

sire to be delivered from his grasp and power, for I know he is a powerful foe. He has spread his veil of darkness over the whole world, and he is acknowledged to be the prince and power of the air, in a greater or less degree he controls the elements and endeavors to do it to the destruction of the Saints, but the Lord Almighty controls him and listens to the voice of his servants who trust in him and he holds them as in the hollow of his hand and under the pavilion of his wings.

The reason that the people are now so much united is because they are living better than ever they were before, and the time is near at hand when there will be a highway cast up for the people of God and their deliverance will be wrought out. The principles of salvation are portrayed from this stand, and if we deviate from that way, Satan will have power over us.

Many of you who are acquainted with the works of John Bunyan, will doubtless recollect the place where he talks about the trials of Christian and his description of the lions and the tigers in the way, so placed and stationed on each side of Christian that if he should deviate from the narrow path, he is in the power of the lions and tigers, but if he keeps in that path he is safe.

Now, the Almighty has laws by which he works, and he has pointed out the path, which is so plain that it has been said that a fool may see to walk therein.

Let us be careful and do our duty, for we have got the game to play. Let us be faithful, honorable and keep the Spirit of God. Let us so conduct ourselves and so order our lives before our heavenly Father that we will feel the approbation of Heaven, so that we shall have the testimony of Jesus, the Spirit of the Lord in us day after day.

When we have this Spirit in us we can say all is well. Then when I meet a man or a woman and ask them how they are, I can feel well, for I can see the Spirit of truth in them. I have met a number of the Saints of late and inquired 'how is it with you?' 'O, all is right, the truth triumphs.' There never was a time, since the kingdom was organized in the last days, when the Saints felt so well as they do now. It is so in every place; the Saints feel this same Spirit on the other side of the planet and upon the remotest island of the seas; they feel better, and why? Because ZION IS FREE! The Saints know this, feel it and bear testimony of it.

We hear of wars and rumors of wars and these are some of the signs of which Jesus spoke of when he said: 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Mat. XXIV, 14.

The messengers of salvation have been sent from this place, scores and hundreds of them; they have traveled thousands of miles over deserts and mountains to go to hell, if you please, to bear testimony of the truth. I have a testimony in my heart that the servants of God who have been out for the few years past have been faithful, and they have been to almost every nation upon earth.

What will come next? Why, they will be warned by thunders, by lightnings, by pestilence and by fearful sights, men's hearts failing them for fear of those things that are coming upon the earth. After their testimony, these things will come, and I know that the time is near at hand when Babylon will fall.

Let us be a sanctified people and keep out everything that is calculated to drive us asunder, for union is strength and the Lord has said except we are one we are not his. I desire to see this people united in one.

The Lord saw that it was necessary that there should be a reformation and he inspired his servants to call upon the people and to wake them up out of their sleep and if this had not been done, how would it have been? How good the Lord was to wake us up by his servants who stand upon the watch tower of Zion. They have called upon the people to wake up and the people have complied and I thank my heavenly Father for it. There is now a good feeling throughout the Territory where I have been; there is union among the people, but still there are some things that I could wish were otherwise.

If you will be humble and faithful to the counsel of the servants of God, not a hair of your heads shall fall. I have felt to say to the brethren whom I have blest, 'if you will trust in the Lord, there is no weapon formed against you that shall prosper.' I see now the reason that I was so led and I feel to assure them that the Lord is able to preserve them by the priesthood and I do not think nor feel that the brethren will have any fighting this season, but am rather of the opinion that the Lord intends to fight the battles himself and to send them down to hell.

I am not a man of blood, but I want to see the cause of Zion flourish. I know the feelings of my brethren who have been driven by the poor, miserable devils from Kirtland to Missouri and from there to Illinois, then across the Mississippi and over the plains to the valleys of the mountains, and yet the poor curses cannot let us alone.

I can tell you that the time is near when He will reign whose right it is to reign, and when the Son of Man comes again, we intend that he shall have a place where to lay his head and not be as he was when he came before. We are but few, but we are able to do mighty things in the strength of Israel's God. Our enemies have got the arm of Jehovah to fight against, and He will work for the salvation of Zion, for the cause of the Lord hangs upon his arm, and in as much as we do right he will make this a sifting machine and the hypocrites will be found out, Satan's kingdom will be overthrown, the Saints of God will possess the land, and it will not be a great while before the Church will go back and take possession of their inheritances.

I can say for the benefit of our brethren that are out in the mountains that there are hosts of angels with them all the time. I have prayed that the Lord would be a strong tower, a hiding

place, a buckler and a shield to his people, and I know he will be.

I see that the Saints are going to be free, they are no more going to be bound with the cursed yoke of the gentiles; you will never feel it from this time henceforth and for ever; we have worn it long enough, as long as He wants us to wear it.

The servants of God want the chaff and bran to be sifted out. There is no danger of the pure wheat being hurt, for it will stand through all the processes; the pure gold will endure the burnings and troubles and drivings.

Jesus had enemies when he was upon the earth, he has them now and always will have until he subdues the kingdom of Satan and reigns as King of Kings and Lord of Lords, and that this time may be hastened is my constant prayer.

May the Lord bless us all:—Amen.

[Translated by the Tribune from the *Moniteur de la Flotte*.]

### Death of the High Priest of Japan.

The Daii, or High Priest of Japan, inhabits a splendid palace in the city of Miako, on the Island of Nippon. His court is composed of 20,000 priests, who are entrusted with the charge of the 4,000 temples of this immense city. His costume is a long tunic, over which he wears a large red dress; a white, transparent veil, ornamented with golden fringe, is worn upon his head, falling about half way down the body. His countenance remains always invisible.

On the 1st of July, 1856, the Daii was taken ill. Immediately the chief priest, with his ghostly colleagues, 200 priests of the first rank, who are endowed with the religious power of the empire, were summoned to the palace. By the next day the invalid's situation became more critical, and on the 3d his death was pronounced to be inevitable and close at hand. The priests repaired at once to the temple, and informed the populace that the Daii had entered into a compact with the Seven Gods of Heaven, and was upon the eve of rejuvenating his mind in the embrace of Ten-syo-dai-sin, the principal of these deities, who the Japanese believe to have created the world. She has been at the head of affairs for about 25,000 years, and from her spring all the royal families of Japan. To her the inhabitants of the entire empire address their invocations as the protectress of the land.

At the conclusion of the first prayers, the priests declared that the inhabitants could immediately enter the palace and regale their eyes with the sight of their highly-venerated High Priest. At once the crowd streamed to the palace, where they beheld the Daii lying stretched upon a bed of state. He was dressed in a white tunic, and his features, covered with a very thin mask, were dimly perceptible through a veil spread over them. The priests prayed loudly, and wafted the sweet perfumes from their censers around the dying man. At 9 o'clock in the morning of the 5th of July he breathed his last. As the last breath passed through his lips, the chief priest, raising his arm as a token of the departing life, assured the bystanders that the soul of the High Priest had ascended to the abodes of the gods, but that it would shortly return and resume its earthly habitation. Upon this announcement a solemn silence pervaded the audience.

After the lapse of ten minutes the chief priest, surrounded by a crowd of his religious companions, threw over the still warm corpse of the Daii a large white cloth, which he instantly withdrew, and in the place just before occupied by the body there appeared another, similarly attired, but alive and strong, who, raising himself from his recumbent position, went to an altar standing near the bedside, and bestowed upon the people present his blessing. The crowd instantly broke out into exclamations of gladness and rejoicing.

By a well concerted stratagem the priests had abstracted the body of the Daii, supplying its place with his son who inherits his father's station. The state bed being hung around with drapery rendered it all the easier to perform the trick without arousing the suspicions of the credulous inhabitants. The corpse of the Daii was carried in the night time to the Ycie temple by the priests, where it was laid upon a pyre and burned to ashes. This being done, the temple is closed and all persons are forbidden to enter it. A violation of this law is punished by burning to death.

The Ycie temple, the handsomest one in the city, contains several rows of earthen statues of the deity Ten-syo-dai-sin. These statues are about one yard high, are hollow, and have each a large opening in the back of the head. The ashes of each Daii are preserved in one of these statues the same as in an urn. The inhabitants are not permitted to enter the portion of the temple where these figures stand. On the day after the death occurred, ceremonies of a very different character take place—the inauguration of the new High Priest, who, as the people suppose, has had his soul renewed in the residence of the great gods.

### Fire-Proof Firemen.

The French are the most scientific people under the sun. Although they have scarcely any conflagrations at all compared with us, they have designed fire-proof dresses for their firemen, and indulged in some interesting experiments with them. We give the particulars. The experiment took place in Paris:

The contrivance is for protecting firemen from the action of the flames and enabling them to resist a strong heat. It consists of gloves made of amianthus, a kind of filamentous mineral, a helmet of the same material fitting into another of wire gauze, and a shield one metre in length, and 80 centimetres broad, besides other garments of the above mentioned materials. Three firemen, having put on the gloves, were enabled to carry iron-bars at a white heat for three minutes without being obliged to let go their hold. Shaw was afterwards set fire to in a large cast iron cauldron, and continually kept up while a fireman, wearing the double helmet above men-

tioned, stood above the flames, which he warded off with the shield. Although they rose at times above his head, he was enabled to keep his post for a minute and a half, at end of which time his pulse, which was 72 before the experiment, had risen to 152.

Another fireman followed, who, having covered his forehead with a piece of amianthus, was enabled to resist the flames for three minutes and forty seconds. Two longitudinal heaps of chips, splinters, and straw had been prepared about five feet asunder and 30 feet in length, two lateral openings being left to enable the firemen to get out in case of necessity. Four men were now equipped in complete suits of wire gauze, with suits of amianthus; two of them wore, besides a dress of amianthus, another suit of clothes rendered incombustible by means of borax, alum and phosphate of ammonia; the two others wore a double dress of prepared cloth; one man, moreover, was entrusted with a basket of wire gauze on his back, containing a boy ten years old, protected by a helmet of amianthus.

The heaps being set fire to, these men went into the flames together, and walking at very moderate pace, performed the distance several times. At the end of sixty seconds the boy shrieked out, and the fireman who carried him immediately stepped out of the flames. The boy was examined, but was found perfectly uninjured; his skin was cool, and his pulse, which was at 84 before the experiment, had only risen to 96; he might therefore have resisted longer had he not been frightened at seeing the flames meet over his head, while at the same time one of the ropes which held the basket had slid down the fireman's shoulder a little, with a slight shock. A few minutes after he was as gay as ever, and betrayed no signs of indisposition. The fireman's pulse, which was 92 before, was 116 after the experiment.

The other three men remained two minutes and forty-four seconds in the flames, and stated, on coming out, that they had experienced no particular painful sensation except that of excessive heat. Their pulses, which were 88, 84 and 72 before, were respectively 152, 138 and 124 after. A circle of fire about ten metres in diameter was now formed around them, and they withstood the effect extremely well with their fire-proof coverings, although at a distance of five metres the heat was so intense that none of the numerous bystanders could resist it.

### How Merchant Ships are Manned.

Very few persons, except those familiar with marine affairs, have any idea of the enormous villages which are practised by the land sharks in New York, and other large seaports, to procure a crew for a ship. The ship, being loaded, hauls into the stream to get ready for sea, and the mate applies to the ship-master or sailors' landlord for his complement of men. If the ship is bound for Liverpool, the wages offered are (at the present time) \$20 a month and \$20 advanced. The land shark immediately advertises, in English and German, for "young men to work as dock laborers, at fixed wages."

Young men who, perhaps, have never been at sea, eagerly accept the engagement offered, are conveyed on board the ship just as she is ready to get under way, and are surprised to find themselves impressed into seavice before the mast. If the shipping master keeps a Water-street boarding house, as is generally the case, he selects his victims from his boarders. Drugs them with rum and opium, rows them off to the ship, hoists them aboard in a sling, and stows them away, insensible, in the fore-castle. The next morning the ship is at sea, and the poor fellows are aroused from their stupor by a gruff voice at the companionway ordering them on deck to work.

A man is walking along South-street with a box of carpenter's tools on his shoulder, or a pack of glass at his back. The land shark, who is prowling for a crew, and wants one more man, hails the stranger with an 'Hollo, my good fellow, do you want a job?' and, engaging him to make some repairs on board a ship lying in the stream, takes him off in his skiff. On the way, the unsuspecting mechanic is rendered insensible by drugged liquor or tobacco furnished by his guide. His tools are thrown into the river, he is hoisted on board the ship, and awakes from his delirium the next morning far away from land.

It has been reported that men who have been drugged and decoyed on board ship in this manner were found dead when the officer went to rouse them out of their bunks to work. Of course, these victims of the kidnapper get very little of the advance wages which the owner furnishes for the crew. That is the plunder of the land shark, who generally shares it with his coadjutor—the mate of the ship. It is to be expected that a crew composed mainly of cooks, coopers, carpenters, clerks, tailors, shoemakers, and street loafers, kidnapped from the shore, will show "insolence and insubordination."

The officers of the ship might expect it, for they know that these men are not sailors; and that, however debased their characters, it is but natural for them to rebel against the despotism to which they are enslaved. But this "insolence and insubordination," about which captains and mates are forever complaining to those who expose their inhumanities to the public, is just what those official bullies want; for, having secured these men and got their ship to sea, the first duty of the deck is to "haze" them, to degrade them, and torture them so excellently that they will gladly desert the ship at Liverpool.

That is the secret of these cruelties on ship board the recital of which so frequently shocks the community.—[New York Times.]

Mrs. PARTINGTON ON COURTSHIP AND MARRIAGE.—Don't put too much diffidence in a lover's words, my dear niece. He may tell you that you have lips like strawberries and cream, cheeks like carnation, and eyes like an asterisk; but such

things oftener come from a tender head than a tender heart. I like to go to weddings, though, (the good lady added) I like to hear young people promise to love, humor and nourish each other; but it's a solemn thing when the minister comes into the chancery with his surplus on, and goes through the ceremony of making them man and wife. It ought to be husband and wife, for it isn't every husband who turns out to be a man. I declare, I shall never forget when Paul put the nuptial ring on my finger and said, 'With my goods I thee endow.' He used to keep a draper's shop then, and I thought he was going to give the whole there was in it. I was young and simple, and didn't know till afterward that it me: only one cotton dress a year!

### BUSINESS NOTICES.

#### FURNITURE.

**WANTED**—In exchange for Furniture—SCRIP, WOOD, LUMBER, PRODUCE, &c. H. W. NAITSBITT

#### ROPE AND TWINE.

**W. A. McMASTER**, Rope, Twine, Lasso, Girth, Broom and Weavers' Twine Manufacturer, 11th Ward, informs the public that he will break and dress Hemp and Flax, or spin any of the above named to all who wish, on cheap terms, &c. 27th

#### J. L. HEYWOOD.

**HAT, Cap and Muff Manufacturer**, 17th Ward. **WANTED** in exchange—all kinds of Furs, Sheep and Lamb's wool; also all kinds of produce, County and Territorial orders. 21st

#### SHEEP, CATTLE & HORSES

**WILL** be taken by us on Bingham Creek south to herd or raise on shares, at the usual rates, length of time immaterial with us. We shall prepare to feed our stock when necessary during the winter. (7th) **BLAIR & BROTHER.**

#### Brand Sheets! Brand Sheets!

**NOTICE** is hereby given that the Brand Sheets, now neatly bound, can be had by calling at the President's Office, price \$1 each or wheat at cash price taken in payment. Persons having cattle estrayed, or those purchasing, will find it to their advantage to have the Brand Sheets by them for reference. H. B. CLAWSON, Recorder of Brands. 43rd

#### W. BALLAN.

**WATCH-MAKER**, respectfully informs the inhabitants of Great Salt Lake City and vicinity, that he intends carrying on his business in the house formerly occupied by A. L. Hale, North Temple st., 17th ward, and will warrant all work done by him to give satisfaction, as he understands his business in all its branches. Jewelry neatly repaired; charges very moderate. 43rd

### ENGRAVING SHOP.

**A. T. J. M. BARLOW'S**, 1st door east of the Deseret Store, where all kinds of engraving may be done. Names engraved on guns, watches, rings, spoons, knives, &c. Public Halls and others please take notice. Any kind of available pay taken. Terms moderate. **DAVID MACKENZIE**, Engraver. 25th

#### NOTICE.

**THE** Subscriber, having purchased the Woolen Factory at Jordan Mills, formerly owned by Mr. Gaunt, has repaired and fitted it up in good order and has it in successful operation. Carding, Spinning, Weaving, Felling and Dyeing done to order at short notice, and on reasonable terms. With a new set of cards and good workmen, he flatters himself that he can do as good work as can be done in the Territory. Wool worked up on shares, if desired. 20th **A. GARDNER.**

#### ADMINISTRATOR'S NOTICE.

**HAVING BEEN APPOINTED ADMINISTRATOR** of the Estate of Thomas Tennan deceased, by the Judge of the Probate Court for Great Salt Lake county, the undersigned hereby requests all persons knowing themselves indebted to said estate, to come forward without delay and cancel the same, and those having demands against said estate will please file them with the Judge of the aforesaid Court, properly authenticated, as soon as circumstances will permit and within the time specified by law. **DANIEL SPENCER**, Administrator. 44th

#### ADMINISTRATOR'S NOTICE!

**THE** undersigned having been appointed by the Judge of Probate for Great Salt Lake county Administrator of the Estate of A. W. Babbitt, deceased, hereby notify all persons knowing themselves indebted to said estate to come forward without delay for settlement; and all persons having claims against said estate will please file them with the Hon. Elias Smith, Probate Judge, on or before the first day of June, A.D., 1857. **JULIA ANN BABBITT**, W. H. HOOPER, BENJ. F. JOHNSON, Administrators. 42nd

Great Salt Lake City, Dec. 20, 1856.

#### Cows, Sheep and Herding.

**I AM** now keeping a herd at Santiquin (or Summit creek) and prepared to take cows and sheep on shares, or any kind of stock to herd, both summer and winter, and to make myself responsible for all losses sustained by neglect or mismanagement. I will give one half the butter, cheese and increase from cows; and one half the wool and two thirds the increase from sheep, and will deliver without expense the butter, cheese and wool as it becomes due. Our range for stock, both for summer and winter, is unsurpassed in the valleys of these mountains. Those in or near G. S. L. City having stock to let or to be herded can inquire of or leave their stock with D. T. Le Baron, Mrs. A. W. Babbitt's residence, G. S. L. City; and any one desiring to trade sheep for good work oxen can by him be accommodated. 6th **E. F. JOHNSON.**

#### WHEAT AND CLOTHING.

**BRING** along your substantial Clothing and Exchange on liberal terms for wheat, corn, cattle, pork and other domestic products, at the Deseret Store. For the purpose of a more equal distribution of clothing throughout the settlements, it has been suggested by the First Presidency that clothing of every description be deposited at the Deseret Store, and those who are in need to bring in their grain, &c., and be prepared to make the exchange for the articles needed. Let everybody look over their wardrobes, turn out their drawers and boxes, and see what can be collected to supply the present wants of a large portion of this community. P.S. In consequence of the Annual State Fair being held at the Deseret Store, the premises will be closed on Friday the 25th inst. and re-opened for business Oct. 6th.