

would have been better for you if you had never heard them.

We have been taught that we have a great work to perform in working out our salvation, in promoting that of our families, and securing the salvation of our dead friends. We cannot leave any of these things undone and feel justified before God, and before our dead friends when we meet them in the other world, and if we do not feel justified we shall not feel very happy.

An opportunity is now offered by Brother Cummings by which some of us may obtain our genealogies, and we should improve it as much as possible. I feel happy in being able to send to the States where many of my ancestors have lived and died, so as to get the names of many of my dead friends that I may do a work for them, that they had no opportunity of doing for themselves. We have the privilege of being baptised for our dead, and performing other ordinances for them, and thus become Saviors on Mount Zion. There is a great labor to be performed by every faithful Saint. There is no time to waste in foolishness. There is too much time wasted in frivolity and nonsense. It is important that we make good use of the time allotted us in this probation, for we understand that we shall be judged according to the deeds done in the body. We have placed before us good and evil, that which tends to exalt and dignify, and that which tends to corrupt and degrade. And we are expected to overcome evil, and not allow the evil to overcome us. For example, we find too often, persons who can be overcome with whiskey, and by that means they destroy their usefulness in the Church of Jesus Christ, they have been tried in this matter, and have made a failure. I would say to such, do not receive nor partake of that which leads to destruction. Hundreds and thousands have been overcome by this evil, and are now suffering the consequences of their folly. We should be prepared to resist every evil, if we do not we shall bring trouble upon ourselves. It will not be because we do not understand the laws of God, but because we do not observe them. I trust my brethren will remember these things and that they will make a lasting impression on your minds. I want you to remember that you are eternal beings, that God is eternal, and that the principles he has revealed to us are eternal—that you have an opportunity of receiving them, and that you must give an account of all your actions, and will be rewarded according to the principles of righteousness.

We have learned that there is a warfare between good and evil, and we are free to choose the one or the other. We have learned what is required of us, and what our privileges are as saints of God. And if we do not receive, and obey the principles of truth, and secure the blessings of salvation for ourselves, and for our dead we shall know it when we get into the eternal world. We shall know that we have failed to comply with the condition on which they are promised. Don't you think we shall be sorry when we discover what we have lost? I think we shall. And how long shall we be sorry? Can we think of any time in future ages when we will not be sorry if we lose this opportunity of obtaining salvation? When we have sorrowed for thousands of years, we shall still be sorry if we neglect this great salvation; we shall forever sorrow if we do not improve our opportunities and lay hold of eternal life. I want you to think of these things, for now is the time to avoid the trouble that might come upon us—and to secure our future happiness and exaltation—by carrying out the principles revealed for our salvation.

The Lord has greatly blessed us, and we have great reason to thank him for our homes in these mountains. We have been led by him in all our travels, and he has blessed us in all our labors. We have reason to thank him more abundantly for the fullness of the gospel, and for the promise of eternal life. We are told by him that it is his business to provide for his saints. Now the better saints we are, the better the Lord will provide for us. He has told us through his prophet that his saints shall be the richest of all people. But here comes the question, are we his saints? It should be remembered that we must be one, or we are none of his.

And to become one we must allow the Lord to dictate all our actions and lead us in his way. If we have our own way we shall do as the world does. The Lord wants to build up a people like the people of Enoch who had no poor among them. If it was necessary that such a condition of society should exist then, is it less so now? The nations of the earth, and the large cities of the United States are crowded with the poor and indigent, thousands and millions among them suffer for want of bread, how thankful we ought to be for our condition in these mountains, where we enjoy peace and plenty, and if not very rich we are not very poor. It is written that against none is the Lord displeased, but against those who do not acknowledge his hand in all things. And those who feel themselves poor should acknowledge in it the hand of the Almighty and be comforted, for poverty is a most excellent thing; 'tis the poor in this world's goods, but the rich in faith, who are heirs of the kingdom. Poverty has been one of the greatest blessings that could be conferred upon us. If we had been rich we might have gone to the devil long ago. But being poor we had to hold on to the kingdom of God, or nothing. Many men, when they get wealthy, apostatize, because they love their money more than they love the Almighty. When we love the Almighty more than we love money, or anything else, then perhaps he will entrust us with riches, but may the Lord keep us from becoming rich, if riches would tempt us to forsake the truth, and hinder us from serving him and keeping his commandments. Poverty is a great blessing, if in our poverty we learn to serve God. And riches are also a great blessing if we make a good use of them. When the time comes that the Saints can be intrusted with riches, the Lord will give them all they need, for they all belong to the Almighty. I am blessed with a Rich name, but I have been through poverty myself, and I know how it feels. I trust I have gained some good by my experience. Have I anything to complain of. Certainly not. I have no fault to find with the providences of God, who doeth all things well.

Soon after my return from a mission to England, I was called to Bear Lake Valley to superintend the settlement of the Saints in this country. I felt that it was right that I should come here, not because I could live better here than any other place, but because this was my place and field of labor. And there is one good thing we should all learn, that is, always to be contented where the Lord has placed us. But I want to be in a better country says one. Well, I think you will get into a better country by and by, but I would recommend you not to be in too great a hurry. I don't want to dictate the people too much, but I am willing to counsel you for your good, if you are willing to take my counsel, all right, you will be blessed in your obedience. I would like to pour out blessings upon the Saints. There are many things that occur to my mind that I cannot say to you, but that which the spirit dictates that I will communicate. I have nothing in my heart but the best of feelings towards the Saints.

Some people think I am a poor financier! Perhaps I am. There are some persons who are such good financiers that they take all the wool and part of the hide with it. Now I would not like to financier in that way. And if I don't fleece any one, and take an advantage of those with whom I deal, I shall have nothing to regret, and shall enjoy a clear conscience; but if I do these things it will have a bad effect in this world and worse in the next. Perhaps those who financier so closely to the injury of their neighbors will not feel so well about it in the next world. If they have deceived and taken advantage of us in our necessities, they will not feel so well about it, if they should meet us in the other world. I could tell a story. I think I will do so. I could mention names. You understand that when a man dies and leaves this world, he don't take his family with him, but they are left to the care and protection of others. A certain good man died and left a large family. A near relative took charge of the family and removed them to a certain town, built a grist mill, from which the family was supplied with the necessary bread. He built the first

mill in that town, and it was a blessing to the people as well as to the family of our deceased brother. By and by a few persons concluded to build another mill, and in order to get the grinding they resolved to build another mill. The consequence was the first mill failed to supply food for the widows and fatherless children. These brethren expect to go into the eternal world. Will the head of this family be there? He certainly will. And how will these brethren feel when they meet him? I don't think they will feel very happy.

The effect produced by their finagling was that of taking the bread from the fatherless children. Will they feel as well as though they had not done it? I think not. I was always sorry when I thought of these circumstances and their effects. These things will have to be met somewhere. The God we profess to serve lives and takes notice of our actions, and if we do wrong we shall have to meet it sooner or later. Then let us do to others as we would have others do unto us. But do not suffer transgressors to deprive you of any blessing, but rather suffer wrong than do wrong. Deal righteously with each other, and so establish confidence by your good works. Do not take any right or privilege from any man or woman. Not from a Gentile? No! take no right from any man. I would not like to infringe upon any man's rights. If we do the Lord will hold us accountable in the day of judgment. He causes the sun to rise upon the evil and the good, and sendeth rain upon the just and on the unjust. And as the Lord dealeth with all the children of men, so should we deal with each other. I have detained you longer than I expected. My prayer is that the Lord will bless you, in the name of Jesus Christ. Amen.

### Correspondence.

Art at the National Capital—A Life School Established—Some American Artists Jealous of their Foreign Brethren—The Superior Excellence of Foreign Pictures—Gerome's "Dead Caesar"—The Death of Moses by Cabanel—An Attempt to Paint Deity—Church's Great Watercolor—A Picture with all history, etc., etc.

WASHINGTON,  
April 2, 1878.

Editors Desert News:

Since the establishment of the Corcoran Art Gallery in Washington, the Capital of the United States has become quite an art centre. No city in the country, perhaps, can show as many painters who, either as professionals or amateurs, wield the brush and dabble in colors. A life school of art has been established in the city, and I am told that fine physical specimens of both sexes are standing as models.

There is some expression of disapproval among American artists, at what they call a disposition on the part of the trustees of the Corcoran Gallery to encourage foreign artists, and to ignore native American talent. There is doubtless some truth in the impeachment, but the trustees, whose duty it is to select and purchase the pictures, deserve more praise than reproach for the discrimination. True art belongs to no section; the Kosmos is its patria, and to ennoble, idealize, and perpetuate, its patriotism. The gallery contains a few pictures, by American artists, of real merit, but the worthiest pieces, it cannot be denied, are foreign subjects by foreign artists.

Among the most imposing pictures, both in size, subject and treatment, is "Caesar Dead," by the great French artist Gerome; it is said to be only a study of what he subsequently reproduced in a larger picture, where the assassins are represented fleeing from their ghastly work. Here only is seen, on the blood-spattered marble of the Senate floor, the gashed corpse of Caesar, muffled in his mantle, retaining even in the helplessness of death the imperial dignity of the first of Roman emperors. The picture shows a thorough knowledge of color, form and perspective, and, like other pictures by the same artist, is expressive of intense dramatic feeling.

Among the pictures is one remarkable for its historic association as well as for its excellence as a work of art; it is the "Adoration of the Shepherds," by Mangs, and it

was bought from the collection of Joseph Bonaparte, who purchased it in Madrid during the brief time his great brother was able to hold him on the Spanish throne. The artist has reproduced the conception of Correggio in his Holy Night, by making the light of his picture emanate from the infant Jesus.

The "Death of Moses," a picture of 10 by 13 feet, is one of the early ambitious essays of Alexander Cabanel, a French artist who has since become famous. The painting though meritorious, in some of its details, is, upon the whole, unsatisfactory, if not shocking, for the artist has attempted something too high for mortal reach—a portraiture of Deity. It was the purpose of Cabanel to represent the death of Moses as described in the 34th chapter of Deuteronomy. The Almighty is represented enthroned in air, pointing with one hand to the promised land, but indicating with the other that Moses is not to enter there. Groups of angels sustain the majestic form of the Jewish leader who lifts to God a face expressive of reverence, resignation, and trust.

One of the largest pictures in the gallery is the "Drought in Egypt" by Portaels, a Belgian artist. The subject is taken from the 43rd and 44th verses of the 78th Psalm. "How he wrought his signs in Egypt, and his wonders in the fields of Zear, and hath turned their rivers into blood and their floods that they could not drink." Aside from the power portrayed in the expression of such intense suffering, the finely drawn groups, and single figures furnish abundant examples to the student of sacred historical subjects.

A picture that has been very much admired and copied represents a French lady in the costume of the time of Louis XI., walking in a forest attended only by her dog. For harmony of color, and rare grace of form, this painting by P. C. Compe, is unsurpassed.

"Niagara Falls," by Church, is one of the most remarkable productions of America's greatest landscape painter; it may be said that it represents all the stupendous scene, not omitting sound and motion, for these are powerfully suggested in the relentless sweep, swirl, and plunge of the massy waters. It is such a realistic study of the awful cataract that the beholder half hesitates to approach too near the canvass. Mr. Church who seems to delight in water scenery has another picture in the gallery, "A View of a River in Grenada," which is perfect as a composition, and the foreground of tropical foliage, as well as the background, in which the snow-crowned Andes appear, are worked up with the delicate detail and power which distinguish all the paintings of the eminent artist.

The Corcoran Gallery is receiving every week valuable additions to its already rich and varied collection of paintings, bronzes, statuary, busts and bas-reliefs from the antique. C. A. S.

### Missionary Work, &c.

SICORA, Sicora County,  
New Mexico,  
April 8th, 1878.

Editors Desert News:

I take this opportunity to write to you, to let you know how the Mexican mission is progressing. I have been preaching to the Mexican people in this land for about two months. After a journey of 300 miles, having suffered great affliction and considerable persecution on the road, I have been compelled to stop here for a few weeks, and work to get some clothing for myself, and to become more familiar with the Spanish language, so as to be more able to explain the principles of the Church of Jesus Christ of Latter-day Saints.

I intend to proceed on my journey as soon as possible. I have faith that a great deal of good will yet be done in this land. If there was a settlement of the Saints on this river, the Rio Grande, it would do more good than 20 men preaching. It is hard to get this people to understand, as there are but few of them that can read or write, and the priests are not willing for those that can read to read the Bible, therefore they are very ignorant. Some of them are so ignorant that they would think they were doing the Lord's will to kill a "Mormon."

I was preaching the gospel last Sunday in the Protestant

church in this place, and I was invited to preach again. The people were much interested with my remarks. By the help of God I hope to do some good in this land yet.

Your brother in the gospel,  
LLEWELLYN HARRIS.

A zephyr from the southward  
Through the open window blows,  
With its prophecies of jessamine,  
Of mignonette and rose,  
But a voice from it is calling—  
"Don't leave off your winter clothes."  
Though the softness of the tropics  
In the wings of March is set,  
And the bluebirds and the pansies  
Their appointed time to get;  
Comes a warning with the blandness—  
"Wear your winter flannels yet."

### NOTICE TO CREDITORS.

Estate of William Wade,  
deceased.

NOTICE IS HEREBY GIVEN by the undersigned administrator of the estate of William Wade, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them, with the necessary vouchers within four months after the first publication of this notice, to the said administrator, at his residence at Kaysville City, in the County of Davis, Territory of Utah.

ROBERT WADE,  
Administrator of the estate of William Wade, deceased.  
Kaysville, March 19, 1878.

### ADMINISTRATORS' NOTICE.

Estate of Anna Eva Seegmiller,  
deceased.

NOTICE is hereby given by the undersigned Administrators of the estate of Anna Eva Seegmiller, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them, with the necessary vouchers within four months after the first publication of this notice to the said administrators at their residence at St. George, Washington Co., Utah.

C. W. SEEGMILLER,  
W. H. SEEGMILLER,  
Administrators.  
St. George, April 12, 1878.

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