

Deseret Evening News.

GEORGE Q. CANNON, Editor.

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ABYSSINIAN IMBROGLIO.

By the telegrams this morning we learn that the British ministry have introduced a plan, to the House of Commons, of an income tax to defray the expenses of the Abyssinian war. One penny on every pound sterling of income for the year, is the tax they propose to levy. If this proposition can be successfully carried through Parliament, and be made a law, it will place a large sum of money in the hands of the Government.

There are said to be two sides to this Abyssinian difficulty. We have had the English version of it. Through their journals the world has been fully informed of the many grievances which they have endured from the Abyssinian monarch. King Theodore has insulted and detained as hostages an English Consul, other subjects, and even a special English Envoy. These are the wrongs England hopes to redress by this war. The Abyssinians, on the other hand, have great grievances to allege against England. In 1819 England formally recognized the independence of Abyssinia, and agreed to exchange Ambassadors; and in 1855, by guaranteeing the security of the Abyssinian seaboard, induced the reception of an English Consul.

England was disposed to be favorable to Abyssinia; for notwithstanding they are ignorant and degraded, they have professed, from very early ages, to be Christians. Arabs, Egyptians and Turks had tried in vain to invade and conquer their country. But in 1862 England changed her policy towards Abyssinia. England needed Egyptian cotton and the repayment of Turkish loans. The Egyptians have been making raids into the lowlands of Abyssinia, capturing the people and selling them into Moslem slavery. At Jerusalem also the English Consul declared Abyssinians there to be Turkish subjects, and allowed their most venerated sanctuaries to be taken from them.

King Theodore's representations on these subjects were unnoticed; his letter to Queen Victoria unanswered; and, finally, English envoys assisted at the negotiation by which Turkey sold Abyssinia to Egypt, and the British cannon officially saluted the eight hundred Egyptian troops who came in to take formal possession.

Theodore read the orders from England, saw how he had been deserted and betrayed, and seized and imprisoned the English Consul who was sent to make negotiations. Even without these explanations one might safely assume that if the two nations had any dealings or intercourse, England's rapacity had something to do with the quarrel.

(Special to the Deseret Evening News.)

By Telegraph.

CONGRESSIONAL.

Bill Proposed to Redeem Greenbacks with Gold.

PAPAL BOUNDARIES CANNOT BE MAINTAINED.

Austria Alone Accepts the Conference.

MORE BATTLES IN CANDIA.

Richmond, 29. Huntcutt, Editor of the *New Nation*, has been indicted for using incendiary language in a public speech, and has been bailed in \$50,000 to appear at the Charles City County Court, after the adjournment of the convention of which he is a member.

New York, 29. The *Herald's* Havana special has

news from St. Domingo to the 20th. The rebel general Barricat is captured. General Bovidalla, at the head of a column had started for Cobas, President Cabral following.

The funeral procession in honor of the Fenians who were executed at Manchester, transpired yesterday, and was a most imposing spectacle. Five thousand Irishmen in column attended three hearses, each containing a coffin. The procession halted in Union Square where orations were delivered. Superintendent Kennedy refused a police escort on the ground that it was a demonstration of men who murdered a policeman.

A disgraceful riot took place in East New York on Wednesday. Some drunken firemen forced their way into a house where a party was held, because they were not invited, a row ensued, and several were injured.

Over 200,000 emigrants have arrived at this port during the year.

Mallory, of Oregon, intends to offer a bill, providing for the same day of holding elections for congressmen all through the States.

The *Herald's* special says, a strict count shows that under the most favorable circumstances only 40 votes can be relied upon in favor of impeachment. Of those several are said to be doubtful. Should the tone of the President's Message be moderate, many now inclined to favor impeachment will approve it.

A strong feeling is manifested in favor of the withdrawal of all National Bank circulation and the issue of Greenbacks.

Admiral Sloat died at Staten Island, aged 87.

Washington, 29. In the Senate, Chandler offered a resolution, reciting that as hostilities have commenced between England and Abyssinia, it is the determination of the United States to maintain a strict and impartial neutrality. Chandler said the resolution was an exact copy of England's proclamation on neutrality, in 1861, in the case of the rebellion.

Morrill introduced a bill requiring the Secretary of the Treasury, after July 1st, 1869, to redeem greenbacks in gold. Section 2d provides that after the January and July interest has been paid, the Secretary shall be required to sell all the gold, over 75 millions, remaining in the Treasury, in such manner as shall be best for the public interest. Other sections require the National Banks to redeem their notes in coin, after July 4th, 1869. Morrill said he would press the bill at an early day.

The Senate soon after adjourned. The House not in session.

Charleston, 29. A Bremen bark brought 150 immigrants, under the care of the State Immigration Board, who were warmly welcomed by their friends and the citizens generally.

Paris, 29. *La France* the government organ, has a long editorial on the subject of the Conference and the settlement of the Roman question. The writer says that it will be impossible for the Conference to maintain the present boundaries of Rome.

Dispatches announce several battles fought in Candia between the Turks and Cretans. Both claim success.

London, 29. In the House of Commons the Ministers have introduced a plan of an income tax at the rate of a penny per pound, to endure one year, to defray the expenses of the Abyssinian war.

The Seward and Stanley correspondence relative to the Alabama is promised at an early date.

In reply to a question regarding the mail contracts between Britain and the United States, it was stated that the government has contracted with the Cunard line for a year at fixed sums, as the bids of competing lines were adjudged unsatisfactory; but the transactions could not be deemed settled, as negotiations with the United States on the subject are still pending.

Paris, 29. The evacuation of the Roman territory by the French forces still continues. All the troops are to be returned by Monday next.

Berlin, 29. The Prussian *Keretz Zeitung* has an editorial on the Conference and the settlement of the Roman question. It says that with the exception of Austria, not one of the powers of Europe has accepted the Conference. The other powers have either, like Prussia, exacted explanations, or have given evasive replies.

Liverpool, 29. While the steamship *Jonbonia* was leaving Port Anbert, one of her boilers exploded with a loud report, which was distinctly felt throughout the city; 33

persons were killed and many others injured. The ship was destroyed.

London, 29. It now seems that the statement that it will be impossible for the proposed Conference to maintain the present boundaries of Rome, was not the utterance of *La France* but of the *St. Petersburg Journal*, an official newspaper, which is regarded quite as good authority on diplomatic questions.

Washington, 29. The President's Message is ready. In the Cabinet to-day all the members are present.

Saratoga, 29. Chancellor Wentworth died here to-day, aged 79.

Washington, 29. The Senate to-day confirmed Horace Greeley Minister to Austria. A. C. Hunt, Governor of Colorado, and Horace Capron, Commissioner of Agriculture.

New Orleans, 29. Hancock has arrived and assumed command.

REMARKS.

By President Brigham Young, delivered in the Old Tabernacle, Great Salt Lake City, November 8th, 1867.

REPORTED BY G. D. WATT.

I will, in the commencement of my remarks, take up a subject upon which much has been said in the pulpit, and in the chimney corner. It is regarding the Spirit of the Lord manifesting His will to His children. There is no doubt if a person lives according to the revelations given to God's people, he may have the Spirit of the Lord to signify to him His will, and to guide and to direct him in the discharge of his duties, in his temporal as well as in his spiritual exercises. I am satisfied however, that, in this respect, we live far beneath our privileges. If this is true, it is necessary that we become more fervent in the service of God—in living our religion—and more truthful and honest with one another, that we be not slack in the performance of any duty, but labor with a right good will for God and truth. If this people, called Latter-day Saints, live beneath their privileges in the holy gospel of the Son of God, are they justified in every respect before Him? They are not. If we do not live in the lively exercise of faith in the Lord Jesus, possessing His Spirit always, how can we know when He speaks to us through His servants whom He has placed to lead us? It was observed here this morning, by one of the brethren, that he never attempted to perform a duty required of him unless the Spirit manifested to him beforehand that he would be justified in doing it. Now, let me ask, how many of you know, by the manifestation of the Spirit of revelation, that the Lord has whispered to His servants the necessity of this people observing the Word of Wisdom? Some submit to it, and say that it is right, because their President says so; but, how many of the Saints have received the manifestations of the Spirit to themselves that this is the will of God? Again, how many know by the Spirit of revelation that they should contribute of the substance the Lord has given to them to gather home the poor Latter-day Saints from Europe? Many may have received a testimony from the Holy Spirit that this is their duty; but there may be one-half of the community who have not received such a manifestation. Now, is it the duty of those who have not lived so as to enjoy the Spirit of revelation, as others do, to perform this labor of love and charity, the same as those who have received the Spirit of revelation to witness to them that it is right? We think that it is. I can call to mind revelations which the Lord delivered to His servant Joseph, that when they were written and given to the people, there would not be one in fifty of the members of the church who could say that they knew, by the revelations of the Lord Jesus, that they were of the Lord; but they would have to pray and exercise faith to be able to receive them, and in some instances some apostatized in consequence of revelations that had been given. This was the case when the "Vision" was given through Joseph Smith and Sidney Rigdon.

At that time there was not as many in the whole Church as there is in this congregation. Yes, many forsook the faith when the Lord revealed the fact to Joseph Smith and Sidney Rigdon, as he did to His ancient Apostles, that all would receive a salvation except those who had sinned a sin unto death, of which the Apostle John said, "I do not say that ye shall pray for it," I prayed

and reflected about it, and so did others. I became satisfied that, when a revelation came to Joseph for the people to perform any labor or duty, it was their privilege to go to with their might and do it collectively and individually, and waiting for the manifestations of the Spirit to me, but believing that the Prophet knew more than I knew, that the Lord spoke through him, and that He could do as He pleased about speaking to me. This is a close point; but I will tell you what is right, what is the duty of the Latter-day Saints; unless they can by undeniable proof, show that the word of the Lord has not come through the President, they have no right to hesitate one moment in performing the duties required of them. This is the way I understand revelation. It is the privilege of the Latter-day Saints to know and understand the mind and will of God concerning the year, it is even the privilege of the wicked world to know this. The Spirit of the Lord bears witness to all people according to the faith, honesty, and humility which dwell in the individual who hears and in those who administer the word. In a great measure it depends upon this with regard to the witness of God to them. It is hard, however, for people to understand these things. The intelligence we possess is from our Father and our God. Every attribute that is in His character is in His children in embryo. It is their duty to improve and develop those attributes; and it is, consequently, necessary to pay strict attention to every requirement of Heaven that we may better understand the mind and will of God concerning us and our duty. If we will live so as to enjoy the Spirit of revelation, we may know concerning ourselves and those we preside over.

If the people are ready and prepared to receive the word of the Lord continually, it can be given to them. An elder may declare the truth philosophically, and the light of Christ may kindle up the candle of the Lord within those who hear him, and they see, understand, and are convicted of its truth, although the elder who preaches it to them may, himself, be void of the Spirit of revelation. Again, a man may preach to a people whose ears are closed, and their hearts hardened against conviction, they will not believe the gospel, yet the man who testifies to them may be full of the power of God. For example, we will say, here is a man on the right or the left, who declares that he cannot perform this or that duty unless he receives a witness to himself, direct from the Lord, that He requires the duty at his hands. Upon what principle has he the right to question any requirement made by the constituted authority of God on the earth? Is he entitled to any such right? He is not. He is not entitled to the right of bringing up any argument in his own mind, as to the right or wrong of it, or to in any way remonstrate against any requirement the Lord has made of him through His servants. He is under obligation to obey, whether the Spirit of the Lord gives him a manifestation or not. When the authorities call for so many loads of rock to be hauled for the Temple, should every man wait to know by direct revelation to himself whether he should draw rock or not? Or, should all acknowledge the call as the word of the Lord to us, and promptly and willingly obey? When we asked the brethren to build this New Tabernacle, did they wait to get a revelation to themselves before they commenced the work? No; but while they were engaged in that work when they knelt down to pray before the Lord, His Spirit was with them and it justified the act. And so will it be with every duty that is required of this people, if they perform the same in faith before God. Our beloved brother did not speak as he meant. He will be understood to mean simply this: if a requirement is made of this people, it is their privilege to have a testimony that it is of God. This is what I mean, and it is what my brother meant who spoke this morning.

I wish now to say a few words to the Bishops. It is a common saying, "as with the priest so with the people." I will change that a little, and say as are our bishops so are the people. We have said much to the people with regard to laying up provisions to last them a few years. This is our duty now; it has been our duty for years. How many of our bishops have provisions laid up for one year, two years, or seven years? There may be a few bishops who have got their grain laid away to last their families a year, but the great majority of them have not. The people do, or should, look to their bishops for example. Each bishop should be an example to his ward. If the bishop of a