

LIVERPOOL CORRESPONDENCE.

Letter from Elder S. W. Richards, to Editor, Sept. 30, 1853.

Elder Armstrong and Margrett arrived Sept. 30, in good health. Elders Richards, Gates, Spencer, Young, Shilliff, Wheelock, and Clawson, will no doubt leave in January or February; and if elders sufficient arrive from the valley so as to justify, elders Haight, Harmon, and Campbell, would like to accompany them. Many Presidents of Conferences will be leaving the ensuing winter. I don't know of one that would stay if they were released to go, so great are their desires to go home to Zion.

The church at present in the British Isles is in a very healthy condition. I find a good feeling wherever I go among them. The deadly influence that went through the country last winter with the Judges' report, put an end to many of the gasping ones who kicked and groaned for the last time, and yielded up the ghost. This has afforded a wonderful relief to the church, and they are now breathing free and easy, which indicates a healthy condition of the lungs, and vital organs.

The meetings in Liverpool were never better attended than now by strangers, including priests as well as people. Our large chapel is well filled, and hundreds of strangers visit us; such is the case in many other parts where I have been. In fact I seldom preach in a Hall of a Sabbath evening that is sufficiently large to accommodate the congregation.

I have made it an object to visit as many of the Conferences as my business would allow the past season. Since bro. Franklin left I have visited some 12 or 15 Conferences in different portions of the country, going out from the office on Saturday, and returning generally on Monday or Tuesday. This has multiplied my business, and given me employment considerable by night, as well as by day, writing for the Star, and attending to home and foreign correspondence. This course I have deemed wise in order to inform myself more intimately of the condition of the church, and at the same time, it has been a great satisfaction to the Saints, to most of whom I was a stranger.

These visits have resulted in great good, and afforded me an opportunity of giving such immediate counsel as seemed requisite by the wants of the churches; and it has been a source of great pleasure and spiritual strength to myself.

My time will now be almost altogether devoted to the office, preparing for the emigration of the saints, making myself acquainted with the new act which has been passed by Parliament in relation to shipping, &c., which requires quite a change in that department of business, and I anticipate will be attended with more expense. With this I will mail the Liverpool Journal, to Thomas Bullock, containing the leading features of the new act of Parliament upon that subject, which will no doubt come under your notice. [Not received.]

A general anxiety prevails among those who have the means, barely enough, to go out next winter, and many who have money to spare are also going.

The Danish Mission is flourishing wonderfully, and persecution is waxing hot. In addition to the news relating to that mission contained in No. 22 of the present vol. of the Star, I have been informed that elder Johnson, while under arrest at Stockholm, defied a trial, but was told by the police that his papers from Jepia were enough to send him on. He was therefore transported in chains, part of the way between two thieves, overland a distance of about six hundred miles, to Malina; here he was thrust into an old prison, hungry and weak, having suffered exposures and insults, and lived on about two cents worth of coarse bread a day for about a month. After remaining there for a length of time, a Lutheran Priest called upon him, and during the interview, his ire became so aroused that he decreed bro. Johnson should not remain in the country. The police therefore brought him over and delivered him to the police in Copenhagen on the 9th of Sept. Elder Johnson is a native born subject of Sweden, and has neither been tried nor condemned by any Judicial Court. Just about this time elder Snow received intelligence from Norway that elders Omensen and Fulkman had been arrested and were in prison at Begny. This appeared to be at the instigation of a Priest who had become enraged at the success which attended their labors, and the influence they were getting over the people. The brethren however who went over with Prost. Larson arrived there on the 12th, and they were liberated. A council was held by them the same day, and they dispersed abroad preaching the word. The excitement gave them more influence than they had before.

This work is continuing to take deep root in these countries. Truly it is a pleasing thing to contemplate the great work of God, as he is causing it to roll forth among the nations; and while Zion's prospects are thus daily brightening, none need say that her glory shall not soon cover the earth, for truly the arm of the Lord is her support.

Elder Cairn in Germany, maintains his position yet at Hamburg notwithstanding the senate tried so long to get him away. He has been before them several times, once with the American Consul, who told them in the presence of Elder Cairn that he had as much right to stay in Hamburg as he had himself, and that they could not force him away legally; and with that they left the Senate.

They however soon cited Elder Cairn to appear before them again, and asked him if he had come to any conclusion upon the subject, when he promptly replied that certainly he had by all means, he had concluded to stay, and he did not want any more of their talk about it either. If they wanted him to leave they must show it in black and white, with reasons for it, so that he could lay it before his government; that the American government did not recognize him as a missionary there, but he held a high office under the American government; he knew what his rights were, and he meant to have them, or know the reasons why; suffice it to say he expects to stay there as long as he chooses, although they may silence his preaching, as he is aware there are priests at the bottom of it; he is now both preaching and baptizing with good prospects. Daniel has not fought so many Mormon battles to be seized at a Dutch seaman, though urged on by priests.

The French mission needs help very much, I have at a distance endeavored to stay the thunder and lightning, so that no great noise should be heard or sights seen. Bro. Bolton would like to see all things go straight if he knew just how that was. I think he will be able to maintain his position until he is relieved, by someone from the Valley this fall.

The missions generally abroad are in a flourishing state and many are being added. By letters in the star you will learn from time to time how matters are moving this side of the world, together with much correspondence which you are no doubt receiving from all parts of the earth. I will therefore let this hasty sketch suffice, as it is already much longer than I anticipated when I began, I feel sometimes as though I had got as much upon me as I could wade under, but I will try and keep up until you are pleased to send a more responsible person.

From the MILLENNIAL STAR.

Extract of a Letter from Elder Willard Snow.

Copenhagen, Sept. 2nd, 1853.

Dear brother S. W. Richards,—As some things have transpired among us since I wrote, which I consider worthy of notice, I resume my

pen, and offer some further reflections relative to the work of the Lord in this land, and shall continue to do so from time to time, as the progress of events open up new scenes before me.

Soon after I closed my communication of July 16th, we received a letter from Elder C. Christianson, President of the Aalborg Conference, informing us that persecution was rife in that quarter, and that some twelve or fifteen of our brethren and sisters had been driven out of Scaring, and had fled into Aalborg for protection, seeking a place of safety from their persecutions. Some of them have since taken refuge in Copenhagen, among whom are Elder Christianson's father and mother. It appears that neither age nor sex were spared from a persecuting violence. During the excitement, Elder Anderson was forcibly taken, and transported to an island, where he had to remain alone day and night for some time, till Providence seemed to favor his deliverance, when the water fell so that he was able to make his escape.

Upon receiving this information, at the strong solicitation of Elder Christianson, I determined to visit Aalborg, and attend their Conference, held on the first of August, partly for the encouragement of the brethren, and partly for the purpose of taking the sea breeze, and breathing the fresh air in the country, for the improvement of my health; and did so accordingly, in company with brother Forsgren.

The day before the Conference commenced, Elder H. P. Jensen arrived from Norway, where he had been laboring for the two months previous in connection with Elders Omenson and Fulkman, having built up two flourishing Branches there, one of eighteen members, the other of eight. The brethren there have since baptized some fifteen more, and organized a third Branch in another new place; so that there are between forty and fifty Latter-day Saints now in Norway, and new fields opening up in many places.

The Conference continued three days; during which time good order prevailed; much good instruction was given; several were called to the Priesthood; all seemed to feel refreshed and revived; the Spirit rested down upon the people; their persecutions seemed to stir them up in remembrance of their duty before the Lord, and served to unite them stronger in the bonds of union and fellowship in the new and Everlasting Covenant, as is usual in such cases.

After forming acquaintance with many of the Jutland Saints, and spending over a week among them very agreeably to all, especially to myself, Captain Larson, a man who had just embraced the work in Norway, and had purchased a small sailing vessel, and brought brother Jensen home, took about thirty of us (all Saints) on board, and gave us a free passage back to Copenhagen, to attend our General Conference on the 12th of August. He also took the Elders to Fredericia, to attend the Conference held there on the 20th of the same month; and this morning left here for Norway, with six brethren who have been sent there to labor. This vessel, which Captain Larson calls Zion's Lion, constitutes the entire "Mormon" fleet upon these waters at present.

Our General Conference at Copenhagen was well attended, and continued four days, during which time good order prevailed, much anxiety was manifested, much instruction and counsel was given. A full representation of all the Branches took place, showing a gradual increase. By this representation, it appears that the Church now numbers nine hundred and thirty-four members in good standing, ninety ordained, whilst many have turned away, others fallen asleep, and some emigrated. Twenty were called to the Priesthood. We also re-organized the Church; or rather extended its organization. Brother E. Snow left it organized into three Conferences, viz., Copenhagen, Fredericia, and Aalborg. We have organized four more, viz., Bornholm, Vangssol, and Lolland, and one in Norway, called Brevicek, and appointed Presidents over them all, and sent laborers into them all, so that there are now seven Conferences in Scandinavia, without including Sweden. The spirit of union and emulation seemed to be disseminated among the Elders, who are all anxious to labor with their might. The Conference closed to the satisfaction of all.

I must not forget to tell, however, that Elder Ole Svenson, President of the Bornholm Conference, attended with a black eye, which I may as well explain. It appears from his representation that about sixty persons have of late been baptized there, which has aroused the indignation of the priests, and also excited the spirit of inquiry to some considerable extent. A short time previous to his coming away, he, with brother C. Fulkman, was at a farmer's house, named Valentinussen, in Vester Mario, Bornholm, at his own wish, to talk with him, when some strangers came in, and without speaking, commenced pulling their hair, rending their clothes, and beating them with their hands and sticks, or clubs. The man of the house demanded peace and civility, but in vain; they answered, that they had leave from the authorities to kill them. They, however, after some considerable exertion, succeeded in getting out of the room, and hiding themselves. The strangers then ransacked the house, and finding brother Fulkman in the loft, dragged him down, and commenced beating him again upon the ground, when he began to feel faint, as if death had come upon him, and cried with a loud voice to God for protection, which seems to have struck them with awe, and they left him bleeding and half dead upon the ground outside the gate, praying to his heavenly Father for his enemies. The owner of the house sent for a policeman, but he refused to come. Some other brethren and sisters, who were present, were also abused.

A complaint was entered to the head police of the island, who called up the case in a legal way. When the trial commenced, the people of the town gathered together about the courthouse to catch brother Fulkman. The court or the police seem to have been frightened, and let brother Fulkman out through the back door; but he was soon discovered, and received a blow upon his mouth, which filled it with blood. They caught hold of him again, but he pulled away from them, and got back into the court-house. The final result was, the police let him over a high wall down into another yard, where he remained till midnight, when he was conducted safely out by a friend, no others knowing it. This wonderful trial is an important sample of Danish jurisprudence. We are fully of the opinion that it is better to trust in God than man.

We have just received a letter from brother Forsgren's father, and Elder Johnson in Sweden, the substance of which is, that Elder Johnson had commenced baptizing, for which he had been arrested and transported to Stockholm. We have instructed him, that inasmuch as he was brought before governors, rulers, judges, police, or magistrates for the hope of the Gospel, to do as Paul did, "appeal to Cæsar; and never leave the kingdom till he had seen the king, and made his defence before him; and if sent out of the kingdom as Elder Forsgren was, to leave his testimony among them, and come to us in peace.

The last Number of the first Volume of the Scandinavian System is now out, and contains a fine portrait of brother Joseph Smith. We have resolved to print the second volume semi-monthly; it will therefore be issued upon the first and fifteenth of each month from this time forth.

We have abandoned the idea of any of the Saints emigrating this fall. Those who were ready, we have sent into the vineyard to labor

until winter, when brother Forsgren will take charge of the whole company, and lead them through to Zion.

We have received advices from Kanesville up to the 29th June. At that date the Danish Saints there were all alive and well, and ready to start over the plains. We have heard nothing from Elder Erastus Snow since he landed in New York.

I had like to have forgotten to tell you that Elder Dorn accompanied the brethren to Norway, from whence he expects to sail on his mission to Iceland.

Brothers Hanson and Forsgren join me in love to you and all the Saints.

I remain your undeviating friend, and fellow-laborer in the ministry of our Lord and Savior Jesus Christ.

WILLARD SNOW.

Italian Correspondence—Letter from Elder Jabez Woodward—Baptisms, &c.

PRABHUT, ANGELOVA, PIGNEROL, RIEMONT, July, 1852.

DEAR PRESIDENT RICHARDS—Elder Ohny has probably informed you of my departure from Malta, after we had organized a branch of the Church of Jesus Christ of Latter-day Saints.

I could not help feeling deep regret on leaving that devoted brother in a country with whose customs and climate he is yet unacquainted; but he keeps the Word of Wisdom, which will preserve the life of many an Elder when exposed to blighting winds and burning suns.

You see by the heading of my letter, that I am in the field of my former labors, and letters bearing that address will be pretty sure of reaching me, in whatever part of this land I may be working; in fact, I ought now to be in two or three places at the same time, and it is, therefore, with the greatest pleasure I hear from Elder Snow that assistance is coming, and I shall be happy to hear from the brethren who are nominated for Italy.

With regard to the present condition of this mission, I cannot do better than transcribe the words of a friend, who received the following, in the visions of the night.—I beheld and lo! the form of one that was exceeding tall and great. The face was smiling and lovely, and while yet I gazed, became so resplendent with glory, that I was forced to look down towards the earth. Then I saw dark clouds wrapped around that giant body, leaving only a few places here and there penetrated by the rays of light. And the spirit said unto me, this is TRUTH IN ITALY; and behold, at present, the light shineth in the midst of the darkness, but the days will come when all in this land shall be penetrated by the power of Truth, either unto their salvation or destruction!

I have recommenced preaching, baptizing, &c., and have also pruned the vineyard, cutting off dead branches. But I feel to commend the faithfulness of Elder John Daniel Malan, who held the Presidency during my absence at Malta.

"The Saints in Italy salute you."

ITALY, August 10th, 1853.

I am happy to say that the Kingdom of God progresses apace at all obstacles, four persons having been baptized since I last wrote. There is also a general working class, as to the truth of those Pappal doctrines which had been for ages almost unquestioned in this benighted land. Nor must it be thought that this feeling is active in Piedmont alone, for our French publications have found their way into the seven-hilled City—proud Apostate Rome! I feel severely the want of Italian tracts. May the day soon come when we shall have a Journal in that language, to chronicle the mighty events which are fast transpiring in Messiah's kingdom. If any man, having means at his command, would consecrate them to this purpose, how enduring would be his memory! It would rest on the hearts of redeemed millions, when the most celebrated poets that have adorned this age of antique and song, will be comparatively forgotten. We cannot proceed here with public preaching, as in England and America. I have been twice summoned before the magistrates for having given religious instructions to persons in my own room. As I knew they could not attack me for any infringement of their laws against public meetings, I have continued to sell and circulate our works up to the present moment, but I have no more left, and as the police have refused to legalize my passport, it will be necessary for me to obtain a signature on the French frontier, which is only a few miles from the brethren here; but to be compelled to change residence in that manner, is a matter which many would not willingly consent to. I have no doubt that in those countries where freedom is yet only a name.

But amid all circumstances, I can still rejoice and see the day approach when a mighty number will be added to the Church in these regions.

Yours in the New and Everlasting Covenant.

JABEZ WOODWARD.

The Mission in Malta—Extract of a Letter from Elder Thomas Obry—Baptisms, &c.

124 STRADA SAN DOMENICO, MALTA, August 18th, 1852.

DEAR PRESIDENT RICHARDS—It is beyond my power to make known the difficulties attending this mission. I have not only to coexist with Catholicism, but with Protestants, who are circulating their faith as fast as a horse can run, in order to stop the work of God on this island; but God be praised! I am enabled to say that I have added twice since I last wrote to you, which makes twenty-two members of the Church of Jesus Christ of Latter-day Saints here, rejoicing in God!

Sunday, the 17th, I ordained a good man an Elder, by name George Barrage; he leaves Malta for England this day week, to get his discharge, when he will return to me.

I have circulated the tracts that I had from the office at Liverpool, and what the Sheerness Saints were kind enough to give, all over this Island.

Two of the brethren that I baptized were Catholics; one I have ordained a Priest; he was ordered by his commanding officer to go to his Priest, and inform him what he had done. He went and took the Book of Mormon with him, and many more of our books, and gave them to his Priest, who said if he could see that Joseph Smith was called of God he would be a Saint as well as he. This is the second Priest that has got our works. The captain of our brother's regiment has ordered a Book of Mormon as soon as I get them from England.

I feel the Lord is going to do a good work here. I long for the time when you will see it right to send me a good Elder, for there is plenty for us to do here. May the Lord bless you as my prayer.

Yours in the Covenant of Peace.

THOMAS OBRAY.

LOCAL CORRESPONDENCE.

SAN PETE, MARIETTA, Dec. 31, 1852.

EDITOR NEWS:—

We have no communication with any other settlement owing to the great depth of the snow on the divide below this and Nephi, which is from 4 to 6 feet deep; so it is reported by Messrs. Dodge, Frink, Averett and Lewis who arrived here on the 29th inst. having been out six days from Nephi. The snow here is only about 12 inches deep, and is now going off very rapidly, so rapidly that I think there will be an express sent out to Nephi next week, we are doing well in Manti, all is peace and plenty, no sickness, and death has not visited our camp since June. We have plenty of fire wood to burn, and a plenty to eat; the products of San Pete Valley. We have not had a mail in a month or more but we hope for better things in the Spring.

We are troubled but little with the Red men.

Yours,

A. L. SILER.

From the same source, under date of Jan. 2nd

We have a long report of a sleigh ride party, dance, feast, speeches, songs and music by the Serenities in San Pete, which came off on New Years, attended with every demonstration of pleasure united to saints on such occasions: but we have not room for the report entire.

IRON COUNTY, PAROVAN, Jan. 3rd, 1853.

Hon. G. A. Smith, Sir, In Iron County the weather has been extremely cold, for the last three or four weeks until within three or four days it has been so,

cold and froze so hard that it took two or three hands one half of each day to get the ice away from the wheels, and yet the wheels to running, and some days we could not even do that, for it was so cold that it would freeze ice to the wheels so that they would not run. The weather is now fine as summer, and the mills are doing a good business: the grist mill grinds ten or twelve bushels per hour, but does not have one half enough grain to keep her running during the night: we run the saw mill in the day time. Brother Lee informs me that the snow has been two feet deep at Harmony, for several days at a time. Brother Steele and others started to go to the Rio Virgen for iron, and had to turn back when they got within about twenty miles of the Santa Clara, for the snow which brother Steele says was three feet deep, but we have not had near as much snow here; peace and prosperity attend the saints here day by day and I have never seen the saints in Iron County as well united as at the present time. Father Morse is yet alive although very low. Write to me concerning your business here.

Yours with respect,

J. C. L. SMITH.

DESERET NEWS.

SATURDAY, February 5, 1853.

TO THE SAINTS.

"If ye are one, then are ye mine," said the Savior to the Saints in former days, and were he personally present, would say the same in this day. And what better test could he give of discipleship? At the time he spoke these words, the world was divided in a multitude of nations, kingdoms, states, and provinces; having different forms of government, interspersed with Pharisees, Sadducees, and a great multitude of sects, constituting all the varieties of religious, so called, then known; and scarce any two agreeing among themselves concerning politics or religion, philosophy, or law, only so far as self interest brought them together to oppose the truth.

And how much have the inhabitants of the earth improved in oneness since the days of Jesus? Take the natives of this continent for an example. After Jesus had declared to his followers at Jerusalem, "other sheep I have which are not of this fold, yet must hear my voice," he visited those sheep referred to, on this continent, the descendants of Nephi, and set in order his church, with its apostles, and prophets, &c., (for he never had a church on the earth without those offices therein and men to fill them, and by this any church may know they are not the church of Christ, if they have not these officers,) and also told them concerning their brethren at Jerusalem.

At that period we have no account that there were but few parties, and divisions among the people. The inhabitants of the land generally spoke one language—the descendants of Nephi, and belonged to the church of Christ, or did not belong to it; they were believers of the truth or unbelievers; but as the church increased, and gifts and blessings were multiplied unto it, the enmity and hatred of the unbelievers were made manifest, more and more, as it always is, in such like cases; and the unbelievers were divided among themselves more and more, inventing new systems of divinity, new modes of worship, some new religion that should please the fancy, tickle the ear, make converts, and divide the people, in faith and practice, thereby proving that they were not the church of Christ.

While the church continued one, the Lord blessed them exceedingly, in every thing that was good, excellent and desirable, and they were lifted up in the pride of their hearts on account of their exceeding great riches, and many apostatized, and sought out new schemes of aggrandizement, new sentiments, doctrines, principles, and habits; which, added to those who had continued unbelievers, made a multitude of parties, and in no one thing could they universally agree, only to persecute the saints; and the Lord made use of them for this purpose, even to chastise his people, who had become proud and rebellious, until the church became extinct from the face of the land.

In these persecutions, and wars, and mobs against the church, all the inhabitants of the land were agreed, and gathered themselves together at one place, even Cumorah, and there fought until they conquered, and when the church was extinct, and the priesthood removed, they had nothing left to bind them together, as opposition to the truth had done, and they separated by tribes, and clans, and families, and scattered abroad over the whole face of the continent; their language was broken up and lost, and the different clans and tribes each began to speak a different dialect or language, though only a river or mountain divided them, until hundreds of different dialects were spoken by a people who once spoke but one language; and their faith, and practices, and modes of worship became almost as diversified as their language; and their quarrels with each other were frequent, and bloody; and for their apostasy and wickedness God cursed them with darkness of skin, and they became a dark leathery and filthy people, as we see them at this day.

Had they continued in the religion of their fathers, in the gospel of Christ, they would have been one; they would have remained a white and delightsome people, have continued to talk one language, they would have been Christ's, and no man would now have need to say to them, know ye the Lord, for they would all know him.

If all these divisions, changes, scatterings, and multiplying of languages, took place on this continent, all springing from one nation, one language, in less than 1800 years, what might we not expect, on the other continent, and on the islands of the sea, where were then hundreds of languages, religions, rites, ceremonies, and forms of worship already existing, as the foundation of greater dissension, and disagreement; but even then, in the days of the apostles and their followers at Jerusalem, all nations and languages, were agreed in this one thing only, the same as on this continent, to persecute and martyr the saints.

There is this difference between the martyrs of Jesus and those who martyred them. The martyrs were one in all things, consequently were the Lords; while those who martyred them were one, only so far as the destruction of the saints were concerned; in other things they were as various as they were numberless; and when the last saint was killed, when the church was extinct, when the manhood was taken up into heaven, there remained no one thing on the earth to bind the people together, consequently every man went his own road, followed his own inclinations, gratified his own lusts and appetites, sought out his own aggrandizement, and tried to make a heaven for himself the best way he could.

False prophets and false teachers sought to build up kingdoms unto themselves, and many succeeded largely, and many were deceived by them, but whether that deception will eventually prove a loss or gain, is yet to be told; for where the true light was not, men could not follow; and the next best thing would be the best, whether it came from one's own imagination or resource, or from a false prophet or teacher; for even false prophets, so called in general, may have many good ideas, and views, and principles, and so far as men follow these good things, having nothing better, it may do them good.

If being one was a mark by which the SAINTS might be known in the days of the Savior, how much more

emphatic the signification at the present day, seeing that the nations, governments, tongues, sects and parties, that then existed, have since become divided, subdivided, and multiplied to that extent, that an age would be too short to read their history, and all disagreeing, the one with the other, in all things, in church and in state, from one side of the earth to the other, on the continent and on the islands, on the land and water, it mattereth not; not even two individuals, upon the face of the whole earth, have we ever found, who were agreed in their political or religious belief, out of the church of Christ; and the only one great prominent agreement, in the various parties and sects, exists as in days of old, be one to persecute the saints and banish truth from the earth.

If ye are one, then are ye mine, as just as true now as when first spoken, and the world knows it, and understands it, and feels it; the ungodly feel and fear the union they have seen in the church of Christ, and it is this thing which causes dread and terror in all nations where they are known.

To see a people gathered from a multitude of nations, indiscriminately gathered, only in accordance with the pleasure of the people gathering, the proclamation of salvation being unto all alike, and all acceptance or rejection a free will offering, and those who gather being one in faith, fellowship, feeling, and acts, is an anomaly on the earth.

What is the reverse? By contra comparison, suppose proclamation be made to all, gold in California, and Australia, free to the inhabitants of the earth, for going after and digging millions run, millions dig; are they one? one only in discord, strife and confusion; one in quarrelling, contention and murder; one to get what they can, and keep what they get, if they can. But are they one to love their neighbor as themselves?

Is there any thing in their acts to show that they are followers of Jesus? that they belong to his fold? that they are laboring to build up his kingdom? Is there that oneness and union among them in California and Australia that it attracts the attention and excites the fears of the world? If there is not, there is not enough for Jesus to say to them, ye are mine.

But let us take this subject nearer home, and look at it among ourselves, independent of what the world may think of us. We have traced the subject abroad far enough to discover the wide difference there is between any body of people being one, and being divided; so that we can discover a good reason for Jesus establishing a rule by which his followers might be known from the world; saints are one; the world many and without number.

How is it then with the saints who have gathered from the various nations, speaking different languages, possessed of different habits, filled with their native prejudices imbibed in childhood and ripen years, not wholly divested of native pride, if they are any, (and he's a pretty good man who never knew pride,) with all the other various variety of commodities, of customs, habits, ignorance, superstitions, credulity, &c., which we will not stop to mention, how is it with all these when they arrive in the valleys of Ephraim.

Are they all banished so that the Savior can look upon the saints, as the world looks upon them and say ye are mine because ye are one in all things? Jesus looks more clearly upon the actions of men than the world can. He scrutinizes more closely, and what might appear to the world one, may appear to the searcher of hearts many.

A company of men come together in Utah, gathered, perhaps, from the extremes of northern and southern Europe, the islands of the sea, and the length and breadth of north and south America, and those of like professions assemble in the same shop, in the iron foundry, the cabinet or joiner's shop, the woolen or cotton factory, &c., &c.; all professed masters of their business. Does it ever occur to you that you are a Swede, or a German, or a Dane, or an Englishman, or a Scotchman, or an Irishman, or a Canadian or Yankee; that your nation understands their business most perfectly; and that you don't like a man of another nation to be foreman over you?

Did such thoughts ever enter into your heads? or still farther, did you ever permit such thoughts to move your feelings or change your actions? If you have, so far you have fallen short of the Savior's rule; you are not one with your brethren; so far you have not proved you self Christ's; for of one blood are all the nations that dwell upon the earth; and he is the best man who behaves himself the best. And if you follow the instructions of your foreman or employer, and prove yourself one with your brethren then are you clear and approved, even although the greatest good possible may not have been brought to pass by your labors.

If you have talents and intelligence which opportunity does not present, or you are not called to exercise, cherish those talents, and keep them bright; for time will come when they will be called for; but stir not unwisely to force yourself into business, thereby expecting to raise your name and fame; and let not the blacksmith undertake to build a water wheel, when a good wheel-right is standing idly by, waiting for a job; if you do, you may expect to spoil the wheel and lose more credit than you hope to gain. Every man to his trade.

How would it sound to saints to hear a man boasting, I am a Norwegian, and I can talk that language better than you; I am a Dane, and I can talk Danish better than you; or I am an Irishman, and I can talk Irish better than you? What sense would there be to such boasting? About as much in our ear, as there would be for one to rise up in a company of mechanics, and say I am a Welshman, and I understand the foundry better than you; I am an Englishman, and I understand spinning cotton better than you; or I am a Yankee, and I can invent something you can't. Of such vain boasting enough!

What have any of you got that you did not receive? Have you any thing more valuable than the Gospel? Anything that cost more than the blood of the cross, and the labors of the priesthood to carry you salvation? If you have not, let me communicate to you such knowledge as I have, that will be of any use to them, and help them to do good, and thereby show that you love your neighbor as you do yourself, and this is the greatest kind of love boasting a saint can indulge in; to boast of his God, and his religion, which lead him to do as he would be done unto.

We have referred to these things to put the saints on their guard, and prevent any root of bitterness from springing up among them; gathered from the four winds, not only in the shops but in neighborhoods, where those of different languages were located, it would be strange indeed if among the hundred different languages spoken in Utah, little misunderstandings and difficulties would not arise, if all are not on their guard, but by watchfulness and care, all these difficulties may be avoided; and in process of time, yet, the Lord will restore a pure language, and then who will have reason to boast that he can talk an impure language better than his neighbor?

To more fully illustrate this oneness of the saints by which to prove themselves such, we give one more example. It has been reported that a mechanic on the public works, left and set up shop for himself, because he thought the man he was placed over him as foreman did not understand the business so well as (this one) did; and that ever since, the bro. who left has been losing instead of gaining.

If this report be true, the brother by leaving, showed his pride rather than his oneness with his brethren. The Savior did not say, as this act would do to prove, if it proves any thing, of that art thou art mine; but if ye who profess to be saints are one then are ye mine.

Such pride is not becoming in any saint, and he who harbors it will not prosper, but he who would become great, great in any business, let him become like a little child, ready to be taught, ready to learn all things, and willing to descend below all things that he may rise above all things. This is the way to become a foreman, or master in any business, and if any brother has erred as reported, let him return at once to his duty, and he will rise as fast as he has fallen; and

let all saints be like little children, and learn to do their master's will, and the blessings of heaven and earth will multiply unto them till they have no room to receive.

Eastern Mail.

The Mail which left independence November 1st, arrived at Laramie on the 30th, the same day it was due here. We learn by Mr. Little, that the carrier east of Laramie reported the snow very deep on the entire route, except sixty miles.

We are also informed that Mr. Tutts Sutters Train of 13 wagons, were blocked in with snow, at Ash Hollow, and 50 oxen had died; that cattle and even Indian ponies had died at and in the vicinity of Laramie; and that a decisive proof of a deep snow and hard winter was manifested by the Buffalo's gathering in the vicinity of the Fort, so that they could be shot any time, without the trouble of hunting them. There was quite a thaw at and around Laramie during 4 or 5 days, the last of Nov. and first of Dec. which abated the snow considerably.

Mr. Little received the mail at Laramie Dec. 1st, and making his way partly through an unknown country, the snow being so deep at the Pass he could not pursue the usual route, snow generally in his path from 18 inches to 4 feet, in an unceasing storm of snow from the Platt to Fort Bridger, so that he could discern no mountains or beacons to direct his course, and so cold that sometimes he dare not close his eyes during the night, being lost for two days, and during that time without fire, food, sleep, or grazing, finally arrived at Fort Bridger, where he was informed he could go no further on account of the snow; but nothing daunted, Mr. Little procured some of the best horses known by the Flat-Head Tribe, who are famous for good stock, and broke his way to the Weber, and although several gentlemen accompanied him, his flat-headed horses had to break the track