was once a mighty people. The Georgians trembled at our war-whoop, and the maidens of my tribe, in the distant lakes, sung the prowess of your warriors and sighed for their embraces.

Now, your very blood is white, your tomahawks have no edge, your bows and arrows were buried with your fathers. Oh! Muscogee, brethren of my mother, brush from your eyelids the sleep of slavery; once more strike for vengeance—once more for your country. The spirits of the mighty dead complain. The tears drop from the weeping skies. Let the white race perish!

They seize your land; they corrupt your women; they trample on the ashes of your dead!

Back whence they came, upon a trail of blood, they must be driven.

Back! back, ay, into the great water whose accursed waves brought them to our shores!

Burn their dwellings! Destroy their stock! Slay their wives and children! The red man owns the country and the pale face must never enjoy it!

War now! War forever! War upon the living! War upon the dead! Dig their very corpses from the grave. Our country must give no rest to a white man's bones.

All the tribes of the North are dancing the war-dance. Two mighty warriors across the seas will send us arms.

Tecumseh will soon return to his country. My prophets shall tarry with you. They will stand between you and the bullets of your enemies. When the white man approaches you, the yawning earth shall swallow him up.

Soon shall you see my arm of fire stretched athwart the sky. I will stamp my foot at Tippecanoe, and the very earth shall shake.

QUENCHING THIRST.—Nearly a hundred years ago, Dr. Lind suggested to Captain Kennedy, that thirst might be quenched at sea, by dipping the clothing in salt water, and putting it on without wringing. Subsequently the captain on being cast away, had an opportunity of making the experiment. With great difficulty, he succeeded in persuading a part of the men to follow his example, and they all survived; while the four who refused and drank salt water, became delirious and died. In addition to putting on the clothes while wet, night and morning, they may be wetted while on two or three times during the day.

Captain K. goes on to say, "after these operations, we uniformly found that the violent drought went off, and the parched tongue was cured in a few minutes after bathing and washing our clothes, while we found ourselves as much refreshed as if we had received some actual nourishment."

The bare possibility of the truth of the statement, makes it a humanity for any paper to give it a wide publicity, since there are few readers in any hundred who may not go to sea and be shipwrecked.

We personally know that wading in water quenches thirst, and very few readers can remember being thirsty while bathing at the sea-shore, or while swimming in our rivers. When the fearful horrors of dying with thirst are remembered, and the more fearful madness which is the certain result of drinking sea water to allay thirst, it is certainly well to encourage individual experiment in this direction, and solicit an authenticated report of the same.—[Hall's Journal of Health.

A WESTERN CRITICISM.—A correspondence of the Buffalo Courier narrates the following shrewd criticism passed by a rough Western man on the Prairie Picture by Beard, the well known artist of Cincinnati:

A few mornings ago, as I was standing admiring—as I confess myself quite fond of doing—that beautiful deer group, a tall, unmistakably Western man, came behind me, and looked over my shoulder. I noticed at once the quick stoppage of breathing; but, to my surprise, the stop was short, and something like a laugh quickly succeeded. Looking up, I saw a yellow face overspreading with a smile, and there was a decided twinkle in the eye.

"Pshaw!" said he, "that's no picture, after all. That ain't no fair representation."

"Why," said I, "that struck me as being a pretty good painting."

"May be it's good enough for a painting," said the Western man; "I don't say anything agin that; but there never was no scene enacted like it. Jest look at that tall rice grass up there, and then the fern weeds below—who ever saw them grow together? Why, the one grows on wet and the other on dry land. But that's pretty wet land," he concluded, "and jest see them deers' feet—how clean they be! They ought to be mud up to their knees; and at the gait they're going at, they'd be spotted with mud all over. I tell ye, when I went to that country first, the men skeered me sometimes, driving their wagons on to a wet prairie, but they'd tell me it was all right, and sure enough I find good bottom a foot down. Then the next thing I knowed they would be giving a pretty wide berth to a place that looked, at first sight, edzactly like the other; and I soon found an easy way to tell was by the grasses. If any of ye know that painter chap," said the unconsciously keen critic, as he prepared to move off, "jest tell him—but it's no use," he said, lowering his voice, "that's a good enough city prairie!"

POSITION IN SLEEPING.—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep let the body take its own position. If you sleep on your back, especially soon after a heavy meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the back bone, compresses it, and arrests the flow of blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams.

If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouses us; that sends on the stagnating blood, and we awake in a fright, or trembling, or perspiration, or feelings of exhaustion, according to the degree of stagnation, and the length or strength of the effort made to escape the danger. Eating a large, or what is called "a hearty meal," before going to bed, should always be avoided; it is the frequent cause of nightmare, and sometimes the cause of sudden death.

TRICKS OF THE WINE TRADE.—The United States are represented to be the largest consumers of champagne, and the consumption per annum is estimated at a million baskets. The whole champagne district, says the *Pennsylvania*, is about 20,000 acres, and the amount of wine manufactured for exportation is 10,000,000 bottles, or about 800,000 baskets. Of this, Russia consumes 160,000, Great Britain and her possessions 165,000, France 162,000, Germany 146,000, and the United States 220,000. The Custom House in New York, through which passes a large amount of the champagne imported into this country, reports 175,028 baskets per annum. Therefore, 780,000 baskets of the wine drunk in this country for imported champagne is counterfeit—an amount equal to the whole supply of the champagne district for the world. We have no doubt of the fact that a large amount of spurious, villainous stuff, called "champagne," is annually consumed by our people; but it should not be forgotten that a good deal of genuine, sparkling Catawba is made and sold here.

DWARFS.—Three dwarfs, lately on exhibition in Paris, are represented as more wonderful even than Tom Thumb. They are respectively of Italian, Austrian, and Hungarian origin. One is nineteen years old, and measures thirty inches in height; the second is twenty-five, and thirty-one inches high; and the third is twenty-five, and thirty-five inches high. They only speak German, but give French songs, and are said to be very amusing and capital actors.

A SPLENDID IDEA.—The latest suggestion for the torture of the Japanese is that of the Philadelphia *Ledger*. It recommends that all the Missionary Boards send delegates to Washington to lay before the Prince the leading points of doctrine, with a view to their proper understanding of the religious condition of the United States.

The best Remedy for Rheumatism—Hall's Sarsaparilla, Yellow Dock and Iodide of Potass. 8-6m.