

terests of the church and kingdom of God upon the earth.

We have been passing through quite a scene for some time past, and the world generally has, especially the European nations, and also the American nation since about 1873. There was, as was termed, a financial panic, and it has grown worse and worse until the present time; and trouble seems to be spreading and growing among the nations, and is permeating the nation with which we are associated. It is now workmen against employer—labor versus capital, and vice versa, instead of union, harmony, fellowship and sympathy, which ought always to exist between man and man. And we have felt a little of the effects of the monetary crises here. Then the grasshoppers have paid us a visit now and then; and the codling moth is among us, and some parts of our valleys have suffered considerably from winter frosts. And I have thought sometimes that if the people did not understand that God ruled, they would find out by and by; for I believe that all these things are used by the Lord to bring the people to reflection. And if I read my Bible aright, judgments are first to begin at the house of God. And if judgments are to commence at the house of God, where are the wicked and ungodly to appear? There is a terrible time approaching the nations of the earth, and also this nation, worse than has ever entered into the heart of man to conceive of—war, bloodshed and desolation, mourning and misery, pestilence, famine, and earthquakes, and all these calamities spoken of by the prophets will most assuredly be fulfilled, and they are nearer by forty years than they were forty years ago. And it is for us, Latter-day Saints, to understand the position we occupy. Among the honorable men I have referred to, there are some things that make it extremely difficult for men sometimes to perform the kind of missions that they did formerly, owing to age, infirmities, and circumstances. Yet I have frequently felt ashamed when I have seen the acts of many in these quorums to which I refer, when they have been called upon to go on missions. One has one excuse, and another, another. It was easier some twenty years ago to raise two or three hundred men than it is now among all those thousands in Israel. How do you account for this? Partly in consequence of an apathy that exists in the different organisms of the priesthood; and partly from circumstances with which we have been surrounded. We have been grappling with these difficulties in common with others; and the Lord has placed us in this position to try us to see what material we are made of. Or, to use a common saying, to see who would be found at the rack, hay or no hay. But the general feeling seems to be—and I suppose it is so with you as with us in Salt Lake and other places—that we would rather go to the rack where there was plenty of hay. But there is such a thing as having faith in God, I will tell you how I have viewed these things. A great many have been thrown into circumstances that without distressing their families it would be extremely difficult to pick themselves up and go on missions. We did not use to think about this; but there should be in this, as in other things, a co-operation, a united order if you please. We have found that in looking over some of our affairs, that these pinching times have reached to England. And lately when our elders have returned home after having been absent some two or three years, they themselves not having the means to pay their way home, have had to give their notes for this money; and the consequence was that they would return with a load of debt upon their shoulders. The council have considered this matter, and decided to cancel such indebtedness; it amounted to some \$50,000; and then we contrived with Bro. Staines and the presidency in Liverpool, to try to make such arrangements that when our brethren return home from missions, they shall come free. This was our mind about it. How do you feel? All who are in favor say ay. [The congregation said ay.] We do not want elders to feel pressed down or embarrassed, but, if possible, to be relieved; and we are aiming to accomplish this. And when they are away, it is not proper that they should feel worried and concerned about their families at home; and

therefore we will call upon our brethren here who preside, to see that the families of the missionaries are looked after, that they may not suffer. I hear men sometimes pray God to bless and provide for the families of those on missions, and in their prayers they are ever mindful of the poor. This is all very well so far as it goes, but it does not go very far. My feelings are, never to ask the Lord to do anything I would not do myself. If I were a woman—but then I am not, you know, and I do not know much about it; but if I were a woman, the wife of one of our missionaries abroad, I would much rather have a sack of flour; a little meat, some butter and cheese, a little fire-wood or coal, and a little cloth, for myself and family, than all the prayers you could offer up for me. And if you want to see these folks taken care of, you must see to it yourselves. And you sisters of the Relief Society, do not give your husbands any rest until these families are all provided for. And do not spare the Bishop if they are not provided for but go after him and "ding" it into him; and perhaps by your continued teasing and worrying him, he may hearken to your prayers. And I will risk it, if the sisters get after him.

Now, after making excuses of that kind, we cannot excuse everybody. There are lots of able-bodied men who, if they could only have a little more faith in God, and could realize the calamities that are coming upon the earth, and the responsibilities of that priesthood that God has conferred upon them, they would be ready to break all barriers and say, Here I am, send me; I wish to benefit the human family. If Jesus came to seek and save those who are lost, let me be possessed of the same spirit. And if the Twelve, the high priests and the seventies, who are now aged, have done these things, let me also do it; I am willing to enter into the harness and do all that God requires at my hands. I tell you, my brethren, in the name of God, that right among the nations of Europe, where many of you have come from, there will be some of the bloodiest scenes that you ever read of; and God expects you to assist in warning the nations, and in gathering out the honest in heart. Then when you come back, having accomplished a good mission, you can say, My garments are clean from the blood of this generation. Many of you cannot say that now, therefore I wish to remind you of these things, that you may reflect upon them, and prepare yourselves for the work before you.

Another thing that has been referred to here—about our schools and education. God expects Zion to become the praise and glory of the whole earth; so that kings, hearing of her fame, will come and gaze upon her glory. God is not niggardly in his feelings towards us. He would as soon we all lived in palaces as not; but he wants us to observe his laws and fear him, and standing as messengers to go forth to the nations; clothed upon with the power of the priesthood which has been conferred upon us; seeking "first the kingdom of God and his righteousness;" seeking first the welfare and happiness of our fellow-men, and God will add unto us all the gold and silver and possessions and everything that may be good for us to receive. I was going to say, perhaps more than would be good for us. But all these things shall be added, for no man that forsakes father and mother, houses and lands, wives and children, for God and his kingdom, but what shall receive in this world a hundred fold, and in the world to come life everlasting. This was true anciently, it is true to-day. This being the case, we ought to foster education and intelligence of every kind; cultivate literary tastes, and men of literary and scientific talent should improve that talent, and all should magnify the gifts which God has given unto them. Educate your children, and seek for those to teach them who have faith in God and in his promises, as well as intelligence. I was talking with Bro. Maeser, who is principal of the Brigham Young Academy in Provo. I saw the students go through their various exercises in the several classes, and I was congratulating him upon the success, when he remarked—"There is one thing, Pres. Taylor, I will guarantee, that is, that no infidel will go from my school." He would teach them the Gospel, and inculcate its principles, which are so far advanced of infidelity that it would

have to hide its hoary head in shame before the light, glory and intelligence that comes from God, and that exist in all his works, and that fools do not comprehend. I am pleased to know that Pres. Young made arrangements before his death, for the endowment of a college in this neighborhood; and the brethren acting as trustees in the matter are feeling interested, and are taking steps for the accomplishment of that object. And that object is, as I understand it, to afford our own children greater facilities to become learned, and that they also have the privilege to learn trades, and agriculture, and horticulture, and become progressive, intellectual and informed in regard to all these things, and that they may comprehend the earth on which we stand, the materials of which it is composed and the elements with which we are surrounded. And then by having faith in God we might stand as far above the nations in regard to the arts and sciences, politics, and every species of intelligence, as we now do in regard to religious matters. This is what we are aiming at; and if there is anything good and praiseworthy in morals, religion, science, or anything calculated to exalt and ennoble man, we are after it. But with all our getting, we want to get understanding; and that understanding which flows from God.

Bro. Smith said his time was up; mine is more than up.

Brethren and sisters, God bless you. Let us love one another; let us seek to promote one another's welfare. And let the bishops, and the Relief Societies, and the Young Men's and Young Women's Associations, and our mechanics and manufacturers, and also our merchants, and all hands, operate in the interests of the whole for the welfare of Zion and the building up of the kingdom of God upon the earth; and the blessings of God will begin to rest upon us, Zion will begin to arise, and the glory of God will rest upon her. Amen.

### Correspondence.

The Black Forest—German Table Etiquette.

FRIEBERG, Baden, August 25, 1878.

Editors Deseret News:

The black forest, or "Schwarzwald," as it is called in German, is not precisely a land unknown to America tourists, though it is not so well known as it deserves. Pedestrians find it a kind of paradise in good weather. No part of Europe is better situated for excursions. Railways bring one over the comparatively flat and tame approaches and drop the tourist in the very lap of all that is lovely, and fresh, and romantic. Both for driving and for walking the Black Forest is equally eligible; and those sensible persons who wish to enjoy the pleasures of pedestrianism, without many of its unquestionable discomforts, find an excellent system of public conveyances, by which the luggage can be sent forward and the comforts of a change of clothes secured. "Tramping it with a knap-sack and umbrella is much more common in Europe than in America, and it is all very well for those who are fond of a wetting, and not over particular as to personal purification, and who find, or say they find, a pleasure in roughing it; but the majority of people, and those who have most common sense, will enjoy travelling all the more for having a little of their customary comforts along with them. The man who arrives at a hotel half an hour before dinner, wet with perspiration or soaked with rain, and who finds that his valise has arrived before him, with the essentials of clean linen, fresh clothing, and thin boots, has an advantage over the more Spartan pedestrian, who has to sit down in his damp clothes, and either endure his hot and dirty boots, or outrage European proprieties by coming to the table in his slippers. All through the Black Forest, by making a little inquiry beforehand, and never trusting to the statements of waiters and porters, or indeed to anybody without verifying them by comparison with the guide book, one can send his valise in advance with reasonable confidence. The stopping places are so frequent, and the accommodations, generally speaking, so fair that a lazy or very inefficient walker can get along

quite comfortably. Being German, the Black Forest is not a cheap place. Everything in Germany is supplied in a scanty fashion; portions are measured with such an economical hand, and the prices charged for them are usually so high, that Germany is perhaps the dearest country for travelers of all Europe except Spain. There is, however, not much absolute cheating, in which respect Germany is much better than France, Italy, or Spain. There is a printed tariff for almost everything, and this document must be produced on demand.

The roads and conveyances in the Black Forest are excellent. For pedestrians there are ample provision of foot paths, finger posts, and resting places in all parts; and of course, as in every part of Germany, there are most excellent maps. Take it all in all, there are few parts of Europe so suitable for walking excursions. One great source of amusement is found in the many "cures," or bathing and watering places that are so numerous in the forest. These are all available as stopping places by passing tourists, though they are intended mainly for health seekers, bathers in mineral and other waters, and drinkers of whey, milk, and all the varieties of nastiness to be found in the almost infinite springs which bubble up in this land of streams and fountains. The manners and customs of the German middle classes may be observed much better at places like these than at more miscellaneous places like Baden and Hamburg. The young German female can be studied here admirably. She is very fair, has either no shape or a very clumsy shape, is always badly dressed and dowdy, eats liberally, and is deeply sentimental. She wields the implements of the dinner table more as weapons of war than as accessories of civilized nutrition. She is a vast consumer of bread and butter, and leaves on the mind of the observer a general impression of whey.

One of the best centres in the Black Forest, is Triberg, where there is an excellent hotel, the "Schwarzwald," in an excellent situation. From this point the tourist can branch out in all directions. It has a railway station; and the line of the railway from Triberg to Hausach is one of the most remarkable pieces of engineering in Europe, and quite as remarkable as the Semmering between Vienna and Gratz. Triberg is famous for clocks and watches; and it is to be remarked, that over one of the largest clockmaking establishments in the village, there is a large clock which has no hands; and that, almost without exception, every clock to be seen in the hotels or other places is either stopped altogether or is entirely wrong as to the time.

The etiquette of these German bathing places is very peculiar. In one of them the following is written in French on the bedroom doors: "Those persons recently arrived shall place themselves at the foot of the table. A bather, desiring to have a visiting friend near him at the table, may be accorded this privilege, but for one repeat only. Such favors as selecting a place of his own choice, passing immediately to the head of the table, or of sitting opposite whom one pleases, will not be accorded for the reason that they would result in the juxtaposition of persons not agreeable to one another." The advancement to the head of the table is not coveted merely as a matter of distinction, for it includes the appreciable advantage of a first presentation of dishes at dinner and supper; and the difference of a plate as it comes up from the chef, and the plate when it has passed a file of Hunny Germans, male and female, after their kind, is very marked. But the final right to sit opposite whom one pleases has possibly a more romantic signification, and may be intended as a check on the two ardent gallantry of susceptible youths who want to sit opposite the prettiest girls.

### The Chinaman to Kearney.

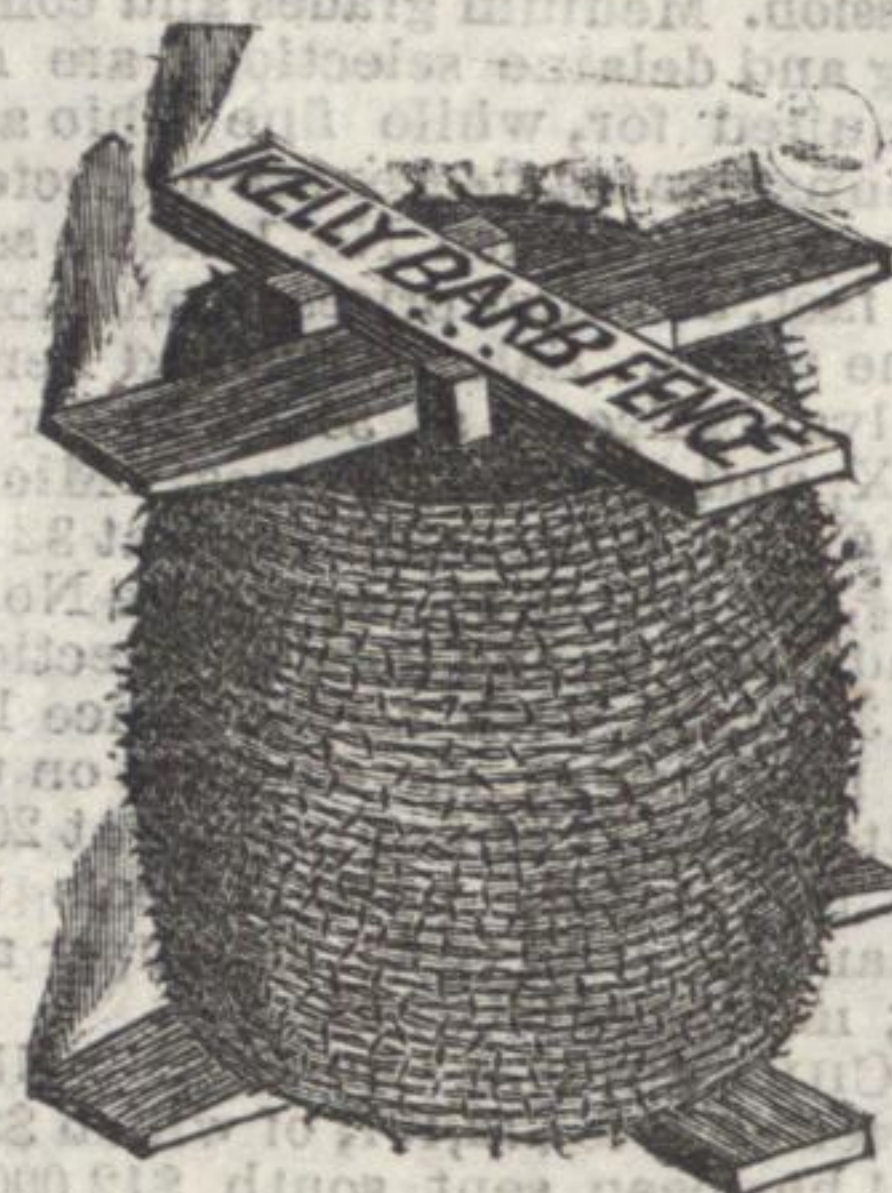
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