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If you are able to save yourselves, you will do first rate, because you will get all the reward you need—all that will make you happy, and an abundant entrance will be administered unto you into the everlasting kingdom of God, and to the enjoyment of every thing that is requisite to your happiness.

They would not ask you in that state whether you have saved one, two, a hundred, or a hundred thousand souls besides yourself. 'What, and I sent out to preach for them?' Why, to save yourself. And the reason why a great many of our traveling Elders apostatize, and now mingle with that class of sinners, is simply because they failed to apply the principles to themselves which they recommend to others.

'What do you preach for?' To save yourselves. If I get myself saved I am not concerned about you. I am preaching these principles to you today, to discharged a duty that I owe to you, that I may be saved. It is the same when I am somewhere else. 'But is buying a rancho embraced in your salvation. What did you buy that land for, did you do it to preach the Gospel?' Do you go down to San Bernardino to preach the Gospel? Did President Young tell you to come here and preach?

No, he said he wanted to see me; so I came and looked at him, and he saw me; and then the brethren wanted me to preach, and I have preached some ideas that may be new, and if I should find out something else I did not before comprehend—I shall preach it. And I would preach just as quick any where else as here, because the saints are all alike to me; their progression is one, their hopes and expectations are one, or should be; and their heaven and their reward will be one when they obtain them; and it will all be in the same country.

Will it be in San Bernardino? No. In Salt Lake Valley? No. Will it be in any one of the settlements of the Saints to the exclusion of the rest? No. Where will it be? In here. In your own hearts. When you get your heaven built up there so that it becomes a living organized creation, with all its parts and properties properly associated and developed as the parts are in the physical being of man, you would not go tom fooling over the earth to find a heaven because you carry it with you continually.

If you go on a journey you take your heaven with you, or if you stay at home, it is there; if you go to meeting, you take it with you; and when you die and your spirit mingles with the spirits of just men made perfect, you take your heaven there. Says one, 'How is the kingdom of God to be built up if that constitutes the great and important point?' Why, bring in the saints from the four corners of the earth, by tens of millions, and associate them together, and what will they do?

They will do what they are required to do.—They will live in harmony one with another collectively, and with themselves individually, and with their God; consequently, the will of God will be done on earth as in heaven. The principles of truth will be exemplified in the conduct of men on earth as it is with the spirits of the just in heaven; because men will know and appreciate the truth, and their conduct will be shaped according to it.

If this is not good gospel, get something that is better. This gospel fills up this little creation we live in. Where do we live? In the midst of space. Why? Because it is all around us. How far does it extend? To infinitude. The creation of man cannot reach it, his thoughts tire in the contemplation of it.

This little portion of the gospel we commenced to tell the people years ago, this meager supply of truth which fills up the narrow comprehension of us mortals, is a part of that great whole which occupies this space, and that constitutes all the glory, happiness and bliss that is within that illimitable field.

You cannot name another heaven, you cannot find the material to make it of, you have no foundation upon which to build it.

You cannot by your own reaching get away any portion of this gospel for it takes up all the material around us; you must go beyond this space where we occupy so to operate. Do you esteem Mormonism as being worth all the wealth that is embraced in this vast infinitude of extent?

Then what do you wish to exchange it for.—Don't go and fool it away for a little tea and coffee, for a little sugar, peaches and grapes, or for a warmer climate; in so doing you would show yourselves but poor financiers; I would not wish you to operate for me; and the master will think as I do; if you go and fool away the treasure committed to your keeping, will he ever give you another penny to start upon again? I do not know whether he will or not. He will probably not do it until you have been poor, and ragged, and destitute, and a beggar, for a long time.

Be faithful now, and learn this one thing, that we have not learned the gospel, but learned of it, and are still learning of it, as much truth as we can gain. How fast do we learn? Just as fast as the condition of feeling we cultivate will allow us; just as much as the spirit of it is with us, just so much we learn.

Do you want to secure blessings? Says one, 'I want to do a great deal for my dead friends, and to this end I want to get into the temple of the Lord.' The gospel has to do with this; why? Because it is inside the elements of the Gospel—it comes within the scope of its principles, and extent, and application to man's existence and happiness.

Then do not be in a hurry about getting into the temple before you are prepared to go there. Some act as though they had no other idea, but that they will be able to get in by stealth; they expect to storm heaven, and force blessings from the Almighty irrespective of their claim. This is not the spirit of the gospel, it is not thus in the Temple of God.

I shall secure to myself, how much? that that my conduct has rendered me worthy of. 'But

suppose br. Brigham, Heber, and Jedediah pronounce blessings upon me, shall I not get them?' If you are worthy of them you will. You are not to speculate in prospective on the blessings you expect to get; if you live here so as to be worthy of them what need you fear about anything.

It is impossible in the nature of truth, for you to lose anything of which you are worthy; God cannot lie; he cannot forsake his faithful children, and disannul the promise he has made to them.

Do you want to hasten the building of the Temple, or any other work, which will be to the interest of Zion on earth? Then commence at home; take a home mission, and attend strictly to the Mormon creed which you know is, 'Mind your own business.'

Suppose you all individually take a home mission, to examine yourselves, and institute that inquisition I have alluded to, unto your own conduct, and condition, day by day, week by week, month by month, and year by year. Is it not of importance that it should be set up?

To keep this perishable body from starving, you would work day and night; is not the soul of man that can never die, that must be happy or miserable for eternity, worth your notice? Go to work and examine yourselves for a short time each day, and see how you are getting on.

You need not take it for granted that because you live in Great Salt Lake City, you will be saved; but if there are not thousands damned who live in this place, I shall be mistaken, and things will turn out better than I expect. 'If that is the case in Salt Lake City, how are they doing in San Bernardino? They are doing as you are here.'

'Why, I did not suppose you had good people enough there to do as we are doing here.' What do you suppose is the difference between good men in San Bernardino? I feel that I am about the same sort of a man there as here, I do not feel any better here to-day than I should if I were there. I do not feel the weight of my responsibility any different, not a particle.

The good men down there, that love the truth, are working righteousness; is there any more done here? If any man is doing anything but serving God—that loves the truth, I would like to know his name.

'But have you not many bad people there?'—Yes, a great many. I wish we had fewer. You may suppose we have them there because they left here. However we try to do as well as we can, and, if on the tide of human events, too great a preponderancy of wickedness does not float in our midst, the truth will triumph; and if it does not, I do not care, as concern myself, so I am found a righteous man, acting according to the dictations of truth, that will save me.

That is the way we are getting along in San Bernardino. And here I may also observe, it is the way they are getting on in all the settlements of the saints, and every where else.

We have not as many saints down there as you have, but we have as many of one sort; and I feel as though I am interested down there, as I am here, only not in the way I am here.

Having made these few scattering remarks, just as they came into my mind, without study or arrangement, I will forbear. If I have said anything wrong, I have no objections that you forget it; I hope you may; and what I have said that is right, I would like you to remember it; because I am interested in having you remember it; and in having this people with the saints everywhere become a pure, a great and good people, because I am interested in the building up of the kingdom of God, and wherever that people, and the interest of the kingdom is represented, there is my interest. And I hope when we have wound up the little routine of duties assigned us here, we shall have secured to ourselves that wealth that shall be to us worth all sublimity considerations, and remain when they have passed away. That we may all obtain this, is my prayer, in the name of Jesus Christ: Amen.

**ADVICE TO CORRESPONDENTS**—When writing to a publisher, omit your name; let him guess who you are from your handwriting.

Carefully avoid placing the name of your post office, county or State, upon your letter, lest, by so doing, you should betray your whereabouts.

When about to change your residence, and wish the direction changed, instruct the publisher as follows: Sir, hereafter send my paper to—, and much oblige yours, etc.—. Don't let him know your former address. He may hunt that out from among a hundred thousand others.

No matter if it occupies a week; he may have nothing else to do. When you write to a friend, requesting an answer by return mail, leave him to prepay the postage on the answer, as you deserve some compensation for the pleasure you afford him.

Avoid carrying small change, you might spend it. The postmaster will be quite delighted with the privilege of trusting you; he would not be so mean as to charge three cents.

When calling for a letter at the post office, always ask: 'Anything for me?' Don't give your name; and when informed 'No,' don't believe it, put yourself into an agony of surprise and wonder, and ask the postmaster when he expects one for you. Should he ask you from whom you are looking for a communication, tell him from the West. He will then understand.

When you request letters directed to the care of some friend whom you are about to visit, ask him to send his boy to the post-office several times a day to inquire. He will deem it a privilege to wait upon you.

**THE BOOMERANG.**—This curious weapon, peculiar to the natives of Australia, has often proved a puzzler to men of science. It is a piece of carved wood, nearly in the form of a crescent, from thirty to forty inches long, pointed at each end, and the corners quite sharp.

The mode of using it is quite as singular as the weapon. Ask a black to throw it so as to fall at his feet, and away it goes, full forty yards before him, skimming along the surface at three or four feet from the ground, when it will suddenly rise in the air forty or sixty feet, describing a curve, and finally drop at the feet of the thrower. During its course, it revolves with great rapidity, as on a pivot, with a whizzing noise. It is wonderful so barbarous a people should have invented so singular a weapon, which sets laws of progression at defiance. It is very dangerous for a European to try to project it at any object, as it may return and strike himself. In a native's hand it is a formidable weapon, striking without the projector being seen; like the Irishman's gun, shooting round a corner equally as well as straightforward. It was invented to strike the kangaroo, which animal is killed by it to a certainty, and though a copse intervene between the hunter and the animal, the Boomerang comes round the corner and breaks his legs.

**INTRODUCTION OF PLANTS INTO ENGLAND.**—Pine apples were first grown by Rose, gardener to Charles II.

Sir Walter Raleigh introduced the potato. Sir Anthony Ashley, the ancestor of Lord Shaftesbury, first planted cabbages in that country, and a cabbage appears at his feet on his monument.

Figs were planted in Henry VIII's reign, at Lambeth, by Cardinal Pole; and it is said the identical trees are yet remaining.

Spelman, in 1590, planted two lime trees at Dartford, which are still growing there.

Thomas Lord Cromwell enriched the gardens of England with three different kinds of plums.

It was Evelyn, whose patriotism was not exceeded by his learning, who largely propagated the noble oak in that country; so much so that the trees which he planted have supplied the navy of Great Britain with its chief proportion of that timber.

Cherries were first planted in Kent by the Knights Templars, who brought them from the East; and the first mulberry trees were also planted in Kent by the Knights of St. John of Jerusalem.

Sir Richard Weston brought over clover grass from Flanders in 1645. The introduction of turnips, and also of sanfoin, is also attributed to him, and his memory is still revered by every inhabitant of Surrey acquainted with his deeds. He died in 1652.

**THE WELSH IN THE UNITED STATES.**—From an oration delivered by Dr. Alexander Jones, before the St. David's Benevolent Society, now published in an elegant volume by Sheldon, Lamport & Co., we learn much that is interesting respecting the part borne by Welshmen during the Revolutionary war. The following are some of Dr. Jones' statements:—

Seventeen of the Signers of the Declaration of Independence were of Welsh origin, among whom Thomas Jefferson was one. Other eminent Americans of Welsh descent were John and Samuel Adams, Jonathan Edwards, Gale, the founder of Yale College, General Harrison, Richard Henry Lee, and John Marshall. No less than six of our Presidents have had Welsh blood in their veins, Jefferson, Monroe, Madison, Harrison, and the two Adams. According to Dr. Jones, fourteen of the Revolutionary Generals were of Welsh origin, of whom Gen. Wayne was one. Martha Washington was the grand-daughter of a Welsh clergyman.

**CHINESE KITE-FLYING.**—If there is any one thing, besides eating dried fish and rice, that the Chinese thoroughly understand, it is kite-flying.

At an exhibition of the kind on the streets of Sacramento, California, the other day, the Union says they excited great curiosity by the novel shapes and appearance of their high-flyers, 'one of which resembled a bird, another the rising sun, while the third emitted musical sounds similar to the Æolian harp. The spectators were not a little surprised to see a messenger in the form of a bird ascend the string to one of the kites, and return again to terra firma.'

**A VENOMOUS REPTILE.**—We were shown yesterday, by Mr. Harris, engineer of the steamer 'Welaka,' the rattles taken from a rattlesnake recently killed by Mr. M. Hayne, of Mayport, Florida, on an island near the mouth of St. John's river. The bunch or cluster was eight and a half inches in length, and the number of rattles thirty-five, besides the button at the end of the tail. As the first rattle does not appear until the fourth year, his snakeship must have been thirty-nine years old. Who would like to encounter such a monster in a cane brake?—Savannah Republican.

A pedagogue told one of his scholars, a son of the Emerald Isle, to spell hostility. 'H-o-r-s-e horse,' commenced Pat, 'Not horsetility,' said the teacher, 'but hos-tility.' 'Sure,' replied Patt, 'an didn't ye tell me the other day not to say hos? Be jabers! it's won't thing wid ye one day, and another the next.'

A faithful dog, belonging to the coachman of a banker in Rome, recently picked up a package in the street, which proved to contain four diamond studs, presented by Queen Victoria to one of the officers of her household on a visit to that city, for the recovery of which he had offered eighty dollars reward.

A Copy of Shakspeare's plays, the only one known containing the two leaves which were cancelled in 'As You Like It,' sold for one hundred and sixty-three pounds sixteen shillings, the other day, at a London auction. An American was the purchaser. [Ex.]

**WONDERFUL DISCOVERY.**—Last evening we witnessed the result of a series of experiments made by Dr. Taylor, the celebrated Clairvoyant Physician, of this city—the actual production of a brilliant light, and of course an intense heat, by the decomposition of water. The apparatus for producing this astonishing effect is very simple, and has, as he alleges, been constructed entirely under spiritual direction. It is imperfectly made, and yet serves to demonstrate the fact and the principle involved by the process. The light is exceedingly brilliant, equal to the best quality of gas and superior in color, it being slightly of an orange tint, and producing not the least smoke. A caveat for the discovery has been filed in the patent office at Washington, by a gentleman of this city, who compared the apparatus with that of Paine, and the two are entirely unlike. Distinguished chemists, who have examined this invention pronounce it a triumph. We do not feel competent to decide any questions that may happen to arise among scientific men, but the result we have actually seen, and verily believe that no deception has been resorted to in procuring it.

The expense of this light, aside from the apparatus, will be next to nothing, as it is upon a self-acting principle. The discovery, for aught we can see, can be applied to all the purposes for which light and heat are now used, and will mark a new era in human affairs. It is a severe tax upon the imagination to conceive of the changes by which water and other simple elements of nature can be rendered subservient to the comfort and convenience of mankind. Dr. Taylor and his friends are soon going East to procure an apparatus on an extended scale, and of perfect workmanship. On his return, as he assures us, he will give the public a chance to see and judge for themselves.

**A SPLENDID STEAMER.**—The Eastern papers have much to say of the new and magnificent North River steamer, the New World. She is said to be the finest boat of the kind yet built in the United States. From a long description of her in the Albany Evening Journal, we extract:

The New World is the last and highest triumph of steamboat architecture. The long-expected three-decker came to our dock this morning, and is the theme of wonder and admiration to all who have examined her. Her distinguishing peculiarity is a second upper cabin, a third story to the ordinary Hudson River floating hotel; and so well proportioned is it, so light, so artistically related to the vast bulk of the vessel, that there is no effect of top-heaviness produced, and no sense of insecurity or unfitness suggested. Like all the other improvements in steamboat building made by Mr. Newton, this last one was as successful as it was bold.

The steamer New World should have for New Yorkers—what it will undoubtedly have for European travelers upon the Hudson—all the interest of public institutions of the Empire State. She is magnificent in her proportions, her appointments, her capacity, strength and speed.

No passenger vessel in the world is comparable to her. She has a length of 370 feet, 48 feet of beam, (80 over all,) and 10½ feet depth.

Her engine has a cylinder 76 inches in diameter, with a stroke of 14 feet. Her wheels are 46 feet, with a face of 11 feet. With room 'bed and board' in voluptuous style one thousand people, she can carry upon her ample deck 250 tons of freight. In good running order she can bring upon their ways of pleasure or business the passengers who throng her several stores at the rate of twenty miles an hour.

With this great speed those who read by her chandeliers will not experience interruption from the rattling of the glass drops, so firmly is she put together. Enormous as is her bulk and rapid her movement, the New World crawls but 5½ feet of water.

**NUMERICAL RELATION OF THE SEXES.**—The 'Annual of Scientific Discovery' contains the following interesting facts concerning the numerical relation of the sexes. If the number of males and females born was exactly equal, the result would be that, before they reached middle age the female sex would be reduced too low.

In fact, the number of females born is always greater than the males, by about four per cent. At twenty years of age this preponderance is entirely lost, and there are more females than males. At forty years, the balance is again the other way, and there are more males than females. At seventy the sexes are about even, and the ultimate age of the human being is reached without any decided advantage to either sex.

Both the censuses of 1840 and 1850 prove the law. Beyond the age of forty years, the probabilities of longevity are much greater for American women, than that of American men. That fact, as has been shown, however, tells tremendously on women between the ages of ten and forty, when their mortality is very great. The longevity of some women is very extraordinary.

There are now 530 American women above one hundred years of age.

**HOW TO PROSPER IN BUSINESS.**—Make up your mind to accomplish whatever you undertake; decide upon some particular employment and persevere in it. All difficulties are overcome by diligence and assiduity.

Be not afraid to work with your own hands and diligently, too. 'A cat in gloves catches no mice.'

Attend to your own business, and never try it to another. 'A pot that belongs to many ill stirred and worse boiled.'

Be frugal. That which will not make a pot will make a pot-lid.