

fell from the rich man's table. By and by poor Lazarus died and was carried by angels into Abraham's bosom. I was once conversing with a Presbyterian minister on the subject of polygamy. Said I to him—"My dear sir, where do you expect to go when you die?" He said—"To some good place I hope." "To heaven, I suppose?" "Yes," said he, "I hope to go there." Said I—"Right into Abraham's bosom." Well, he said, figuratively that was correct. Said I "If you go right into Abraham's bosom there will be on one side Sarai and on the other Hagar, and if you make a deadshot right into Abraham's bosom how do you expect to dodge polygamy? If you get into Abraham's bosom you get into a curious place." By this time his argument was exhausted and our conversation closed. But Lazarus went to Abraham's bosom, I suppose he has a pretty large bosom and a large heart, large enough to embrace all the faithful from his day down to the end of time, for in him and his seed shall all the families of the earth be blessed.

By and by the rich man died, and it is said that he lifted up his eyes in hell, or in torment, and he saw Abraham afar off with Lazarus in his bosom. Said he—"Father Abraham, send Lazarus that he may dip the tip of his finger in water that he may cool my tongue, for I am tormented in this flame." Abraham replied, and he spoke to him very kindly and fatherly, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us who would come from thence." Here then, we see illustrated the fate of the man who obtained wealth independent of the Lord Almighty. He obtained wealth and enjoyed it, and down he went to hell, while that poor man who, in this life, lay at the rich man's gate and desired to be fed with the crumbs that fell from his table, was carried by angels into Abraham's bosom. Probably, in life, this rich man had oppressed and dealt wrongfully by that poor man, I cannot tell how that was, but at any rate he went to hell.

Now let me ask you who the man is who may be rich, and still enter into the kingdom of God. There was father Abraham himself, none of you will dispute that he was a rich man while here, yet there he was, on the other side of the great gulf, prepared to welcome Lazarus to happiness and heaven. But how did Abraham get rich? Was it by cheating and defrauding, by calculating and finagling? or did he get it by doing his duty and trusting in God to bestow upon him what he saw fit. He trusted in the Lord, and the Lord gave to him all the Land of Canaan, for an everlasting possession and promised him that his seed should be as numerous as the stars in the sky, or the sands on the sea shore. The Lord made Abraham rich, Abraham did not do it himself; he did not cheat anybody, but in the providences of God he was elevated and made rich. Why, there are some men who can not sleep nights for laying plans to get rich, but I would advise them, if they want to get riches that will last for ever, just to lay plans to build up the kingdom of God, or in other words take the advice of Jesus—"Seek first the kingdom of God and its righteousness, and all things else shall be added unto you." I used to think—"I can not get married until I get rich, for I can not support a wife;" and it was not half so hard to support a wife in the days when I married as it is now, because there was not half the pride or fashion to support then that there are now. Then I did not make money very fast, and I thought that if I waited until I got rich before I married I should wait too long, and finally I concluded that I would marry and take hold with my wife and we would work together. It is certainly better to have two oxen than one, for if one is yoked up at one end and the other end of the yoke drags, and when one wheel is off and the other is on, the point of one axle drags in the sand, and it is a complete nothing at all, that is just what it is. Well then I would give the same advice to my young brethren and sisters that I acted upon myself, and that is—Get married and get rich afterwards, and dispense with this fashion that so many are anxious to follow. We cannot very well, unless we are born

princes, heirs or millionaires, support the fashion of the present day and prosper, and we had better dispense with it. I like to see everybody cleanly and comfortable, but all this display and paraphernalia that fashion demands of its votaries seems to me like clogging the wheels and creating discomfort rather than comfort. When I was in the old country I recollect hearing a lady say—"Some people wrap themselves up and put on so much that they are completely clogged. If you draw a net over a fish how can it swim in the water? It is freedom they want, and it is a light covering we want, especially in warm weather." I like to see persons neat and clean, and would rather see them thus than adorned in fine feathers, dresses, caps and jewelry. I believe God's people will be so. I have no particular fault to find, I am only telling what I think would be good.

The man that goes along and does his duty and, without straining a point, picks up honestly and fairly the blessings and means that God strews in his pathway, can appreciate and do good with his means; and as long as he keeps an open heart and is willing to do good God will continue to put wealth in his way, and wealth obtained in this way, no matter how much, if it swells as large as the mountains on the east here, can not keep its possessor out of the kingdom, because it is the gift of God and not the fruits of over-reaching dishonesty. God is not going to keep me out of his kingdom because I have wealth, no matter how much, if I obtain it honestly in his sight, and strive continually to do good with it. The reason why men of God were rich in old times was that they were willing and desirous that God should rule, govern and control them and their means, while the miserable calculators after the fashion of the world shut God out of the question altogether. Such men are a stink in the nostrils of the Almighty and he will hurl them from his presence, and they will find that it is easier for a camel to go through the eye of a needle than for them to enter into his kingdom. This is my faith, and I hope it will last me all the way through and for ever, that if we will keep the commandments of God, build up his kingdom, and lay up treasure in heaven by doing good with whatever means and ability God may entrust us with here, wealth will roll in upon us from quarters we are not aware of, and in a way that eye has not seen nor ear heard, neither has it entered into the heart of man to conceive. All the world is for the Saints, and if they only take the right course and do as they are required, wealth will roll in upon them and can not go anywhere else. The world say the Latter-day Saints are the lowest of all people, and just for argument's sake, we will grant it; but then if we are so, that fact is only a proof of our excellence, for everything that has weight and worth rolls down and finds the centre, the froth only rises to the top. I will venture to say that if you take a dollar and place it on the edge of a nice wash basin it will roll down to the centre, and if we are there, we shall all be in the right place. It is the meek and lowly who are to inherit the earth and the kingdom of God, and enjoy the gifts of heaven.

I have spoken once to-day before pretty freely, and I begin to feel a little sore about the sides, and I do not think I shall talk to you much longer on this occasion. I was talking this afternoon about the antediluvians. How strong they were in their own estimation! They were able to carve out their own destiny, and to amass and spend their own fortunes; but when the flood came they and their wealth went together. They were not in the ark, they had no interest in it whatever. I suppose they were a good deal as some people are at the present day. I saw a little ticket out here—I did not stop to read it—but in passing I read the words—"Not one cent for tithing." I suppose that was the motto of the antediluvians. "Not one cent for tithing," not one iota to build up the kingdom of God. Well, they went to destruction.

I wish to say to my brethren I have had considerable experience in the kingdom of God, and I have had some experience that a man never ought to have, and let me here ask my brethren and sisters if everything could be arranged to suit all, where under the heavens would there be any trial of our integrity? There would be no such thing. As the Methodists say—"When I can read my title clear to mansions in

the skies," and neither stumbling block nor obstacle in the way I shall begin to think that I am on the wrong road, for I do know that in the way of exaltation and eternal life there are stumbling blocks, and difficulties to overcome, and if I keep in that way I shall have some things to swallow that are unpleasant and uncomfortable. But they will appear smaller and less difficult to overcome if we swallow less whisky. I would advise all my brethren to avoid it and to have no connection with it; and if we see those who are feeble in faith, and more inclined to find fault than they are to approve, let us labor with them and do all we can to bring them back to a sense of their obligations.

"Take no thought for the morrow, what ye shall eat, or what ye shall drink; nor wherewithal shall ye be clothed," but go to, and do just as God, through your brethren, tells you, and never be the means of administering a blow or doing one act that shall cause a division among the Saints of God, for says Jesus—"Except you are one you are not mine," and how many are there in this city and throughout the country who are kind of half Jew and half Ashdod, and more Ashdod than Jew in many instances? Do not understand me to apply this to the body of the Saints, but to them that are pairing off, the disaffected and dissatisfied, and those who seem as if they had just swallowed a dose of fishhooks and were choking over it. I would advise such to grease it well, and it will go down. Let the oil of the grace of God be applied, and there is no obstacle that we can not overcome. I say then, let us never allow ourselves to be the entering wedge to divide the people of God. If we cannot overcome a little difficulty or a little trial, how much faith have we got? Not much. I say to my brethren—God bless you; and to the weak, the Lord, through the prophet, says, "be strong." Be as weak as you have a mind to, but when there is need of strength put it on. If we have the right spirit, the more strength we need the more we shall have, but keep the fire burning, and may the Lord God of heaven bless you.

I could say many more things, but I have said as many as I should say. May the Lord bless you here in the 14th Ward. I used to know all the people who were here, but now I do not know a titling of them: they have either grown up out of my knowledge, or else there is another set, or else we have lost our faith and our countenances are changed. I do not know which. Well now, let these pipes and tobacco alone, and let whisky alone; and sisters let tea and coffee alone. I know I am touching you in a vital place, but will you do it? "Oh dear, I shall die if I can not have some." Well, we have got to die once, and it had better be in a good cause than in a bad one. Then let us keep the word of wisdom, and keep ourselves unspotted from the world, and live to the honor and glory of God; that when we have got through, having really complied with the will of heaven we may see opening before us fields of everlasting bliss, and crowns and dominions beyond calculation opening in the wide expanse of eternity. Oh, shall we come short or shall we not?

Brethren and sisters, live to God, and may God bless you. I want to live until the power of God will be felt and acknowledged in this world, and that day is not far remote. May God bless us for ever, in my prayer in the name of Jesus, Amen.

**A Mormon Revival in Michigan.**—There has been a Mormon revival in Michigan held at Brookfield, Mich., during the winter, brought on by Prophet Jacob Palmateer. Some of the most wealthy families have been converted. An emigrant train headed by the prophet, will soon start by the overland route to the valley of Salt Lake. It will be a heavy loss to this part of the country, as they will take about one million dollars with them. The prophet has sent Mr. Levi Williams to Missouri for two hundred of the best mules that can be bought, while Mrs. Heath and Mrs. Toplin are making arrangements for the comfort of the women and children. —*Washington Star*, March 9.

**PIOCHE NOTES.**  
From the *Record* of March. 5—  
Yesterday 102 head of sheep ar-

rived in town from Cedar, Utah. These are very fat, weighing from 75 to 90 pounds. To-day Major Peck is expected to arrive with 200 more sheep and 100 beef cattle, also from Utah. These animals will be slaughtered and offered for sale at the City Meat Market. Pioche people may rely upon plenty of good beef and mutton at any rate.

The health of Pioche continues good. The Winter now closing, which has been one of unusual rigor, has not been marked by an unusual number of deaths. Owing to better housing than people had two years ago, pneumonia, which has been very severe in former years, has hardly been known.

There are four schools in this place—the Grammar school, E. Schoppman, teacher, the Intermediate school, Mrs. Watt, teacher, the primary school, Mrs. Wilmarth, teacher, and a private school, taught by Mrs. Dakin. Altogether there are about 125 pupils attending these schools, of which ten or twelve are taught privately. Personal observation enables us to speak in commendatory terms of all. Whatever may be said to the disparagement of our town, the people take just pride in the education of the youth.

The following remarks of the *Eureka Sentinel* apply to Pioche: "Many of the ladies who attend the balls given in this town complain that they cannot wear fine or costly dresses on such occasions, as the gentlemen do not wear gloves; consequently dresses of silk and other fine textures which are easily soiled are dispensed with by the fair sex. Gentlemen who intend going to a ball should provide themselves with 'kids' if they wish to keep in the good graces of their lady friends. 'A hint to the wise'—don't it?"

Within the memory of the oldest inhabitant of this portion of the Sagebrush State, no Winter has been experienced of such severity as that which we have the temerity to hope has passed and gone. Since the early days of December we have had a succession of snow storms, with only brief intervals of fair weather. But it does seem now as if the worst was over. From the first days of December till the first of March we have had but little weather that was even passable; but the juvenile population had a jolly time coasting, and those of maturer years made the best of it. The severity of the season has not resulted in any disaster, so far as we are able to learn; stock generally have been able to weather the storm, and as a natural result of the heavy snow of the past we look forward to an abundance of grass and good crops generally. Our edition of the "Beautiful Snow" is exhausted, but as it seems not to be in demand just now, we do not regret the circumstance.

From the *Record* of March 8—

We hear of considerable distress among cattle and horses in the Kanarra country, Utah. Seventy head of cattle were found in one place, having succumbed to the severity of the weather. Fourteen horses had been snowed in and had eaten off each other's tails entirely. In Spring Valley, a part of which is in Nevada, stock is doing tolerably well. No beef cattle have died, and of the few which have not been able to weather the storm they were only young cattle and old cows.

Yesterday's interviews and conversations with mining men convinced us of the increased confidence felt in the not remote future of mines. That despondent feeling which prevailed a month ago has been supplanted by one of more than hopefulness. The recent developments in the American Flag and Portland mines afford the most gratifying proofs that there are more valuable mines in the district than have entered into the calculations of mining experts generally. From all we were able to gather yesterday we were enabled to refer to mining matters here in a more cheery spirit than heretofore. Those who are best able to form correct conclusions unite in the opinion that a brighter era is about to dawn upon Pioche.

Richard McCarty, a native of County Kerry, Ireland, aged about twenty-eight years, reputed as an industrious, quiet young man, made a misstep from the cage in the Caroline mine, March 6, and fell to the bottom of the shaft, a distance of 225 feet, being shockingly mangled and instantly killed.

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**NOTICE TO CORRESPONDENTS.**—Persons sending communications to the offices of the *DESERET NEWS* and *Juvenile Instructor*, are requested to write to the offices separately, to avoid confusion and insure attention to their orders. All letters to the latter office should be directed "Editor *Juvenile Instructor*." w 3 if

**NOTICE.**  
TERRITORY OF UTAH,  
County of Tooele.  
In the Probate Court, in and for said County and Territory, October 25th, A.D. 1873.

HON. JOHN ROWBERRY, Judge.  
E. S. Foote, Plaintiff,  
Frank Foote, Amanda Gibbs, vs. Thomas H. Warren, Defendant.

The People of the Territory of Utah,  
To the Sheriff of Tooele County, Greeting.

WHEREAS, the above entitled action was commenced in the Probate Court in and for said county and Territory, by the plaintiffs in the said action, to recover from the defendant in the said action the sum of two hundred and fifty-eight dollars and seventy-five cents (\$258.75) and costs of suit, the necessary affidavits and undertakings herein having been filed as required by law,

Now, therefore, you are hereby commanded that you attach and safely keep all the property of the said defendant within your jurisdiction not exempt from execution, or so much thereof as may be sufficient to satisfy the said plaintiffs' demands, as above mentioned, unless the said defendant give you security by the undertaking of at least two sufficient sureties in an amount sufficient to satisfy such demand besides cost, or in any amount equal to the value of the property which has been or is about to be attached, in which case you will take such undertaking and hereof make due and legal service and return.

Witness the Hon. John Rowberry, Judge of the Probate Court of Tooele County, this 25th day of October, A.D. 1873. Attest my hand and the Seal of said Court the day and year last above written.  
RD. WARBURTON,  
Clerk of said Court.

By virtue of the above and foregoing writ of attachment, I have, this 28th day of November, A.D. 1873, attached all the right, title and interest of Thomas H. Warren in and to one certain mine known as the Jenette mine, situated in Tooele mining district, Tooele County and Territory aforesaid, said interest consisting of five hundred and fifty feet. I also delivered a copy of attachment to Mr. E. S. Foote, who I found in possession of said mine, and filed a copy of writ of attachment with H. Warburton, County Recorder of Tooele County, with description of property attached the 28th day of November A.D. 1873. A true copy of the original on file.  
W. H. LEE,  
Sheriff of Tooele County.

TERRITORY OF UTAH,  
Tooele County.

To Thomas H. Warren, defendant in the above entitled and foregoing action—You are hereby summoned to be and appear before said Court within 40 days from the date of publication hereof, to answer said complaint.

Witness my hand and seal of said Court, this 2nd day of March, A.D. 1874.  
R. WARBURTON,  
Clerk of Probate Court,  
Tooele County, U. T.

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