

seem to have the spirit of their calling, unless they are called to go away from home.

Why is it so? I know of no reason only because they do not court that spirit at home; that they do not make their homes the same field of faithful, honest and persevering exertions that they would make in the field away from home.

If the same prayers were to ascend to God with the same degree of fervency, was the same attention paid to the propriety of examples that are set, was the same word of wisdom and truth, and goodness, and virtue constantly flowing from them in the midst of the home circle that might characterize all their labors abroad, then the misery at home would become prolific in truth, in which plants of righteousness would spring up, and yield the fruits of peace.

I am a Seventy and consequently have I nothing to do here! There is a First Presidency here, a High Council, and a whole host of Bishops. I shall only be regarded as guilty of meddling with other men's business, if I should say anything. Then you will not even presume to talk to your wife at home, to call your sons and your daughters around you to advise with them, and explain to them the parental anxiety and care you have for them by making them acquainted with the duties that they are strangers to, by placing them above that which would lead them from the path of virtue, that they may escape the evils that surround them.

I want to say to the Seventies, High Priests, Elders and Apostles, Prophets and Presidents, it is your privilege and duty to extend the principles of righteousness in the field at home. You need not tell me, you Seventies, that you are qualified to preach salvation to the people of distant nations when you cannot preach it around your own hearth at home. You must be a Saint, an Elder, a Seventy, an Apostle, etc., around your fireside, in the circle of your home, in the midst of the Saints gathered home. The best and most conclusive evidence that you can tell the truth abroad, and show an example worthy of acceptance is to do it at home. If I am satisfied a man can tell the truth and live it at home, I have no fears of him anywhere else.

I want to say to all Israel, make up to your interests at home. "But how can this condition of things exist among us when the great mass of our community here are ordained to public service—to service abroad. I want you to carefully consider one thing: that your calling, whatever it may be, was not to neglect your home, and the cultivation of the principles of salvation within the home circle.

You may never be called to go abroad. "But," says one, "I was ordained to be a Seventy, to preach in all the world." Some that have been thus ordained die before they fulfill their mission and some apostatize, which by the bye is a matter that can be most effectually remedied by simply adopting my little advice I have thrown out this morning—to cultivate perseveringly and faithfully those principles that are calculated to emancipate the soul from the thralldom of sin, misery and death.

Cultivate this in your homes and you will become ministers of salvation indeed, whether you go abroad or not. You will then discharge the duty you owe to God, to mankind to yourselves and to your families around you.

I want the Seventies to remember that this is a part of all the world where we now live. And if an evil exists in our streets here, it is as much an evil as though it existed a thousand miles from this place.

Is there a benighted soul here that can be enlightened by the words of instruction imparted by the servants of God? If so, why wait until you travel ten thousand miles?—make that benighted soul that lives here the object of your care; if you win it through the words of truth and knowledge, it is a soul saved, as much so as tho' you had brought it ten thousand miles.

What would be the result of this course of procedure? Vice, folly and wickedness would receive a constant, and firm rebuke, and no great noise would be made about it. We would simply be minding our own business in a quiet way. The young, in whose minds the habit of thought and reflection are being formed could be corrected, their footsteps could be directed in the paths of truth and virtue, and there would be less inclination to steal, and less corruption of the youth in our midst.

But, says one of the Seventies: "Is all this lawful for the Seventies to do? Would we not be found fault with if we were to make it our business to talk with our neighbor, old or young in the street, touching these things?" I do not think you would be taken up for treason by the authorities of the church, at any rate, and I do not think the civil authorities in this country would take any exception to the preaching of honesty, virtue and truth, but above all try to preach it in that most effectual way by your own truthful example. If you would preach to the wayward to restrain themselves from their folly, show an example yourselves of circumspection in your conduct, of propriety, consistency and truth. Would you win the wayward to paths of rectitude, address them in a spirit of kindness, charity, compassion, sympathy and love.

If this principle is good in a public and general way, apply it also at home. And before you go away on that distant mission you anticipate among distant nations that may occupy years of time, try to develop the principles of righteousness in the home circle, and establish them there, that they may be growing thrifly there, that in your absence the fruits of heaven may be developed, that blessings of peace and harmony may have their existence there; then your home circle is the

seat of heaven, the nursery of truth where all the perfections must originate that will constitute all your future greatness and glory.

Seek to make your heaven in your home, seek to develop its perfections there, seek to develop its truthfulness there. Why? simply because you cannot make it anywhere else. It is not possible, because home is the nursery where all the constituent principles of heavenly bliss and glory are to be developed? Why then think of finding them in your wanderings over the face of the earth, when home is the only place where they are to be found, and where they must be developed. You bring the people from distant nations, that homes of this character may exist; homes that shall be rich in treasures of heavenly bliss developed, and perfected in their circles.

This is the way I look at and think of our religion, and this I consider to be the right, the proper way for us to patiently, faithfully and properly live our religion. We are afflicted in our country with a great deal of evil, there are evils of an out door character that are very troublesome and annoying, aside from those things that annoy us at home, when if we lived our religion at home effectually there would be less inclination of the youthful mind to vice, folly and nonsense.

Now that we may as a people and as individuals be wise, prudent, humble, and faithful in prosecuting this work of ours to its final consummation, is my prayer in the name of Jesus Christ. Amen.

Education of the Rising Generation.

Many years since, at a great national jubilee, in an Eastern city, one of their banners had for a motto, "if you would be freemen, educate your children." This sentiment made a lasting impression on my mind. Its beauty and truthfulness is ever before me and my every day experience shows the necessity of giving great care and attention to the instruction of the young mind in those things necessary to make them, in due time, useful members of society.

Education, like "Mormonism," embraces all that is good, intellectually, morally or physically. As the people of God, when living our religion as we should, we feel it a duty to instruct our children in those things that pertain to their spiritual good; but it appears a fact that intellectual instruction is nearly or almost entirely overlooked in these valleys. The rising generation are not receiving that instruction necessary to enable them to cope with the world and to meet them on their own ground.

The Prophet Joseph said, get knowledge and understanding from the best books. Now, how are all to get such knowledge except they are educated in some degree?

I know the great expense of school or tuition bills and text books is by many urged as a reason for not sending their children to school. Some (but the number is few) are instructed at home by their parents, but others are totally neglected for various reasons. Some parents do not feel themselves competent to instruct; many are so engaged or necessarily employed that it seems to them impossible to get time to devote in that way, and the consequence is that we are falling behind the gentile world in this particular.

The saying of Christ 1860 years ago is applicable to the present generation, viz., "the children of this world are wiser in their generations than the children of light."

If some are educated and some are not, what is the natural consequence or effect? Envy and jealousy arise and there is soon a division among the people. In the Eastern States they have long since seen the necessity of adopting some plan to preserve the equilibrium of society and therefore introduced the free or common school system—and if such a course was necessary in the world, is it not much more necessary among us as Saints of the Most High? Can we not devise some practical plan of operation so that all may have the same chance to be educated?—I think we can. The present arrangements for education are very imperfect; it is very difficult to find a competent teacher that is willing to engage in that capacity, because he is not compensated for his time or service. Again, the patrons too frequently think there has not been justice done them by the teacher.

Another great difficulty is a want of uniformity in the books, so that the teacher may classify his school. Now, as it is, there are nearly as many different kinds of books as there are pupils in the school. The teacher cannot, if his school number sufficient to compensate him for the time, do justice to each pupil.

There should be some particular series of books adopted throughout the territory, which can never be more effectually accomplished than by the erection of a good paper mill and the printing and publishing our own school books here at home.

We are all, or should be equally interested in the education of the rising generation. Whether we have children or not, we should feel that it is a duty to work for the general good in instructing the rising generations, that they may be able to accomplish the great work required at their hands. If we neglect to do our duty in the present time we will have to meet the final reckoning in that great day.

G. S. L. CITY, Nov. 30, 1859.

Our correspondent's views are quite correct. A good paper mill, a power press, and we may add, a stereotype foundry and a corps of first-class printers—which, by the way, is already at our service—are the indispensable requisites to the furnishing of our schools with approved

and uniform series of books—spellers and readers to commence with, and, in time, text books of arithmetic, algebra and every branch of mathematics, agriculture, chemistry, philosophy, astronomy, &c., even to the most abstruse departments of science.

We trust the day is not far distant when something shall be done towards the accomplishment of a work at once so desirable and so essential to the future well-being of our children.

[From the American Agriculturist.]

About the Hair.

Every one knows, of course, that a lady's good appearance depends not a little upon the care bestowed upon the hair, and I need not say that neglecting to have the hair neatly brushed and kept in proper bounds, indicates want of taste more than almost anything else. On the contrary, the danger is, that the hair will be injured by the excessive or injudicious treatment it receives, with the hope of improving its appearance. From ill health, arising from the use of tea and coffee, and from a thousand other causes, the head is often hot and feverish, and the hair becomes harsh and dry. It will not then lie smoothly, and resort is had to oil or grease in various forms. The sale of manufactured "hair oil" is enormous, showing their extensive use. These, whatever names they may bear, are almost all made from sweet oil, or lard, perfumed with various extracts, and they yield an immense profit. But their use is in most cases positively injurious. When the body is in health, nature supplies the scalp with an abundance of oil, exactly fitted for the hair, and when not in health, no external application of artificial oil can take the place of the natural. On the contrary, these artificial hair oils, in spite of the perfumes they contain, become rancid, and do more harm than good. They clog up the natural oil ducts, the skin becomes still more dry, and scales off in the small particles, called "dandruff." Then resort is had to "hair washes," which consist chiefly of alcohol. These dissolve the dandruff, and stimulate the scalp, and at first seem to be beneficial, but in the end they only aggravate the difficulty.

There is only one application that is safe and beneficial under all circumstances, and this is cold water. No soap should ever be used with it, as this dissolves off the natural oil, and renders the hair dry and stiff. But pure water washes out dandruff without removing the oil, and leaves the skin cool and clean, and thus promotes the growth and health of the hair. Some persons take cold in using cold water, but this may be prevented by wiping the hair as dry as possible, using two or three towels, and then putting on a covering—a warm cap or a handkerchief tied on—until the head is nearly dry. Ladies having thick hair, complain that it does not dry out. But thorough rubbing, with a warm cloth, if need be, will generally dry it so that the heat of the head will drive off any remaining moisture.

Morning is the best time to wash the hair. At night, the system is tired and debilitated, and if one then lies down with the hair wet, the evaporation may produce a cold. The writer speaks from experience. When formerly bathing both the head and body at night, a cold was the usual consequence; but latterly, a morning bath, taken as quickly as possible, followed by a brisk rubbing with towels, is indulged one, two, or three times a week, with no resulting cold, but greatly to the promotion of health.

When the hair needs anything to make it lie smooth, whether after bathing and drying it, or at other times, it is put in place with a brush dampened simply with pure water, which is quite as effectual as oil, and far neater and more healthful. Let any one try cold water on the hair, for six months, with the precautions above indicated, and they will never return to any other "hair oils," or "hair washes"—at least so thinks

ONE WHO HAS TRIED IT.

WEBSTER AND HARRISON G. OTIS.—Webster was once speaking in Faneuil Hall, in favor of the Marysville railroad bill. Mr. Otis sat near him on the platform. Mr. Webster proceeded as follows:

"I am in favor, Mr. Chairman, of all roads, except—except—"

Here he stuck, and could not think of any exception. Mr. Otis saw his difficulty, and said to him in a low voice,

"Say the road to ruin!"

Mr. Webster heard, and, as if he had stopped for the purpose of making his remark more effective, repeated the whole, as follows: "I repeat, Mr. Chairman, I am in favor of all roads except the road to ruin."

The wit of Otis in this instance was well met by the presence of mind in Webster.

A HINDOO COMPLIMENT.—The stork, after spending its summer in Europe, migrates in the fall to Africa or Asia. A Polish gentleman having caught a stork which lived upon his estate, put around its neck an iron collar, with these words upon it: "This stork comes from Poland," and then set it at liberty. The next year the stork came back with a gold collar. The gentleman caught it again, and found on the collar in the Hindoo language; "India sends back the stork to the Poles, with gifts."

—Inverted commas were first used by Mons. Gilliomet, a French printer, and were intended by him to supersede the use of Italic letters, and French printers now call them by that name.

Dictionary of Politics.

"Class in philosophy of politics, come up." Ten boys arise from their seats and array themselves in the usual order in front of their pedagogue.

"Now, then, what is politics?"

"Politics is the art of fishing for office, sir."

"Next; what is the politics of this country?"

"Spoils and the almighty nigger; mostly the nigger, sir."

"What is democracy?"

"Democracy is doin' nothin' for the people, and everythin' for office."

"What are the principles of democracy, next?"

"Votin', sir."

"What are the tenets of the Republican party?"

"Wool and the irrepressible conflict."

"What are the inalienable rights of freemen?"

"The right of votin' easy and often, the right of sellin' their votes to the highest bidder, and the right of stuffin' the ballot box."

"Can you explain what are State rights?"

"Well, when I read Douglas' opinions, I begin to think State rights are a muddle, and when I read Judge Black's opinion, I know they're a muddle, and the more I think the less I know about 'em. Douglas says, States have rights with a proviso; Judge Black says, States have rights with a reservation. I can't find the reservation, and don't know where to look for the proviso."

"What is the Constitution?"

"A finger-board a pointin' the way which nobody goes."

"What is a member of Congress?"

"Sometimes a shoulder hitter, sometimes a high-heeled rowdy, and often an ignoramus."

"What are the qualifications necessary for a Member of Assembly?"

"He must be able to play poker, drink gin, talk loud and long in bar-rooms, make windy speeches full of sound and fury, signifying nothing, and have no objections to going in on his muscle."

"Who are the law makers?"

"The law breakers."

"Which is the dominant party at present?"

"Well its nip and tuck—dog a little ahead."

After this intelligible and humorous answer from the smallest boy, the class retired covered with glory and bibs.

A BOILED DISH.—Almost every family has a dinner, as often as once a week, of what is popularly called a "boiled dish," and which, cooked, is one of the best dishes in the world; but all cooks do not know the best way to boil corned beef—the common method, in order to make it tender, being to put it in cold water, and let beef and water come gradually to a boil. This certainly makes beef tender, but it also extracts all the strength and juices.

A better way is to wait till the water boils before putting in the beef; it will then be equally tender, and will retain all its strengthening and juicy properties. Many housekeepers suppose that putting meat in hot water inevitable renders it hard and tough; and so it will, if the water is only hot; but if it boils, the effect will be the reverse.—Just as putting a discolored table cloth in hot water will set the stains; but put it in boiling water and it takes them clean out.

The same rule applies to all boiled meats. Hams, after boiling four or five hours, according to size, should be taken out, the skins taken off, and cracker or bread crumbs grated over them, and then baked in a brisk oven for one hour. A leg of mutton can be treated successfully in the same way, only it does not require to be boiled so long. Of course, the boiling process should always be gentle.—[Ger. Telegraph.]

A CLERGYMAN IN TROUBLE.—Rev. D. Pomeroy, the Secretary of the American Board of Commissioners for Foreign Missions, who resides in Boston, is in trouble. He admits that some months ago he was walking out in the evening, and was accosted by a well dressed female and, at her request, accompanied her to her home. While in the parlor in conversation with her, a man came in and, under the threat of exposure, forced him to sign a note for \$500, which he did and subsequently paid it. Since that he was enticed by another female into another house, and there two men assailed him and forced him to sign another note for \$500, which he subsequently paid.—Another woman, by the representation that she was suffering with a dissipated husband and destitute children, enlisted his feelings, and he opened a correspondence with her, and subsequently, by the advice of Mr. Choate, paid \$500 to get his letters back, which he did and destroyed them. Dr. Pomeroy has resigned his office.

COLLISION WITH A WHALE.—The ship Herald of the Morning, Capt. Baker, arrived in Hampton Roads a few days since from Caliao, says the New Orleans Evening Delta of November 18, leaking badly, from collision with an immense sperm whale. The monster struck the ship forward, carrying away about seven feet of the stem into the woodworks, and about seventy-five tons of cargo were thrown over to keep her from sinking. Both pumps were kept constantly going till she arrived. The whale received serious injury, it is supposed, as he spouted great quantities of blood.

—Spurgeon's new tabernacle is designed to seat on the ground floor, 1,572; first gallery, 791; upper gallery, 674; total, 3,037; standing room, 2,860; altogether, 8,934.