

This is the object, and we have armed forces enough to do it, and they will be brought to bear, and our part of the business is to get ourselves ready. The powers of the heavens will not co-operate with unholy powers directly, and fully, and immediately; of course we as a people are not yet holy, we have not yet gained that fulness of the gospel and of righteousness, but hardness of heart and blindness of mind do prevent us from rending the veil, and it doth cause us still to measurably remain in that state of blindness spoken of by the prophet.

We have not yet learned all things as they are, and to entirely overcome iniquity, and because of this the powers of heaven, although ready, cannot fully commune with us, for we are not ready. For this cause your President labors, and for this cause his counselors preach here, and lift up their voices from day to day and from time to time, and for this cause the Apostles labor and toil amongst you; it is to get a modern people, a latter-day people, a latter day kingdom or church ready, united, sanctified, enlightened, made holy, and prepared for the glorious union, and immediate presence and co-operation of those who have gone before us; for the conquest of the earth, the elements and all the powers connected therewith, to put down iniquity, to put down Satan, to put down sin, to put down corruption, darkness, and error, and misrule, that the cause of light and truth, and the principles of virtue and rectitude may prevail, and the reign of peace and righteousness be ushered in.

This is the object, and now is it not worthy our attention, and of our suffering a little? Why, the Almighty God will chasten his people from time to time because he loves them, and he will purge out the sinners from among them and some will repent and become righteous, and a great many who promise themselves that they are going to repent and become first rate Saints but do not begin, need not flatter themselves for they never will do so in that manner.

When you see men that are not ready to repent, to bring forth fruits meet for repentance, but say I want to indulge in sin a little longer, and then I am going to turn round and be a first rate good Saint, I will tell you they are deceiving themselves, for they will not do it, for every time they think of doing it they will love sin as much as they did before, and they will continue to love sin, and why? Because when he (the Lord) spoke they would not hear; when he sent his servants they would not listen, and they would none of his reproof, and because of this, he will laugh at their calamities and mock when their fear cometh, and when they call he will not hear, and when they seek him earnestly they will not find him.

A man cannot be righteous of his own will and without the Spirit of the Lord; there is no assurance for men, they cannot have the Spirit unless they determine to walk in the light as fast as they see it. Those who promise to repent but want to indulge in sin a little longer, do not repent and their hearts are not fit for the kingdom of God.

That man is on the right track who always loved the truth, and lived up to it, as far as he could, with all his exertions, and walked in the light thereof every day, and every time he saw a little more truth obeyed it, and if he did anything at all it was his purpose continually to avoid error and walk in the truth. If he failed at any time it was his weakness, his error of judgment, his mistake, his temptation; it was not because he did not want to do right, or to put it off purposely and chose sin; but it was through his weakness and temptation.

I tell you there is a poor prospect of a man that makes no progress; there is a more promising prospect of a man that has no light, and in the practical duties of his religion, that man or that woman must be happy. Why bless your souls, there is hope with such a man, and though he may err in judgment and make mistakes, and though he may trespass, and though he may sin many sins that are not unto death, make many mistakes through weakness, and have to be borne with a long time, yet I tell you there is hope of such a man because if he lives he learns to see his duties, and if he stumbles and falls down, what of all that?—he will get up again and start on his journey, and when he starts the next time he will start well.

Brethren, don't seek to discourage or crush such a man; it will not do to destroy a man because he makes one or two blunders; it will never do to cry for spilt milk, but try again; and if you cannot overcome at first, try again, and keep trying until you overcome.

But when a man is not trying, but loves to live in sin, but still says every day, 'I am going to be a good Mormon,' I have but little hope of such a man, and I generally say to him, you will not do it, for the Lord will not give you his Spirit when you please to get ready to repent.

But the honest man says, 'I have been brought to see the truth, and I will do the best I know, though I have a thousand traditions, and though I make a thousand mistakes, and my brethren have to bear with me, yet I will do the best I can and will be willing to try again; and if I find myself weak and unable to progress and overcome, I will pray that the good Spirit and the strength of the Lord may help me.' When a man talks in this way, there is hope in his case; I don't care how such traditions have been entwined around him, or how many blunders he may make; I say there is hope in those who seek diligently to learn their duties, and endeavor to live up to them; and this makes me have hope for this people and for myself.

But when a man is careless and indifferent to the blessings of providence, and keeps putting off his repentance and is continually looking

after the things of this life, the Lord don't want such a man; he has no use for him, and damnation awaits such a man, and he will have to wait patiently for the return of the good Spirit to again lead him to repentance. Such a man won't prosper, for a man that will fix his own business first and then serve God, he is not worthy of him. He has no business with his own business, his business is to serve God, he has no other business; as I said, whether preaching or whatever place he may be in, he should have but one object in view,—the kingdom of God. In whatever part of the earth he may be located, whether among the saints or in the very midst of wickedness, and where the power of the devil holds sway, it is his duty to preach righteousness faithfully before the people.

Well, brethren, I bear testimony that Joseph Smith, and the witnesses to the Book of Mormon were, and so far as they held out faithful, are men of God, holding the keys of the dispensation of the fulness of times, which is calculated to lead the people out from the iniquity and abominations of this lower world, and that their successors the Apostles, your President and his Counselors, received the keys under the hands of the Prophet Joseph. They are the Apostles of Joseph Smith and holding the keys of a dispensation which will never come to an end, for though all other institutions on the earth come to an end, this will stand for ever.

They are faithful, and they labor diligently, and I bear them record that they labor with all diligence, and God is with them, and their counsels will lead to exaltation, and to celestial glory and eternal life, and those that are with them bear a portion of the same keys; they are men that have been faithful and true, many of them have been proved to be such through a long series of years, and they would lay down their lives for the cause; and they, I say, hold a portion of the keys of this kingdom, which they received under the hands of Joseph the Prophet and others of the Apostles, and they will bear those keys and this ministry triumphant to the nations, and while they live they will live for this purpose; whether the flesh lives or not they will never cease in this world, or in the spirit world, or in the resurrected world; whatever their circumstances may be, they never will cease to labor until they accomplish that which they have undertaken; they will labor for this worthy object.

I am not speaking of the eternities, but they will labor for this earth and every creature therein until the conquest is achieved, and death swallowed up in victory; for the powers and keys of endless life, without beginning of days or end of years, have undertaken the great work of the redemption of this earth; they have not and will not pass to others until they have redeemed this little world. Christ offered himself a sacrifice for this earth, for men, for the animals, for fishes, and the creeping things. Christ died for the earth and for the elements; Christ died for all mankind upon its face. Christ died, his blood was spilt, the priesthood was given, and the labor will continue with the priesthood from generation to generation until the kingdom will finally be given to the saints to possess for ever and ever. He died to accomplish the salvation of all except the sons of perdition, and they have had all these blessings applied to them, and have partaken of them, known them and then turned enemies to them, and there is not anything greater that you can do for them, and they perish, for after the blood of Christ has been shed and they despised it, nothing more can be done for them than already has been, for they have rejected the means of salvation.

If salt won't save me, what else will? If salt loses its saltiness what will salt the earth? All this was undertaken, and it will be carried through until every son and daughter of Adam have an opportunity of participating in its benefits.

Then here is my heart, and here is my hand to every good Saint in this world, in the world of spirits, in the resurrected world, and in all the worlds connected with this warfare and this work—here is my heart and hand! Depend upon it, if I am counted worthy, I will be somewhere about, whether I stay here or go there, whether I stay in the flesh or go into the spirit world, or whether in the resurrected world, depend upon it, while my name is Parley P. Pratt, I will be somewhere about, and while I am, I will have that one object in view, and if I go into heaven I shall think of nothing else until this is done, nor act with any other view, and I want to be counted worthy, and I mean to try to be, and trust in God for the rest. God bless you all: Amen.

## CORRESPONDENCE.

[From The Mormon.]

NEW YORK, March 2, 1856.

PRESIDENT TAYLOR:—

Dear Sir—Thinking a brief sketch of my mission to Europe might not be uninteresting to you, I embrace the opportunity which a few moments' leisure afford me of writing. When set apart for my mission, you laid your hands upon my head, in connection with other highly esteemed brethren, blessed me, and predicted I should have health and strength to accomplish the task assigned me, and return rejoicing in the fruits of my labor. I am happy to testify that your words have been fulfilled, and I gratefully thank God, yourself, the Presidency of the Church, and all my brethren.

I left my much-beloved mountain home for Europe on the 29th March, 1854, in company with President F. D. Richards, Elders G. D. Grant, J. A. Young, William G. Young, J. A. Little, Edmund Ellsworth. We crossed the plains with the late Judge L. Read, Elders Kesler, Halliday, and Levi Steward. We tra-

veled by the Mormon mail as far as Fort Laramie. We expected to find relays en route, but the wolves and severe winter had destroyed them.

Notwithstanding this—rough, snowy, and stormy weather likewise—we had an expeditious and agreeable journey. From Fort Laramie to the States we had a change of weather and circumstances. We had frequent relays of grain-fed animals, who were well whipped and loudly cursed by drivers whose conduct was a disgrace to their race, and with it all, less expedition.

One day, which was so strikingly marked, Judge Read, after having sat pensively for some time, raised his head, and asked our company:—'Why don't you pray to God to bless these animals as you prayed for those possessed by the Mormons who brought us to Laramie?'

Some one answered:—'Judge how can we ask God to bless them when their owners are cursing them every moment?'

'True, true,' replied the Judge; 'but we are the majority—let us pray at any rate for greater progress.'

We parted with his Honor, and the brethren who were on business to the States, at St. Louis. We had many proofs of the Judge's attachment to us, but the last is worthy of mention. Notwithstanding he had been absent a considerable time from his family and home, he paid them but a short visit, and came to New York to see us before we started.

We visited the Hon. J. M. Bernhisel, at Washington, and procured passports for Europe. After visiting several Eastern cities, we left New York by the Canada for Europe. In eleven days we landed in Liverpool, where we were cordially received by Elder S. W. Richards, President of the British Churches.

By appointment, I left Liverpool on the 7th of June of the same year, to labor in the pastorate of Elder Daniel Tyler. Elder T. received and treated me with the kindness of a father. I had scarcely gone through the conferences, under his charge, before he was appointed to succeed Elder T. B. H. Stenhouse in the Presidency of the Swiss and Italian missions. I was appointed to succeed him in the pastoral charge of the London, Kent, Reading and Essex Conferences. This change was unlooked for by both of us. I felt as an elder once did, who, being similarly situated, went into the woods to pray, and said, 'O Lord, I have come here to do your will, and you have promised to help me; I will do my best, and if you don't help me I'll be damned if I don't go home.' I witnessed the helping hand of the Almighty, and labored with much satisfaction—the results I leave for others to speak of.

I had the honor of accompanying President F. D. Richards last year on a tour through France, Switzerland, Italy and Germany. In the latter place numbers were baptized and a church organized during our visit. Being released from my labors, in the beginning of the year I left Liverpool in company with Gen. G. D. Grant, and arrived in this place on the 23d ult. in the Atlantic, after a rough passage of 18 days.

I now report myself ready to execute your orders in the Kingdom of God, and hope to make myself a useful spoke in the great wheel.

I remain, yours, &c.,

WILLIAM H. KIMBALL.

[From The Mormon.]

BURLINGTON, MARCH 1, 1856.

TO THE EDITOR OF THE MORMON:—

DEAR SIR:—You will see by the above that I am at Burlington, terminus of the railroad by which a portion (one hundred and nineteen adults, and a number of "bairns") of the Mormon immigrant passengers, per ship J. J. Boyd, have, with one exception arrived in safety.

I left New York on Saturday, the 23d ult, one week ago to-day, for the West, two days after the J. J. Boyd's company had left for the same destination, by the New York and Erie Railroad. By traveling on the express train, I overtook the company at White Pigeon. After settling up some arrearages, according to your instructions, and making arrangements with Capt. Peterson as to the course to be pursued in Chicago in separating the company, &c., I again took the express train, arriving in Chicago the same evening, (26th.) Owing to a heavy gale that came on from the north that evening, the snow was banked up along the track to the depth of one or two feet, preventing the immigrant train and two others from coming in until they had fought through snow for about thirty-six hours, within eleven miles of Chicago. During the detention of the train one man Jens Johnson, somewhat aged and infirm, died, and was buried near the place.

On the 28th, the emigration train having arrived in the morning, we separated the passengers and baggage, some two hundred adults taking the cars for St. Louis, with Bro. Peterson, and one hundred and eighteen for Burlington, which I have placed in charge of bro. Christian Hanson.

Bro. Christianson has been very efficient and assiduous in getting places to make his countrymen and brethren comfortable, and has succeeded well, and I think those who have come here will soon do well. Work is going to be abundant here this Spring, and these are just the kind of men that can do it. They seem to have a natural aversion to idleness, a constant desire to be actively engaged at something. They are hale and robust and, if they continue so, are bound to make their mark along these Western prairies somewhere, if not all the way, between the Mississippi river and Nevada Mountains of California.

I wish to refer briefly to the manner of treatment our people have received along the road. On the whole, it has been pretty good, and in some instances better than could have been ex-

pected, taking into consideration the prejudices of people generally with regard to Mormons and Mormonism. I think my experience for the last year or two in the States, will warrant my saying that there is nothing like the amount of prejudice now existing in the public mind towards that people that existed a few years ago, notwithstanding their advocacy of that "horrible old primitive doctrine of plurality of wives." When the train, containing our people, arrived at Dunkirk, (I was afterwards informed) a circumstance occurred rather to disturb the equanimity of the Danes, just at the time, but their anxiety soon subsided. I learned of Mr. Cornell, Mr. Weed's Railroad agent, who was there present, that the Captain of a ship, now lying at New York, (a Dane) hearing that his sister whom he had not seen for eighteen years, had passed on to the West in this company from Denmark, proceeded immediately to overtake her, by taking the express train to Dunkirk. He got there before his sister and made arrangements to take her forcibly from the train so soon as it should arrive. This he did, I am informed by those on the train, very much against her will; by others, however, I have been told that so soon as she was sure it was her brother, she was willing to return with him to New York.

If the latter is correct, and it was her free will and choice to go with her brother, it is perfectly right that she should; if, however, she was forced to that alternative against her own will by an infatuated person, though he may have been her brother, (and I believe he was) her friends in the company had good reason to be indignant. With the girl was taken also an adopted child of the girl's parents. The mother of the girl died on the ship while crossing the sea.

I called at Mr. Burr's office in Buffalo and received many attentions from him and all connected with the agency of the South Shore Railroad. Mr. B. was courteous and kind, rendering me every information and assistance in the prosecution of my business. I am likewise under obligations to Mr. Ritchie of the Erie Railroad, for his interest and attention while journeying from New York to Buffalo. Mr. Darling, superintendent of the St. Louis Railroad, at Chicago, and Col. Hammond, Superintendent of the Burlington Railroad, were equally attentive, and I am happy to inform you, did everything to facilitate and render comfortable this emigration.

I shall leave for St. Louis via Chicago, on the 3d instant, from which place I hope to communicate with you. Respectfully,

ALEX. ROBBINS, JR.

THE BRITISH NAVY.—A compilation made from the official Navy List, just published, shows a number amounting to 456 ships and vessels of every denomination comprising the British fleet. Of this force 301 ships and vessels are in commission and employed in various ways, as 131 gun-line-of-battle ships down to the 1-gun, mortar, or gunboat, and the steam yacht mounting no armament at all.

Ten years ago we only had 233 vessels as a grand total of all class in commission, and nearly all those were sailing vessels; now the character of the service is so thoroughly changed that nearly all are steamers, and such few sailing vessels as are yet doing duty are being set aside as fast as their terms of commission expire.

Thus, this week, we have that noble three decker, the Neptune, 120, Captain Hutton, laid up in ordinary, to make room for the more modern steam bulwark the Marlborough, 131; and so the work of change will progress, until a sailing man-of-war will become as great a novelty in the British fleet at sea as was the steamer at the 'venture of the Comet.'

It is estimated that we may count upon having this summer, available for the purposes of war, 40 or more line-of-battle ships and heavy frigates of the right class, upwards of 20 corvettes and heavily armed sloops, and upwards of 170 gun and mortar boats and batteries.

The Baltic alone, it is inferred, will have a fleet of nearly 250 pennants over steam, and it is rumored that Sir Edmund Lyons will be the grand Commander-in-Chief. I will strike the reader probably as curious that whereas at the close of hostilities in 1816, there were 3776 Lieutenants on the Navy List, we have now, when in the midst of another war, but a total of 1976; of this number, 1778 are represented as active on the active list.—[Ex.]

SIMPLE BUTTER COOLER.—Procure a large, new flower-pot of a sufficient size to cover the butter plate, and also a saucer large enough for the flower-pot to rest in it up-side down; place a trivet or meat-stand (such as is sent to the oven when a joint is baked) in the saucer, and put on this trivet the plate of butter; now fill the saucer with water and turn the flower-pot over the butter, so that its bottom edge will be below the water. The hole in the flower-pot must be fitted with a cork; the butter will then be in what we may call an air-tight chamber. Let the whole of the outside of the flower-pot be then thoroughly drenched with water, and place it in a cool spot.

If this be done over night, the butter will be as "firm as a rock" at breakfast time; or, if placed there in the morning, the butter will be quite hard for use at tea hour. The reason of this is, that when water evaporates, or dries up, it produces cold; the porous pot draws up the water which in warm weather quickly evaporates from the sides, and thus cools it, and as no warm air can now get at the butter, it becomes firm and cool in the hottest day.—[Ex.]

I wish you would not smoke cigars, said a plump little black-eyed girl to her lover.

'Why may I not smoke as well as your chimney?' asked little whiskers.

'Because chimneys don't smoke when they are in good order.'