

the hour of distress, then the devil will come along and say, "Sister, I tell you that you have more faith than br. Brigham, br. Heber, or the Twelve." In such cases just tell Mr. devil to kiss your foot and leave; that you have no more faith and knowledge than your Father and God has given you; that you are not any more or less than his child and mean to serve him, and that you have broken friendship with the devil and therefore he must leave forthwith. Some of you sisters will get to thinking, "O that I knew what to do." Br. Kimball pours it out on me and tells me to repent; br. Brigham pours it on me, and br. Hyde and others, and they tell me that I am not half so good as I should be." Hold on, do not get so nervous that you cannot eat your bread and meat.

We have Zion in our view in her perfection, as you have. Do you know how you looked on Zion, when you first embraced the gospel? You thought there would be no more trial, no more sorrow or vexation of spirit; that everybody would do right, and that there would be no more wrong; that if you once reached the gathering place there your souls would be full of glory, and you expected that you could then sit and sing yourself away to everlasting bliss. You have to go through the smut mill, in order to be made clean; then you have to be winnowed, then ground, and then go through the bolt; and in this operation a good many will actually bolt. There are many pretty good men who want to go to California and to the States; they have felt the effect of the bolts. You have come here, and many have undergone a great deal of trouble to do so, in order to serve your God and live your religion; and when you do not know what to do to make yourselves better, be contented and eat your food with a thankful heart to the glory of God. And when you lay down, say "all is peace, all is right; and if the Lord wishes to take me away to-night, I am ready to go." There are thousands of this people who, if they were to live ten thousand years in the flesh and according to the chance they have had, would be no better than they are now.

It is said to be eternal life "to know the only wise God, and Jesus Christ whom he has sent." I will tell you one thing, as br. Hyde has said, it would be an excellent plan for us to go to work and find out ourselves, for as sure as you find out yourselves you will find out God, whether you are Saint or sinner. A man cannot find out himself without the light of revelation; he has to turn round and seek to the Lord his God, in order to find out himself. If you find out who Joseph was, you will know as much about God as you need to at present; for if he said, "I am a God to this people," he did not say that he was the only wise God. Jesus was a God to the people when he was upon earth, was so before he came to this earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam.

If you look at things spiritually and then naturally, and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible, when you get the privilege of being an Adam on an earth.

Suppose that one of us had been Adam and had peopled and filled the world with our children, they, although they might be great grandchildren, etc., still, say I, had I been Adam, they would be my flesh, blood and bones, and have the same kind of a spirit put into them that is in me. And pertaining to the flesh they would all be my children and I would call them to account, and by and bye I would call every one of them home. They would have to render up to father an account, that he may know what their works have been on earth, for man is judged according to his works on the earth.

Comparing spiritual with temporal things, it must be that God knows something about temporal things and has had a body and been on an earth, were it not so he would not know how to judge men righteously, according to the temptations and sin they have had to contend with. If I can pass br. Joseph I shall stand a good chance for passing Peter, Jesus, the Prophets, Moses, Abraham and all back to Father Adam, and be pretty sure of receiving his approbation. If I can pass all this ordeal, shall I not be pretty safe? I think I shall.

When we get before Father Adam and the innumerable company that will come before him, when we draw near to the Ancient of Days with the rest of his children and receive his approbation, shall we not be safe? If we can pass the sentinel Joseph the Prophet, we shall go into the celestial kingdom and not a man can injure us. If he says, "God bless you, come along here;" if we will live so that Joseph will justify us and say, "here am I, brethren;" we shall pass every sentinel; there will be no danger but that we will pass into the celestial kingdom. Will we all become Gods and be crowned kings? No, my brethren, there will be millions on millions, even the greater part of the celestial world, who will not be capable of a fullness of that glory, immortality, eternal lives and a continuation of them, yet they will go into the celestial kingdom. Will this people all go into that kingdom? I think a good many will have to be burnt out like an old pipe, before they can go into any decent kingdom.

Think how many have come into this church, from the commencement of it until now, and apostatized. Will our present population equal them in number? No, it would be like a drop in a bucket, compared with them. Do you know of any other people's striving to enter in at the straight gate, besides this people? Yes, many in the sectarian world and the honest among the heathen nations are seeking with all their mights to enter in, and I do not know but what they are the foolish virgins that br. Hyde has been talking about. The parable will apply to them, as well as to a portion of this people. They live accord-

ing to the moral law given to them, and no people can be morally any better than are thousands and millions of them, for they have spent days and years on their knees to get the power we have, but could not obtain it. Why? Because they had not the keys of the everlasting Priesthood. Where will they go? To heaven, and they will have all the heaven, bliss and crowns that they have anticipated in the flesh, and then you may add a hundred fold more. Can they go into the celestial kingdom? No, not without the keys of that kingdom.

Well, brethren and sisters, may the Lord bless you and comfort your hearts. Be true to your God and to your religion. Do not forsake them, but forsake sin whenever you may see it. Shun sin, whether it is in me or in any other person, and cleave to righteousness and to the Lord. Do not betray your God nor your covenants, and I say, God bless you and prepare us all for his celestial kingdom: Amen.

THE DESERET NEWS.

TRUTH & LIBERTY.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, MARCH 18.

The New Sugar Cane.

The Chicago Free Press has an article which exhibits very encouraging results from experiments with the new Chinese sugar cane in Wabash county, Ill., last season. The following statement of the writer is remarkable: "I am well convinced that in 1860 the Southern planter will have no sale for his sugar in the State of Illinois. From present indications there will be one hundred acres of Chinese sugar cane raised in Wabash county next year, which will save the county \$10,000."

In addition to the above and what we have already printed on this subject, it may not be amiss to mention a few suggestions and facts reported by Hon. J. M. Bernhisel, Delegate from Utah. He writes that the Chinese sugar cane should not be planted near chocolate corn, broom corn, and other kinds of those kindred varieties, as it will mix with them and deteriorate. It is recommended to plant in rows 3 or 3½ feet apart and one seed in a place at distances of one foot apart in the row. The time for planting is the same as that for planting early corn; and the preparation of the ground and times of watering and manner of tilling are the same as for the common varieties of corn, with the exception that the suckers are not to be pulled off.

It is stated that one acre will yield seven tons of fodder highly nutritious to horses, cattle and hogs, and that two crops can be raised from the same roots in one season. Also that the stalks from one acre will afford juice for 430 gallons of excellent molasses, the sugar from which is said to be equal to New Orleans sugar.

A small quantity was planted and ripened in this city last season, notwithstanding the very late arrival of the seed by mail, but we have not learned that any use was made of the stalks.

Br. Wagstaff has already received a number of small parcels of the sugar cane seed, and will probably be able to spare more or less to those who wish to experiment with a product which is already proven to be congenial to our soil and climate, which is so highly spoken of and which, if the one-half that is printed about it is true, bids so fair to be of great benefit to the inhabitants of Utah.

Dr. Bernhisel has advised Gov. Young that a box of seed is on its way here, but its period of arrival is so uncertain, that the utmost pains should be taken with the small quantity on hand, in order to test different soils, localities, &c., this season, if possible.

Horticultural.

EDITOR DESERET NEWS:—

Having been a witness to the apathy and want of attention almost everywhere visible in regard to the setting out and cultivation of fruit trees, I have presumed that a few remarks and suggestions might not be out of character.

Looking at the subject as we will, either as a source of pleasure or profit, it commends itself to the attention and consideration of every person of good sense and every lover of the beautiful combined with the useful. Where is the person so devoid of taste and so far sunk in the scale of intelligence as to have lost all love and admiration for the beauties of nature as shown forth in the opening bud, the unfolding leaf, the beautiful blossom, and the rich, luscious and mouth-watering fruit? If there is any such, I do not want to see him, for with such I could have no sympathy.

Many are the reasons and excuses offered by the careless and indolent as the cause of their not having accomplished more in such matters. Says one, I have not had the means, I have had this and that to contend with, and have

not been able to buy trees; at the same time, perhaps, given to riotous living, indulging in many uncalled for, unnecessary and oftentimes worse than useless articles. Says another, I have had no time, at the same time busily employed with their neighbors' affairs, much to the detriment of their neighbors as well as themselves. Says a third, I don't think we shall stay here long, therefore I won't plant any trees; I would inquire of such whether it is a matter that concerns them in the least whether they stay here or not; have they not their stewardship to fulfil, it matters not whether here or elsewhere? This being the case, and as every one is to receive according to their works, I should advise the hitherto careless and neglectful to be up and doing that theirs be not the doom of the unfaithful steward whose talent was unimproved and who was cast out, not being entitled to any reward, his works not following him.

Many scores have built them houses upon their lots which are unadorned with either tree or shrub, and many are the evidences visible on every side, of the want of enterprise and progression of the owner, yet in many instances they think they are doing all that lies in their power for the upbuilding and rolling forth of God's kingdom on the earth.

When such men as our President set the example, it is for us to strike out in such matters and follow as close as we can; he nor his associates do not nor have not acted from the idea that they were going to leave here; they are our patterns, let us walk up to our privileges and tread firmly in their footsteps, for all are now without excuse; trees are plenty and within the reach of all; they can now be had for half that they could be obtained for formerly.

Plant trees that you may have the reward, for it is easily demonstrated that one acre planted to fruit will yield a greater profit than ten acres put in to anything else. Plant trees for your children, it will conduce to their health and comfort, also be the means of gratifying their desires and prevent them from being dishonest in taking from their neighbors that which does not belong to them. Plant trees, if only for ornament and to improve the looks of your home; it will also enhance the value of your property more rapidly than the rearing of fine houses, for what person of refined taste would not prefer the "vine embowered cottage" to the great disproportioned house without a tree or shrub to "hide it from day's garish eye." Let us one and all be up and doing that we may have the reward of the diligent and the fruits of our own planting.

If these few disjointed remarks impel one to greater diligence, and in any way tend to render our "ain mountain home" more lovely, the object of the writer will be attained.

Yours sincerely,
CHAS. H. OLIPHANT.

Table

CONTAINING A SUMMARY OF METEOROLOGICAL OBSERVATIONS FOR THE WEEK ENDING MARCH 14, 1857, G. S. L. CITY.

BY H. E. PHELPS.

WEEKLY MEAN.		BAROMETER.		
Sunrise.	9 a.m.	3 p.m.	9 p.m.	
25.823	25.855	25.812	25.814	
Weekly mean.		Thermometer attached.		
Sunrise.	9 a.m.	3 p.m.	9 p.m.	
47	48.1	49.1	49.5	
Weekly Mean.		Thermometer detached.		
Sunrise.	9 a.m.	3 p.m.	9 p.m.	
36.3	42.2	48	44.2	
Weekly Mean.		Thermometer Wet Bulb.		
Sunrise.		3 p.m.		
34.4		41		
Highest and lowest range of Barometer during the week.		Highest and lowest range of thermometer during the week.		
Max. 28.050	Min. 25.600	Max. 55 deg.	Min. 30 deg.	

During the week there fell 385 thousandths of an inch of rain. 4 clear days, and 3 cloudy. Prevailing winds, North.

THE RUINS OF NINEVEH.—The steamer Soho recently arrived at London, with the last consignment of Assyrian antiquities from the ancient Nineveh. They consist of about fifty acres of the most artistic sculptures yet discovered in this earliest post-diluvian city, representing the Queen of Assyria feasting under the shadow of the vine, the King engaged in a lion-chase, and, after, in the act of pouring forth a libation.

There is also a splendid and almost unbroken hunting series comprising not only lions, but wild asses caught in a noose or lasso; also, a procession of the sportsmen bearing away birds, hares, &c., with their dogs, nets, and other implements of capture and pursuit.

But still more interesting than these treasures of antiquity, are the slabs, bearing the famous inscription on the winged bull, at the entrance to the Palace of Sennacherib, recording his memorable expedition against Hezekiah, the sovereign of Judah, in which one hundred and eighty thousand of his warriors, "unsmote by the sword," in a single night, "melted like snow in the glance of the Lord"—an event thus described in the "Hebrew Melodies" of Byron:—

"And there lay the steed with his nostrils all wide,
But through it there rolled not the breath of his pride;

And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf.

And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail.
And the tents were all silent, the banners alone—
The lances uplifted, the trumpets unblown."

News Items.

HUGHES' PRINTING TELEGRAPH INSTRUMENT.—In a description of this instrument, a New York paper says:—

Another striking peculiarity arises from the fact that it is not necessary for an operator to be constantly in attendance, as the instrument can be started by an operator at another station, and print with perfect accuracy without superintendence. It is also noticeable that a dispatch can be sent secretly to any distance, passing through many offices and yet cut off all, except those to which it is directed. The instrument is much less complicated than other printing machines; costing only \$75 or \$100, whereas those now in use cost \$500. The wheels are the same as in the Morse instrument, and of about the same size. The new machine is to be introduced on all the lines of the American Telegraph Company, as fast as they can be constructed. This Company has now under its control between 2,500 and 3,000 miles of wire.

☞ An earthquake occurred at Fort Tejon on the morning of Jan. 9th. The shock lasted from three to five minutes, and shook down adobe walls and chimneys. One woman (a Mexican) was killed.

DOINGS OF THE EARTHQUAKE.—We have information of severe effects of the earthquake, along the line of the lower Stockton road, Jan. 9, at 8h. 20m. a.m. Below Benson's ferry, the waters of the Mokelumne river, much swollen by recent rains, were thrown over the banks, leaving the bed of the stream almost bare. Houses were shaken violently, destroying articles of glassware, and overturning furniture. Limbs were broken from trees, the trees in some instances settling down two or three feet into the ground. The inhabitants of that section were terror stricken, whilst dumb brutes appeared to be paralyzed. We look with interest for fuller details of the occurrence, and expect they will prove this to be the severest commotion experienced in the country since it has been inhabited by Americans.—[Sacramento Age.

DISUNION PROPOSED.—A series of resolutions have been introduced into the legislature of South Carolina, of which the following is the pith:—

Resolved, That a just and reasonable regard for their own security and welfare ought to induce the people of the slaveholding States to annul the compact which subjects them to a common government with the people of the other States, to resume to themselves respectfully the powers delegated by them to that government, and to form among themselves another Confederacy, composed of more homogeneous constituents, and excluding, as much as possible, the elements of hostility to their peculiar rights, institutions and property.

HUNDREDS OF LIVES DESTROYED BY AN EARTHQUAKE.—According to the Smyrna Impartail, the shock of the earthquake so generally felt at and to the eastward of Malta, on the morning of the 12th October, seems to have been more violent at Candia than at any other place; upwards of 500 persons have been buried in the ruins, principally in the villages.

In the Island of Rhodes, mountains have fallen down into the plains beneath, entire villages destroyed, and not a house in town has escaped damage. The loss of life is said to amount to some 100 souls.

INDIA has recently been visited by two terrible scourges—cholera and inundations. The cholera has raged in the most western part of the country, principally between Agra and Lahore, five thousand having fallen victims to it in Agra in five months. Disasters from inundations have been not less fearful. The Indus, the Ganges, and their branches have overflowed a great extent of country. Entire cities have disappeared, and the losses are immense.

AN APPALLING STATEMENT.—A ragged school association in a public appeal state that there are in London 1,400,000 who never attend public worship, 150,000 habitual drunkards, 150,000 open prostitutes, 20,000 professed beggars, 10,000 gamblers, 30,000 destitute children, and 30,000 receivers of stolen goods. More than 10,000 young men, under eighteen years of age, are annually committed for theft in Great Britain.

MARINE LOSSES IN NOVEMBER, 1856.—A recapitulation of the losses of American seagoing vessels during the month of November, as reported to the New York Board of Underwriters, shows a total loss of twenty-six vessels, the aggregate value of which, together with their cargoes, is set down at \$1,375,000.

☞ Fires were very destructive in the United States in November. There were 22 in which the loss exceeded \$10,000; the total amounting to \$2,445,000.

☞ Whatever difficulties you have to encounter, be not perplexed; but think only of what is right in the sight of Him who seeth all things, and bear without repining the result.—[Family Herald.