

DESERET NEWS.

SATURDAY, March 31st, 1853.

TO THE SAINTS.

"The disciples came unto Jesus saying, who is the greatest in the kingdom of heaven?"

And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven; and whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

It would seem as though this short sermon of the Saviour's, ought to be sufficient to put every spirit of contention about size, in the kingdom of God, forever at rest; and it most certainly would, if saints would give heed unto it, and practice the precepts therein inculcated: but such is the tendency of man's nature to aspire after something great, noble, sublime, and lofty, that the saints often overlook, and forget, or neglect to give heed to those simple principles which tend directly and indirectly to the highest state of exaltation, glory, and honor, which they are capable of attaining unto; just as the wicked forget, neglect, and despise the first simple principles of the gospel, by which alone they can attain to the smallest approximation toward the least advancement in the path to celestial glory.

The self esteem, the would-do-something-myself to merit glory, and work out my own salvation, prevents the wicked from working after God's pattern; from submitting to His simple, "foolish," ordinances (as some say,) such as being buried in water to wash away sins, and other like things as simple; and this same self esteem, this would-do-something-myself, which remains more or less, with most or all the saints, being yet imperfect through the vanity unto which they are subject, leads them, many times, to forget that obedience is better than sacrifice, and that to hearken unto and keep the precepts of Jesus, is more acceptable to their heavenly Father, than the sacrifice of the fattest rams; hence they neglect the words of the Savior, and the sayings and writings of his apostles and prophets, and before they are aware of their true situation, and the operations of their own minds, they are starting, or are ready to start off on some new business, new schemes of aggrandizement, some speculation, not required of them, by which they hope and expect to exalt themselves equal to, or above their brethren.

We will suppose a few examples, to illustrate these ideas. The ready writer and reckoner is counselled to go into the office, and assist in keeping the Records of the Church; he receives the counsel gladly, enters upon and is faithful in the duties of his calling, and for a while is happy that he has found the business that he wanted, that he has ever been accustomed to, that he is familiar with, and by which he can procure his daily bread and the comforts of life. Soon he discovers that some of his brethren are in foreign lands preaching the gospel, and their names are published abroad, as performing some great work, while he remains in the office to write, from morning till night, and his name is unknown in the world, and among the saints, till he begins to query with himself, why may not I go on a mission, and have a name among my brethren? The mechanic is advised to labor on the Public Works; he tries it for a little season, till he forms an acquaintance with the business of the place, and begins to think that other mechanics, off the Public Works, are getting better wages, and more clothes than himself, fine or coarse, consequently they are getting ahead of him, and why cannot he do as well for himself as they are doing?

The Bishop, perhaps, in his contemplations, considers that he is only a temporal servant; only handling a few bushels of corn, potatoes, wheat, vegetable, or a few pounds of meat, and such simple things, just to feed the workmen, which any body else could do just as well, while his brethren, the High Priests, are abroad, presiding over churches, and conferences, and their names are becoming great in the eyes of the faithful, and why can't I do as they do, and get a name too? The printer thinks he can make money a little faster by turning farmer; the farmer thinks he can do a little better by becoming mechanic; and many of all trades and professions think there is a chance of getting rich quicker, and preparing themselves for foreign missions sooner, by becoming speculators, wholesale or retail, no matter how, if they can only be ready for some foreign, or exalted station, that will give them a name, and prepare them for celestial blessings, exaltations, kingdoms, and never ending renown.

The various professions mentioned are sufficient to illustrate every variety of trade and occupation there is among the saints, and every one can make the application. All these men, these different professions, occupations, and callings have been counselled to attend to their own business, that which they have been trained and accustomed to, as much as the ready writer, and to perfect themselves in their several callings to the utmost of their abilities, for of all places that ever were on the earth, Zion must be the most beautiful, inasmuch as the glory of the latter house is to exceed that of the former, and consequently the very best, the most perfect of workmen, will be required to accomplish the work.

We are aware that in former days, when help was scarce, and food wanting, all were counselled to provide, or farm for themselves; but those times have long since gone by; for two years past there has been grain to support the people, and give mechanics an opportunity of attending to their several callings, but they have been doing so well at farming they could not break off, many of them, till recently, consequently mechanical interest, so far as the community is concerned, has been, at a low ebb; hard to be had and dearly to be paid for; but when grain became plenty, and dropped to an appropriate price, the mechanics were ready to turn to their trades; but were they willing to fall in their prices with the fall of grain? Did they do it? If they did not, why not? Because they wanted the extra, to give them a little advantage over their brethren.

They had been farmers with the farmers, and now is the time for them to raise a little; and this would be one step towards a foreign mission; all those whom we have referred to, like good saints, keeping the kingdom of God in view, all the time [so far as possible by neglecting a little counsel now and then], and wishing to get all possible to help build it up.

But why do saints do thus? Because when they come out of the waters of baptism, for the remission of their sins, (having entered the water under the express covenant that they will forsake all for Christ,) they leave a part of the kingdom under the water, and bring up a part of self; and when they bring a part of self they are obliged to leave a part of the kingdom of God, for the two are not agreed, and they cannot retain both.

A kingdom divided against itself cannot prosper; neither can a man, divided against himself prosper; nor can he rightly be called a saint, yet many such there are, who are called saints, who are trying to grasp the kingdom of God with one hand, and working disobedience with the other, as though they were trying to scorch themselves under the require-

ment of not letting their left hand know what their right hand doeth; the covering of which is good in its place, but such know not when or how to use it; hence their works are all manifest to their brethren, while they suppose they are hid and no one seeth them; but the more man tries to act the hypocrite, and screen himself from the eyes of God, and his brethren, if he profess to be a saint, the more he is despised by all.

But says one, and another, and another, I had no disposition to run away from counsel; I meant to do what was right, and if I have done wrong I am sorry; I did as the President told me, some time, and I did not get on quite so fast as I thought I ought to, and I thought the President did not quite understand my situation, he appeared to be full of business, and I had not time to explain all I wished, and if he had known the whole, I thought he would have given a little different counsel; and I had a good chance to exchange my property, and go into other business; and I wanted to put myself in a situation where I could do more towards building up the kingdom, and as that is the great object for which we should live and act, I thought there would be no objections, and I made the exchange, and I am ruined, for the property I exchanged for, is good for nothing, and I don't know how I am to pay my tithing, what shall I do?

Have you not done as you pleased? Yes I did as I thought best. Well go on and continue to do as you think best. But I want counsel, I want to know what to do? Do as you think best, and this is all the counsel the saints may expect, after they have disobeyed counsel once, until they have shown by a long course of years, that they are tired of their folly, and will obey counsel when it is given; and it would be well for the saints to remember that their servants, the servants of their heavenly Father, are not to be mocked in these things.

Has God nothing to do for his Saints but to stand from morning to night, and from night to morning, day after day, and year after year, to repeat the same things to them to-day that he told them yesterday? And if he has not, wherefore should his servants, who are sent by him, are guided by his Spirit, are doing the same things he would do if he were present? But if his Kingdom on the earth is progressive, if there is something new to be done every day, and no child of the Kingdom should wait for a repetition of a command, why wait a repetition from the servants of your Heavenly Father, who are but dust like yourselves, and wear them out with useless repetitions and queries before their days are half spent?

Do the Saints comprehend all these things? If not we will suppose you have a son, who is arriving at the years of understanding, capable of wielding the hoe, spade, rake, &c., and you set apart ten rods in your garden, and tell him, Son, that is your inheritance; here are seeds, tools, &c., raise all you can from that piece of land, and do what you please with it; you are welcome to the whole only give me one tenth of what you raise; and the son goes to work diligently, raises a good crop, and when Fall comes, your son is missing; you feel anxious about him, inquire after him, but he is gone, no one to give you particulars; the most you know is he raised a good crop as you told him, but where is he?

Bye and bye the son returns. O, my Son I am glad to see you, where have you been this long time, and why have you not told me all about it? I have been to California, I have not written to you because things did not go as I expected, and I was ashamed of my adventures, for you told me I should prosper if I would take good care of the ten rods you gave me to till, and I did prosper, and raised a good crop, and a traveler told me if I would exchange the crop I raised, he would give me in exchange, a lot in California, worth ten times as much, and I thought I should then be able to give you not only the tenth you required of me, but a hundred times as much, and I exchanged with him, and went to see my lot in California. I did not ask you, Father, if I should go, for you were very full of business and I thought I would not trouble you, but go and sell my lot in California, and return, and give you one hundred percent, instead of ten, which you required, and I thought that would make all amends for my disobedience and help advance your property and Kingdom, and I should get a blessing from you even for my disobedience, for I recollect you required of me not to leave your enclosures without your permission.

I found the lot in California, but it was half under water, and could be sold for but a little; and on my way home, I met with some gentlemen who gave a treat, and I was obliged to return the compliment, which, with one or two little speculations I catered into, hoping to gain what I had lost, I spent my last expence, just able to get home, and here I am in rags. I have nothing to pay my tenth I was a giver of what I had raised, on the land you gave me; and what can I do?—Poor souls! what can I do? How many Saints have felt just so?

Saints, do you understand this? If you do not, hundreds of those who have professed to be Saints understand it, and are now wailing under the curse of apostasy for the same, or like things; because they were too proud to return to their Father's house, and rather out of the "hush," too proud to acknowledge their errors, to their Father, or to his servants; and willing rather to be damned than make a confession, have gone their own way, until it was too late, they did not return to make their confession.

And so will the Saints do, till they learn to follow counsel. Of whom? From their Father in the Heavens? Yes! and that counsel is through his servants on the earth. And has not God as good a right to have servants on earth, to do his business for him, as you have? Would you not feel indignant if you had set a man to do a piece of work for you, and you had published him as your agent to do that thing, and the people would not receive him as yourself, and honor him in his place as your representative? There is not a wicked nation on earth but what would feel insulted at such a thing; but what would honor the representative of a Foreign King, unless they were determined on war; how much more then, the Saints.

Do you honor Joseph Smith as the Minister Plenipotentiary, (speaking after the manner of men,) to establish God's Kingdom on the earth in these last days? If you do, you acknowledge God in his place, and Peter in his place, and Jesus in his place; and consequently you must acknowledge Brigham in his place, for they are all of one profession, Prophets, Seers, Revelators, and Presidents of the Church of God on the earth; or else they are all hypocrites, impostors, and liars, from Jesus to Brigham, for they all received the keys of the Kingdom, the one from the other, from Jesus to Brigham.

Are you Saints? and do you acknowledge their authority? Then submit to their counsel, their decisions, and not think that by running from their counsel, to something else, you can get greater gain; make yourselves bigger, and build up the Kingdom of God faster. By what impulse will you do it? Do you suppose there is a greater God than your God: who will give you better ideas than the God of Abraham will give his servants? If you do, you

belong not to household of faith, and our writings are not meant for you; we have nothing to do with you; you can go your own ways, go where you please, run your own risks; God has nothing to do with you, neither have we; for to us there is but one living and true God, the God of Abraham, Jesus, Peter, Joseph, and Brigham, and for him who has got beyond the influence of this God, we have no counsel; they can go to Heaven or Hell on the Telegraph if they choose, we have nothing to say to them, and will not hinder them; we know their end, and they will know it as soon as they wish without our telling it them.

Those who believe in Jesus, believe in the God of Abraham, for he was the Father of the Faithful; and those who believe in Jesus, consequently believe in Brigham for he received his commission and authority, directly through the legal administrators from Jesus; so that if the authority of Jesus is good, the authority of Brigham is equally good—both commissioned by the Father, through the proper source.

But says one, if I knew he never made mistakes, like other men, all would be right, for all men are liable to err. True, but if he make mistakes whose fault is it? Is it yours, or his, or the God who gave him his commission?

If it is his fault, you have nothing to do with it, it is enough for you to attend to your own faults. If it is yours, rectify it; and do not complain about your own defects: If it is the God's who gave him his commissions, go to him, we have nothing to do about it. But if we knew these men never erred, never did a wrong thing, would feel secure, and safe in their counsel. Was Moses a wicked man, a reprobate, because he sinned at the waters of Meribah, so he could not enter into the promised land? Was he not the sufferer by this act? Did he not repent; and was he not found accepted, when the Lord said unto him, stand aside till I smile all Israel on thee?

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Peter even went so far as to deny his Lord and Master; did that destroy his commission? It would, only by a speedy repentance he got forgiveness, and thereby retained his authority in the Church, and his commission remained good, and he imported it to Joseph, and Joseph gave it to Brigham, even the Presidency of the Apostleship, comprising and including all other gifts which God ever gave or will give to men on the earth.

But who ever heard of Joseph or Brigham's sinning as did Moses or Peter? Know ye who have, if any, that is false, and they yet remain unimpeached and unimpeachable, in the sight of men, angels, and the Gods; therefore doubt their testimony no longer because they are transgressors. Neither Moses' or Peter's transgression, did not change their authority in relation to the people they were leading; it was between them and their sovereign, and the people had nothing to do with it; for so long as the sovereign acknowledged their acts, it was the same as though he performed them himself; therefore, let no man set aside the acts or counsel of the servants of God, until God shall make it manifest by planting others in their stead.

What has this to do with the subject before us, which is obedience to God's law? Nothing directly, and yet it may serve to cut off some foolish excuses, before they are uttered; and destroy the force of those which may have been uttered, so far as they may have had effect, upon saints who are ignorant and weak in the faith, and it is such we would succor, and support, and uphold, and help on their way; for the strong and enlightened can walk by the light of the celestial spirit, and need not the simple teachings we are penning, but can receive meat if they will exercise themselves in obedience to every requirement of Jesus, and be humble like the little child, whom Jesus set in the midst of his disciples, as an example of greatness in his Father's Kingdom.

And what constituted the greatness of the little child which Jesus set as an example? Its simplicity and obedience. He simply wanted to know the will of his parents, and he was ready to obey. If any man desire to be first, he shall be last of all, and servant of all, and he that is least among you all, shall be great; and he that is greatest among you shall be your servant. Thus taught Jesus his disciples while he was yet with them in the flesh, with many such sayings, which prove clearly, that unless the saints possess the spirit of a little child, humble, meek, submissive, ready to do as they are told, to follow counsel, they are not what they should be, they are not in the way to attain to the greatest blessings.

They have got to humble themselves as a little child, if they would be great, as Jesus said, "he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve." Who is greatest, he that setteth at meat, or he that serveth? Is not he that setteth at meat? But I am among you as one that serveth. A little child loves to run and do errands for his friends. Jesus delighted in serving his friends, and so did Peter and Joseph, and Moses; and so does Brigham and all the Presidency. Those departed had no fear, and those present have no fear, that they are to become diminutive in the eyes of God or his saints, by their servitude; far from it, they understand that to rise above all things, it is necessary to descend below all things; and a great blessing it would be to all saints, if they constantly felt and acted upon this principle. There would then be no strife who should be the greatest, but all would humble themselves, and try to become like little children.

But what did Jesus mean when he said to his disciples, "except ye be converted, and become like children, ye shall not enter into the kingdom of heaven?" He meant that there was no strife in the kingdom of heaven who should be the greatest; and that those who continued to strive for the mastery, could not enter the kingdom of heaven, for Lucifer and one third of the hosts of heaven had once been expelled from that blessed place, for the same sin, and God would never admit that principle into his heavenly kingdom again, lest he have another war. Saints think of this, and not contend who shall be the greatest, for if you keep up this query and act upon it, you never will get into the kingdom of heaven to see who will be the greatest.

Early Gardening. It is time, if frost permit breaking the ground, to sow Lettuce, Peppercorn, Onions, and various other articles, which will endure frost. The earlier in the spring, the people can get green sauce, the better. We need not preach long on this subject, only refer you to your coveys; as soon as they begin to get green grass in the spring, notice how their eyes begin to brighten, their hair to become smooth and glossy, and all their motions become like little calves, quick, active, nimble, running, and jumping, and frolicsome; and why? they have been kept on dry food all winter, and every nerve, and muscle, and fibre has become dry and hard, like the food they have subsisted on; but as soon as the green refreshing juices of spring begin to enter into their

veins, the whole body partakes of its influence, and you begin to see, and feel the good effects in milk and butter.

This is our sermon; apply it to the human system, and put into the earth such seeds as will come to early maturity, and be as wise as the beasts of the field, and renew your blood as early as possible in the spring, and you will feel the less need of the lancet, the pill, the drug, and the spirit of alcohol.

Sow a few seeds of Tomatoes. How? In a hot bed, if you have, or can get one; if you are destitute of glass to make one, and most are, cut off the top of a turnip, so that the turnip will not grow, dig out a part of the inside; mix a few Tomato seeds with a little moist, rich, earth, and fill the Turnip therewith, (Cabbage or any small seed may be planted the same way,) plant the Turnip in a small, or shallow box of earth, that you can move to your stove or cellar in a frosty night, and to the sun in the day time, thus keeping your seeds warm, and moist, you may have plenty of Tomatoes from three to six inches high when the frosts of spring have ceased; and then the skeleton Turnips, containing the Tomato plants, may be removed to the garden, without disturbing the roots, and come to maturity before fall first, when they are a good substitute for fresh, ripe apples, &c., but if you want a substitute for dry apples and peaches, pick the fruit when it is partly turned red, cut it in thin slices, dry it in the sun, or shade it still better, if you have the chance; and no one need say they have used of pie fruit, next winter. If the flavor is not quite high enough, to please the taste of any one, add a trifle of tartaric acid, or vinegar and sugar.

The Ground Cherry, so called, we admire, and consider it a good and healthy article, and far better than no fruit; indeed we prefer it to the Tomato. We design to sow enough to raise 50 or 100 bushels, this year, if they do well, but we are not much acquainted with their culture, and may fail. We have noticed their growth in various parts of the Continent, in our latitude, and have seen the best on rich, sandy soil. They frequently grow near the size of the English Cherry raised in New England, and from one to three feet high, bearing from four quarts to 1-2 a bushel per stalk, in the husk, and covering a space of ground as large as they are tall.

They should be up as early as may be, and not be injured by the frost, and may be planted like the Tomatoes, and if you have not Turnips, cut the eyes of Potatoes, dig out the centre, and use them the same as a Turnip. When the Cherries are ripe they will fall to the ground, they are then ready for eating; or, if you wish to preserve them, gather them in a bag, with the husk on, hang them in a dry place, and eat or cook them next winter, spring, or when you please. Sister Pany preached us with few, some days since, and we shall leave a part of them at the Tithing Office, for the free benefit of such hands as are constantly engaged on the Public Works, and have a garden.

No one can have but one cherry because of our small number, but that will be sufficient to raise bushels, if they do as well as we have often seen them; and if there is any one in the Valley who have these Cherries, please give them to us, and we will do with them as above. A paper of seeds was recently left on our table, by some person unknown, supposed to be Ground Cherry; will the friend who left them, please inform us if our suppositions are correct?

AGENTS.

By reference to the list in this paper, it will be noticed that we have made some additions to the number of agents for the News; and these who were previously agents, who did not subscribe for the paper, to such we send a copy, and they will please themselves whether they pay or not. We wish all agents to see their endeavor to call the attention of all the people in their vicinity, to the paper, both in public and private, and procure subscribers. To several agents who have been unusually faithful in procuring a subscription from each family in their ward or circle, we have offered a copy of the News gratis; but they have refused to accept it on those terms, as the proceeds of the News is church property, the same as any portion of the income of the tithing office, they choose to pay us do others;—but notwithstanding what has been said, we will say that any agent, who will be faithful to his calling, is welcome to a copy of the News; just as free to have a copy without pay as with, if he prefers it; it is no more a matter of interest to us than to every saint, and if it were, a copy would be quite as free as it now is, to every faithful agent.

We wish the Twelve, Presidents of Seventies, and all officers in the church, so far to consider themselves agents for the News as to give currency, and extend its circulation, by their teachings and suggestions, every opportunity; and with pleasure we will give circulation to the reports of all the quorums of Seventies as we have before, already.

The Sugar, Oil, Vinegar and Spirit communication, from President Hyde, in this paper, is worthy the re-perusal of the saints. The principles therein contained are what we have continually taught, and if the citizens of Deseret, will not receive the testimony of two or three witnesses, our mission is at an end, to them. And when brother Hyde said "plough and sow your fields with wheat," he did not mean old ground that had been sown with wheat two or three years; neither did he mean that no other grain should be sown; he was writing on general principles, and he did not stop to consider items, if he had he would have agreed with us perfectly, in advising all to sow such grain as would be most congenial to the land you have to occupy; in all their varieties, according to the Word of Wisdom; and we would reiterate this counsel to all the saints till they remember and practice it.

Brethren; there is good land enough, and wheat land enough in Deseret, if you will change your crops, manure your land, and take proper care of it; and if you do not, the time is short when wheat land will be scarce. Don't forget this, it is a serious matter to mountaineers, as we saints now are. Raise the Beet, Sunflower, Poppy, Castor Bean, Flax, and Hemp, and get all the Sugar and oil and summer clothing you want; the machinery is here to manufacture it; and don't forget the Wheat, Rye, Corn, Oats, Buckwheat, and every other good thing.

Great cry for butter in the land, six months in the year, and what is the cause? One great reason is our farmers do not look out, and stock a portion of their land with the choicest grass seed, and cut that grass while it is in the bloom; and sow a patch of Corn, 2 or 3 bushels to the acre, early in June; and cut it when green; and sow a portion of their gardens with Rutabagas, and Carrots, and when fall arrives, or the grass on the prairie becomes dry, s'able their milch cows, and feed them on early cut grass, green corn, beets, and carrots, and keep them fat, and cause them to give more milk than they do in summer.

It is agreed among medical writers that ladies' teeth decay earlier than gentlemen's; but disputed whether it arises from the friction of the tongue on the teeth, or the over sweetness of the lips. With each of these theories we are at variance; nature only craves that which rightfully belongs to it, hence ladies' tongues do not move only when they wish them to move; and if there be any extra honey about their lips, the gentlemen would be very likely to gather it therefrom, before it had

time to rot the teeth, and hence we must expect the gentleman's teeth to rot first, having a double share of sweet; reasons sufficient why we do not agree with either popular theory, but adopt one of our own.

Brethren, raise all the Beets you can, they are soon converted into sugar, tell your wives to give the boys and girls all the sugar they need, to make them comfortable and happy, and vinegar too, and you can then learn for yourselves, whether your son's or your daughter's teeth rot the faster; and when you have done this, you will also have less of the dyspepsia, fevers, and rheumatisms in your families than you now have, if you will keep all the commandments of God, and teach all yours to do as you do.

Corns.—We were last week presented with specimens of coarse, horn combs, of city manufacture, by Mr. Hemenway, which we consider superior to the imported, which are generally brought into shape with the hot press; but Mr. Hemenway's domestics are finished from the cold press, and consequently not so brittle as the imported, and the finish good enough for all purposes, until machinery can be improved.

The Mammoth Squash, noticed in the News last fall, was slaughtered early this year. So far as we are capable of judging by the taste, raw, we consider the article good for stock, but not of the choicest kind for table use. When this paper is issued, the seed, as we promised, will be at the Tithing Office for distribution. The hands constantly engaged on the Public Works having the first claim, but not more than 2 or 3 seeds to a person. We wish some one would raise a squash that will weigh five hundred this year, containing a bushel of seeds so that we shall not be obliged to count, in giving away, next time.

The Sugar Works, are now making good Molasses, and experiments have been tried so far as to prove that there are materials in the Valley, for refining and making Sugar from brown to loaf, of a good quality, and the saccharine matter of the Beet, is superior to that of France. Prepare for raising your own Sugar this year.

Elder's Lyman and Rich's communication in this paper is worthy of a perusal, especially by those who want a "Mormon" Directory to California, and we add one suggestion to such saints as are going to the "diggins," it may be useful to you; settle all your accounts and pay your debts before you go. If you owe the Tithing Office pay, or any one else pay, and leave like gentlemen, so that you will not be ashamed to come back, if you should wish so to do, neither will you be ashamed to meet any of your old friends, any where at a future date because you ran away in debt. The world, bad as they are, expect to do this much, when they leave any society or place, and sure you would not wish to do worse than those who never professed religion. Pay up, and go off in the day time, gentlemen-like.

Lucius N. Seville, on date of Feb 25th, sends the names of several new subscribers, from Provo City. Orders from the Tithing Office, always good, and orders on the Tithing Office, good, when accepted. From Anson Call, Pimlico City, Feb. 21st, we have a similar letter, with many new subscribers; and our list is increasing daily.

The Weather, continued mild, from last date, to the 19th; which was some cloudy; 20th, cloudy and warm, snow nearly gone in the Valley, and frost mostly out of the earth in the city; 21st, some cooler, brisk wind from N. W., at dusk, with 3 or 4 inches of snow, froze during the night; 22nd, milder, and continued to grow more so for 3 or 4 days when the earth was bare and the last of February was warm and pleasant like April.

No Mail to San Diego on the first inst., but started for Sacramento, and Independence as formerly, although some Yankees guess that starting will be about all, till snow thaws on the mountains.

The Dramatic Association gave a splendid Social Party on Saturday the 26th ult., a kind of farewell, to associates and friends: the Drama having closed for the season on the 23rd, with great credit to our new Stage.

The excavation for the Temple is progressing rapidly. About two hundred of the brethren are daily engaged on the work, under the immediate direction of Elder Wilford Woodruff, and all that seems to retard their operations is the lack of teams to receive the earth from the spade. Are there not a few extra teams roaming on the prairie, that the brethren would like to put into the Temple service, when they are informed of the need of them?

SUMMARY

Drink quick.—It is not improbable that the celebrated wine of Madeira will soon be a matter of history. A blight has entirely destroyed the vintage this year, and seems likely to destroy the vines; it appears in the form of a thick, white powder, covering the grape clusters.

A man in Virginia, while drinking at a creek, swallowed a leech from which he was soon relieved by an emetic, but died in a day or two from the wounds inflicted by the leech, on the stomach. Look out and what you drink.

Russia, Austria, and Prussia, have formed an alliance, to prevent the re-establishment of a Bonaparte dynasty in France.

Taxation in England was \$20,000,000 less in 1852, than 1851.

Estimated value of Coffee consumed in the United States, England, and France, 50,000,000; Tea in Europe and America 35,000,000; India, 21,000,000.

August 1st, J. David Constantine leaped from Queen's Suspension Bridge into Niagara River, 74 feet; during his descent, the wind turned him into a summer, and he alighted at hap-hazard, supposed to be killed, but came up, and crossed the bridge, with a few scratches on his back. Light chastisement for such folly.

Lieut. Osborne reports abundance of ducks eggs, in the Arctic regions.

The Honey Bee has been transported over the Isthmus to California; one of three hives survived the journey.

A lump of Gold, value 28£, lately found in the Chaudiere region, Canada.

Jerome Napoleon Bonaparte (grand son of Jerome Bonaparte, now President of the French Senate, and Ex. King of Westphalia,) has recently been promoted to the Regiment of mounted Riflemen in the U. S. army, from the Cadets of West Point.

The sting of a Bee, may generally be forced out of the flesh, by immediately pressing the tube of a key on the part affected.

A pamphlet entitled "the Sandwich Islands as they are, not as they should be" has been issued at San Francisco by a Mrs. Parker giving a peep into the wire workings and debaucheries of the Christian Missionaries, on those islands.

The Universalists of the United States number 300,000; 650 Ministers; 828 Churches and 1,031 Societies.

Nearly the entire population of Millville, Grant County, Wisconsin, have been swept away by the Cholera or Ship Fever.

The Yellow Fever was raging in Charleston, S. C., last accounts.

Not one out of every 300 inhabitants in New Mexico, can read or write.

Santa Anna is again on the ascendency in Mexico, and is expected soon to issue a proclamation to the inhabitants.

A thief broke into a Doctor's House in Maine, and stole a jug of Paragoric, drank it, supposing it to be rum, and died the next morning from the consequence. [Good medicine in skilful hands.]

The Grape is cultivated in Ohio to a great extent, and increasing; 330,000 bottles of wine have been manufactured in that state the past year.

The rebellion in China is still on the increase, and the Insurgents gaining ground.

There are 133 Tanneries in the state of New Jersey, which have tanned the past year 724,466 worth of Leather.

The General Appropriation Bill passed by Congress before adjournment, disposes of 7,713,765\$.

The Farmers in England had to engage Soldiers to harvest their crop last fall, in consequence of the lack of laborers. Reason, emigration to America and Australia. To the latter place it has been so great that ships could not be found to supply the call and had to take in the ships of war.

Recent experiments have proved that steam is an efficient extinguisher of Fires.

Twelve children of the Blackfoot, Crow and Shyan tribes of Indians have been sent to St. Louis, to be trained in civilized society.

The Editor of the Caddo Gazette, who was chosen Magistrate by the people, has resigned the office. Reason, that he cannot give judgement in favor of both parties which the people would expect of him.

Mrs. Fish the mother of all the Spiritual Rappings, advertises, for one dollar, to introduce any person to the "Circle," that they may ask and receive for themselves.

200 feet of a Bridge at Terre Haute, fell in, injuring a great many persons.

Anti-Rent outrages still continue in the state of New York.

Two shocks of an earthquake were felt in Georgia, lately.

A great earthquake has occurred in Santiago de Cuba, causing a terrible destruction of property.

The town of Rodney, Miss., was completely destroyed by fire, not leaving a single building standing.

Dreadful riots in Philadelphia by the Fire Companies.

The U. S. Steamship Powhatan, carrying 9 guns, cost the Government 1,000,000\$.

A prize fight recently came off at Kensal Green, England between two women, for one pound a side!

A remarkable Grotto 800 by 70 feet has been lately discovered in Tuscany, richly encrusted with Stalagmites and Stalactites the work of ages.

A Subterranean Electric Telegraph has been completed between Naples and Galla, Italy, a distance of 40 miles.

D. Charles T. Jackson, Chemist, Boston, has discovered that when Chloroform is made from pure Alcohol, diluted with water, no fatal accident will occur from inhalation, but when it is made from common corn, rye and potatoe whiskey (which it now frequently is,)