

receive their words as from the mouth of God, in all patience and faith. When we do not do this, we get into darkness. It matters not what they teach—what principles they advance, God has placed them there, and God requires you and me to continue in our faith and patience to receive their words and the doctrines which they advance. I am going to do it. I am going to repent. I arose on this stand this morning to unburden my feelings in regard to these matters.

What is repentance? Is it merely to say we will do thus and so, and then go and do directly to the contrary? When I say I am going to repent of these things, I mean that I am going from this time henceforth, through the grace of God assisting me, to try and show by my acts and by my words, that I will uphold and support those whom I do know God has placed over me to govern, direct and guide me in the things of this kingdom.

I do not know that I shall be able to carry out those views; but these are my present determinations. I may have grace and strength to perform this; and perhaps I may hereafter be overcome. I feel exceedingly weak in regard to these matters.

I know what I have got to conquer—I have to conquer Orson Pratt; my disposition, judgment and feelings, and bring them to bow to the authority God has instituted. I see no other way. That is the only way for me, and the only way for you. I see no possibility for the words of my text to be fulfilled, and brought to pass in any other manner. You cannot devise or imagine any other way. The world have tried for six thousand years to become united, and they never have been, and never will be able to do it, if they should continue to remain as nations, kingdoms and peoples for six million of years to come. They never can bring about this oneness of sentiment and feeling by each man's being his own standard. No; it never was ordained by the Almighty to be brought about in that way.

The only way for us is to have a true standard which must be from heaven—a standard ordained of God, which we can follow with the utmost confidence—a standard we can have faith in—a standard to which all human wisdom and human judgment must give way. Such a standard only will be eternal, and will prevail when all other standards will fail.

There are some few other points; I have named one. I do not know that it is necessary for me to name all the various little items. There are some few points of philosophy wherein I really supposed I was right, and wherein I really supposed in my heart, in times past, that the man who holds the keys was wrong in his judgment. But all the arguments I have brought forth in relation to the one point mentioned are equally applicable to all other points of apparent differences of opinion.

If the Prophet of the living God, who is my standard, lays down a principle, whether it be a principle of doctrine, or a principle in philosophy, or a principle in science, or a principle pertaining to anything whatever, it is not for you nor me to argue against it, and set up our standard, and our views, and our judgment in order to make a division in the church of the living God—even if the division goes no further than our own individual selves. We must bow, if we would bring about that oneness spoken of in the revelations of God. We must yield to these things; and it is my determination to do so.

"But," inquires one, "suppose a Prophet of God should lay down a principle in philosophy which to all human appearance appears to be perfectly incorrect, what would you do then?" I would say I am weak—that my judgment is not to be set up against the judgment of the man placed at my head. If I cannot fully understand his views, it is my duty at least to be silent in regard to my own.

Do my ideas suit anybody else? It matters not whether they do or not; they suit me, and I am going to put the coat on. I am preaching to myself this morning. I did not come here to preach to the world, nor particularly to preach to the Saints, but I wanted to preach to myself, and see if I could not convert myself, and when I can get converted myself, perhaps I may do some good in preaching to the Saints and to the world.

I have not yet partaken of the sacrament this morning. I was determined to unbosom my feelings before I partook of these holy emblems, ordained of God for none to partake of only those whose hearts are honest and pure and upright before him. I recollected a certain scripture before I came here: "Therefore if thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

These words came favorably to my mind before I came to this house; and inasmuch as there may have been any feelings in the hearts of the Latter Day Saints that are now before me, I desire to do all in my power to bring about a complete reconciliation.

I wish the whole Territory were here, and all the good people of England, and all the Saints that have ever seen any of my writings or read my views; I would say to them all—brethren, I make a confession; I have sinned; I have been too stubborn; I have not yielded as I ought; I have done wrong; and I will try to do so no more. And if the whole kingdom of God can be reconciled with me, I shall be very glad. At least I will do all I can to obtain their reconciliation.

These are my feelings to br. Brigham. I will make reconciliation to him, and to the Twelve, and to all people, so far as it is in my power, so far as I have been stubborn and not yielded to the man God has ordained to

lead me. I consider these to be true principles, however imperfect I may have been; it has nothing to do with the principles; the principles are from heaven, let br. Pratt do as he will: Amen.

SEVENTIES' CONFERENCE.

Held at Pleasant Grove, commencing on Saturday, February 4th at 10 a.m.

On motion of S. F. Driggs, A. P. Rockwood was appointed president and Alonzo Winters—clerk.

Meeting was opened by singing; prayer by Bishop H. Walker.

The congregation was addressed by Prest. Rockwood, Elders Thomas McKenzie, Samuel Mulliner and John Brown. Their remarks were generally upon the necessity of the Saints enjoying the Spirit of God to assist them in contending successfully with the powers of darkness and the many evil influences that are operating in our midst.

Adjourned till 2 p. m.

2 o'clock p.m.

Commenced singing; prayer by Elder John Fawcett.

The meeting was then addressed by Elder Davis McOlney, who spoke of the many blessings to be derived from the enjoyment of the Spirit of God. Elder William Hyde spoke upon the subject of obedience to the Priesthood and Mr. Stephen M. Farnsworth of the blessings the Saints can enjoy in meeting together to worship the Lord, and of the necessity of our being prepared for the great events that await us.

Prest. Rockwood bore testimony to the truth of what had been said by those who had spoken.

Adjourned till 6 o'clock in the evening.

6 o'clock p.m.

Met pursuant to adjournment.

Opened by singing; prayer by Elder John Holman.

Elders Greenwood, John Fawcett, John Holman, S. F. Driggs, D. D. McArthur, Bishop Walker and President Rockwood addressed the meeting in the course of the evening; they all exhorted the Saints to be diligent in keeping the commandments of God, that they might be prepared for the great events that awaited this people.

Adjourned till Sunday, 10 a.m.

SUNDAY, Feb. 5, 10 a.m.

Met pursuant to adjournment.

Meeting opened by singing; prayer by Bishop Harrington of American Fork.

Patriarch John Young then addressed the conference. He spoke of the importance of the Saints enjoying the Spirit of God that they might understand the signs of the times; spoke of the evils arising from the use of ardent spirits and exhorted the Saints to let it alone. He believed it was time for the Saints to awake to righteousness and be clothed with the Spirit of God.

Adjourned till 2 p.m.

2 o'clock p.m.

Met pursuant to adjournment.

Opened by singing; prayer by Elder J. V. Long.

Prest. Rockwood gave some general instructions to the presidents of quorums pertaining to their duties as apostles of Jesus Christ, and exhorted all to be diligent in keeping the commandments of God; also, J. V. Long spoke upon the subject of practical religion—his remarks were very interesting.

A good spirit prevailed during the conference and it was a general time of rejoicing with the Saints. Conference adjourned to meet at Lehi City on the first Saturday—the 3d day of March next.

Benediction by Elder Rockwood.

A. P. ROCKWOOD,

ALONZO WINTERS, President.
Clerk.

THE BASHFUL MAN.—Washington Irving, at a party in England one day, playfully asserted that the love of annexation which the Anglo-Saxon race displayed on every occasion proceeded, probably, from its 'nauvaise hote' rather than its greediness. As a proof, he cited the story of a bashful friend of his who, being asked to a dinner party, sat down at the table next to the hostess in a great state of excitement, owing to his recluse life. A few glasses of wine, mounting to his brain, completed his confusion, and dissipated the small remains of his presence of mind. Casting his eyes down, he saw on his lap some white linen. "My heavens," thought he, "that's my shirt protruding at my waistband." He immediately commenced to tuck in the offending portion of his dress; but the more he tucked in the more there seemed to remain. At last he made a desperate effort, when a sudden crash around him, and a scream from the company, brought him to his senses. He had been all the time stuffing the table cloth into his breeches, and the last time had swept everything off the table. Thus our bashful friend annexed a table cloth, thinking it the tail of his own shirt.

THE JEWEL BOX.—of an Egyptian Queen, which was found in one of the King's tombs in Egypt, has been taken to Paris and has excited considerable attention. The workmanship is spoken of as most elaborate, and exquisite in design and execution, and it is said cannot be surpassed by the artists of the present day. A small gold crown is particularly well made, as also a thick gold chain six feet in length. A beautifully chiselled gold plate contains a male portrait evidently that of the King.

CORRESPONDENCE.

FROM CACHE COUNTY.

LOGAN CITY, Feb. 12, 1860.

EDITOR DESERET NEWS,—

Since I last wrote you, I have visited every settlement in this county, and can truly say that the spirit of peace still prevails both among the red men and the whites. The stock is doing well; the cold weather is gradually subsiding.

Great calculations are being made here to build tanneries, grist mills, saw mills and various other kinds of machinery the coming season.

The emigration has already commenced coming in here, and I find that there is a mistaken idea abroad in the Territory, many thinking that we have grain and other produce in this valley to supply any demand that might be made. This is not so, and we wish it distinctly understood through your columns, that every person desiring to raise a crop in this newly settled country should by all means bring with them all kinds of seeds, and not to be in a hurry about getting here with their families and stock until we have a better assurance of spring.

The stakes have been stuck for more new settlements to be made the coming season.

PETER MAUGHAN.

CHOICE SELECTIONS.

EARNEST THOUGHTS.—It is not by men's professions, but by their fruits that we are to know them: By their fruits, not by their position in the vineyard of God; they may be planted by the rivers of water, and fostered by the genial influences of heaven, and yet there may be no fruit; the tree itself may be corrupt: not by the verdure of the foliage, not by the luxuriance of the blossoms; these may be fraught with the odor of a sweet fragrant and very beautiful to look upon; but the frost of a single night may nip them in the bud, and the violence of a single blast may scatter them to the winds of heaven, and when the gathering of the harvest comes, there may be no fruit. By their fruits ye shall know them, not by their appearance.

PRAYER PRAVAILING.—There are some things which no wealth can purchase, which no enterprise can compass, and with which no ship that ever rode the seas came freighted. Where is the emporium to which you can resort and order so much happiness? Where is the ship that ever brought home a cargo of heart-comfort, a consignment of good consciences, a freight of strength for the feeble, and joy for the wretched, and peace for the dying? But what no vessel ever fetched from the Indies, prayer has often fetched from heaven.

THE GOOD MAN'S EYE.—It was said of Charles of Bala, that it was a good sermon to look at him. And so much of the Master's mind should reside in each disciple as to make that true of him which the old elegy says of one of England's finest worthies:—

"A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face
The lineament of gospel-books;
For sure that countenance cannot lie,
Whose thoughts are written in the eye."

IMPROVE!—See that you make progress; see that when the year is closing you have not all the evil tempers and infirmities of character which at present afflict you; but see to it that if God grant you to sit down on the Ebenezer of another closing year, you may be able to look back on the radiant spots where you enjoyed seasons of spiritual refreshing and victories over enemies heretofore too strong for you.

TRIALS NEEDFUL.—The olive berries must be crushed and broken to pieces, not with the view of destroying them, but for the purpose of separating the pure oil from the grosser elements with which it is mingled, and thereby making it ready for the Master's use. It may seem to be a stern process, but it is needful; and as it is with many other things, a blessing comes out of it.

INQUISITIVENESS.—The human mind has a much greater talent at making questions than at answering them; and many minds have a greater propensity to raise doubts and start difficulties, than to repose in that measure of truth which is already ascertained and infallible.

THE WORLD'S GOD.—When a man begins to amass money, he begins to feed an appetite which nothing can appease, and which its proper food will only render fiercer. "He that loveth silver shall not be satisfied with silver."

A KIND RECEPTION.—One must be easy in his mind to go to sleep quietly, but what must have been the feeling of the stranger who was sent up stairs in a western hotel to sleep with a backwoodsman, who gave him this welcome:—

"Well, stranger, I've no objection to your sleeping with me, none in the least; but it seems to me the bed's rather narrow for you to sleep comfortable, considering how I dream. You see, I'm an old trapper, and generally dream of shooting and scalping injuns. At the place I stopped night before last they charged me five dollars extra 'cause I happened to whittle up the head-board with my knife while I was dreaming. But you can come to bed, if you like, I feel kinder peaceable to night."

Discoveries in Africa.

The Cape Town Mail of August 20, has the following copy of a letter from Dr. Livingstone to Sir George Grey, containing a sketch of some important geographical discoveries, in addition to those recently announced by that distinguished explorer:

RIVER SHIRE, June 1, 1859.

MY DEAR SIR GEORGE:—We have lately discovered a very fine lake by going up this river in the steam launch about 100 miles, and then marching some fifty more on foot. It is called Shirwa, and Lake N'gami is a mere pond in comparison. It is, moreover, particularly interesting from the fact reported by the natives on its shores that it is separated by a strip of land of only five or six miles in width from Nyanja or Lake N'yinyesi—the stars—which Burton has gone to explore.—Lake Shirwa has no outlet, and the waters are bitter, but drinkable. It abounds in fishes, leeches, alligators and hippopotami. We discovered also by examining partly a branch of the Shire, called Ruo, that one portion of Shirwa is not more than thirty miles distant from a point that may easily be reached by this launch, which, by newspaper measurement draws thirteen inches, and actually thirty-one.

The Lake Shirwa is very grand. It is surrounded on all sides by lofty green mountains. Dzomba, or as the people nearest it say, Zomba, is over 6,000 feet high, of same shape as Table mountain, but inhabited on the top; others are equally high but inaccessible. It is a high land region—the lake itself being about 2,000 feet above the sea. It is 20 or 30 miles wide, and 50 or 60 long.

On going some way up a hill, we saw in the far distance two mountain tops, rising like little islands on a watery horizon. An inhabited mountain island stands near where we first came to it. From the size of the waves it is supposed to be deep. Mr. Maclear will show you the map. Dr. Kirk and I with 50 Makololo formed the land party. The country is well peopled and very much like Louisa in the middle of the country, many streams rising out of bogs—the vegetation nearly identical also. Never saw so much cotton grown as among the Manganga of the Shirwa Valleys—all spin and weave it. These are the latitudes which I have always pointed out as the cotton and sugar lands; they are pre-eminently so, but such is the disinterestedness of some people that labor is exported to Bourbon instead of being employed here. The only trade they have is that of slaves, and the only symptoms of impudence we met were from a party of Bejana slave-traders; but they changed their department instantly on hearing that we were English and not Portuguese.

There are no Maravi at or near Shirwa; they are all west of the Shire, so this lake can scarcely be called Lake Maravia; the Portuguese know nothing of it, but the minister who claimed (blue book for 1857) the honor of first traversing the African continent for two black men with Portuguese names, must explain why they did not cross the Shirwa. It lies some forty or fifty miles on each side of the latitude of Mozambique. They came to Tete only, and lacked at least 400 miles of Mozambique. We go back to Shirwa in July, and may make a push for N'yinyesi. DAVID LIVINGSTONE.

FRENCH AND ENGLISH AT GIBRALTER.—A fraternization has been going on between the officers of her Majesty's ship Caesar and those of the Bretagne, whilst in the neighborhood of Gibraltar. A midshipman of the Caesar having, on November 18th, gone to the French flagstaff at Algeiras, with dispatches, was invited to take wine, which led to an invitation for the French officers to dine on board the Caesar, but they, however, insisted that the English officers should first dine with them, which was done. On the return visit, a magnificent repast was prepared for our "gallant allies." The band played "The Roast Beef of Old England," and "Rule Britannia," followed by "Partant pour la Syrie," the whole of which were received with the most enthusiastic cheering. After dinner the company retired to the main deck, where dancing was kept up for several hours. The British officers were subsequently entertained on board the Alexandre, where preparations had been made in grand style for a theatrical performance.

THE RACE OF GIANTS.—They tell us of the ancient days when giants walked the earth, as though the race existed only in tradition, long ago having died out. Williamsburghers, however, rather pride themselves that they have a few of the same sort left. Yesterday that ancient burgh turned out a corps of stalwart fellows, whose colossal proportions fairly overtopped the common crowd. Fancy a military company, composed of seventy men not one of them under six feet in height. The pioneers ranged above six feet three, the captain being six feet six in height. This corps, yelect the Todd Grenadiers, commanded by Captain Sam. Lewis, passed our office yesterday, on their way to Flushing, presenting a noble appearance. The standard-bearer was six feet seven and a half inches high, and the target-bearer, a portly colored man, rising six feet three inches.—[New York paper.

—A new process has been introduced for the manufacture of telegraphic cables. Its chief peculiarity consists in the employment of pure india-rubber instead of gutta-percha, and in braiding the outside covering so as to obviate the liability to stretch or kink.