

be filled with wisdom, and all these little trifling traits of life will vanish. If my brother or sister commits an overt act, all I wish to know is whether the wrong was intended; if so, I cannot fellowship you; but I will bear with the inconvenience you have put me to. If no wrong was intended, all is right—we have nothing to say. How is it? Do you seek unto the Lord early and late, constantly, from morning until evening? Are your secret devotions and the impulse of every moment filled with the desire to have the Lord Almighty lead you, direct you, and prepare you for the discharge of every duty in building up his kingdom on the earth and the promotion of righteousness?

I do not wonder that some say that this or that Bishop is not fit for his calling. It is true, for there are Bishops who condescend to notice childish trifles, unworthy the notice of a child five years old. They love the world, are covetous. Their minds are upon this, that and the other, instead of upon the duties of their office, which are to them a secondary consideration. Such men are not fit for this office.

I will here offer advice that may apply to every officer and member in this church, from myself down. I will say to wives, whose husbands are unruly and will not walk in the paths of rectitude and truth, live your religion faithfully and, if you have sons and daughters, let them do the same and be one with you, and you will burn the wicked man out of the house, for he will not be able to resist the power of God that is within you. Let the people in Wards live their religion, let every man and woman be filled with the power of the Holy Ghost, and you will burn out an unfaithful Bishop without being obliged to complain of him and quarrel him out of the Ward. If you are not one, you cannot be Saints. How can we be one? Shall we seek to establish a perfect oneness by means of the order God has instituted upon the earth, or shall we set up our individual judgments against that order?

If my individual judgment must be the standard, then farewell to union—farewell to oneness. God can never save us upon any such principle. He is the Author of our existence, the Giver of every good and perfect gift, and He must be obeyed. If He has restored the Holy Priesthood to the children of men and organized his Church upon the earth, it is time that we knew it. If we do not know it, let us, in the first place, find out whether his Church is here or not and, wherever we find it with its keys and powers, let us bow to its mandates and observe religiously its order.

I will here make a few remarks which I think will check some of the complaints from women about their husbands. I acknowledge that many women know much more than their husbands, and for this reason the faith and confidence in them droop; they do not seek to uphold them in the dignity of their position and calling. And again, may be the husband does not magnify his priesthood, follow diligently the duties of his calling, and increase in the faith of the gospel, as it is his privilege to do. He should be the head of the wife, all the day long. I will venture to say a little more upon this point. I like to see people consistent with the wisdom they profess to have. Were I a woman possessed of great powers of mind, filled with wisdom, and, upon the whole, a magnanimous woman, and been privileged with my choice, and had married a man and found myself deceived, he not answering my expectations, and I being sorry that I had made such a choice, let me show my wisdom by not complaining about it. A woman's wisdom and judgment has failed her once in the choice of a husband, and it may again, if she is not very careful. By seeking to cast off her husband, by withdrawing her confidence and good will from him, she casts a dark shade upon his path, when, by pursuing a proper course of love, obedience, and encouragement, he might attain to that perfection she had anticipated in him. When the enemy once gets advantage over you, he is very apt to improve upon it, and to gain a greater when he has another opportunity.

If wives have wicked and unfaithful husbands, if children have wicked and unfaithful parents, if Wards have unfaithful Bishops, and if there are Presidents who are not capable of magnifying their priesthood and calling, let wives, children, and people seek unto the Lord to be filled with that power of the Holy Ghost that will remove those unfaithful persons to other quarters. Let them remove them by the power of faith in such a way as not in the least to infringe upon the rights of a single person, giving them no just ground for complaint. Let all the Saints fulfill every duty, and manifest in their lives true and full obedience to the commandments and requirements of the gospel, then our Bishops and presiding officers can say, "God bless you, brother," or, "God bless you, sister—you are following your calling and mission, and magnifying your being on the earth." If all the people would so live, there would be no High Council or Bishops' court necessary to adjudicate upon matters of contention and strife. If a man did not lay his polls on his fence to please me, I would go and turn them, and he would be quite willing that I should be accommodated.

I will give you a text: Except I am one with my good brethren, do not say that I am a Latter Day Saint. We must be one. Our faith must be concentrated in one great work—the building up of the kingdom of God on the earth—and our works must aim to the accomplishment of that great purpose. This people, I am happy to say, are fast improving. In our testimony meeting yesterday, I could not refrain from weeping for joy. What a peaceful, joyous, happy, heavenly spirit rested upon the congregation! Live so, my brethren and

sisters, that you can enjoy that Spirit all the time.

The brethren, in testifying yesterday, used the common expression, "The Lord is here." If he was not here in person, He was by His ministers—by His angels—by His Spirit. It is well for us that He did not raise the veil, for if He had we should have been consumed by the brightness of his glory and the majesty of his power. The Lord was here by his Spirit, and he is here in like manner to-day. The Spirit of the Lord is in the midst of the people, then why not yield perfect obedience to His Priesthood? If we have it, we are in duty bound to live to it and be guided continually by its sacred order.

Let every man stand in his lot and calling as long as he can, and not complain that this Bishop and that President can not perform his duty. Why can he not? Because you are exercising your faith against him, which, in many instances, is the reason why he is trammelled. If the faith, spirit, and life of the people are right, they would not be troubled with bad Bishops and bad Presidents, and I would not be so troubled with affairs which should be attended to by others. Live so that you can discern the things of God; so that you can at once discern between the things of God, the things of man, and the things of the devil.

I would beseech and pray the people to so live that if I do not magnify my office and calling, you will burn me out by your faith and good works, and I shall be removed. Salvation is what I am seeking and striving for, and it is also your aim and object. The Lord has restored the Priesthood in our day for the salvation of Israel. Does He design to save anybody else? Yes, He will save the house of Esau, and I hope to live until I see Mount Zion established, and saviors come up to save those poor, miserable beings who are continually persecuting us—all who have not sinned against the Holy Ghost. Our labor is to save ourselves, to save the house of Israel, to save the house of Esau, and all the gentile nations,—every one that can be saved.

The salvation offered in the gospel is one of the most consoling, one of the most merciful, one of the most magnanimous principles that can be advanced in all the revelations of God to man. All the sons and daughters of men will be saved, except the sons of perdition.

Brethren and sisters, I feel as calm and serene as the autumn sun of our mountain home. All is right. I have minded my own business, and I intend so to do. I have known many to become rich by minding their own business. I have seldom seen enough affliction to prevent my dropping to sleep in a minute after I had laid down to rest and my business for the day was done, and sleeping as soundly as a healthy child in the lap of its mother. God is at the helm. He guides the ship, and will bring us safely to port. All we have to care about is to take care of ourselves and see that we do right. Let us man the ship manfully, every one standing faithfully and firmly to his post, and she will outride every storm and safely bear us to the harbor of celestial bliss.

I have said but a small part of what I wish to say, but I will give way for others. God bless you. Amen.

### The Two Seed Baptists.

Many persons may have heard, and many may not, of a sect styled "Two Seed Baptists." Such an order does, or did, not long ago, exist in Tennessee. Their faith is founded upon some mystical idea as to Adam's two seed, Cain and Abel, being the types of all good and evil in the world. The following funny incident among "some of 'em" is related in the New Orleans Picayune:

Two friends, looking into minerals, were journeying, a year or two ago, in the copper districts of Tennessee and Georgia. Seeing, about noon, one sultry day, a neat spring house on the shady side of a green meadow bluff, suggestive of cool milk and butter, and a cottage with vine-covered porch, they stopped to ask a bait for themselves and horses. The host seemed embarrassed at the demand, and showed a hesitation unusual in that hospitable country about granting the request, and confessed at last that he was out of meat and had little or no grain. Upon the travelers telling him, however, that a glass of butter-milk and a fresh egg was all they cared for, and that a bite from his luxuriant meadow would be better for their town fed horses than any amount of stable food, he joyfully begged them to dismount. Half a dozen of his boys contended which should take care of the horses, while the girls brought water, towels, etc.—Some of the small fry were bid to 'sic' the dogs on the chickens, while others were sent to the hen house for new eggs. Our travelers were soon 'taking their ease in their inn,' and in full chat with their host, whose name, it seems, was 'Brother Stallins,' a talking man 'given to argument,' and a sort of preacher in the Two Seed Baptists. The 'copper mines,' the 'backward season,' and the 'great scarcity of provisions,' were in turn discussed, the last being a topic of interest with the worthy brother, for meat was two bits a pound, and 'skace at that,' and corn, usually two bits a bushel, was hardly to be got at a dollar and a half, and money was the skacest of all.

The house, like all others in the region, was swarming with tow-headed urchins, several pairs of twins in the lot, and the good brother was hard put to it to satisfy their mountain appetites. He could not say amen to the text, "Happy is the man that hath his quiver full of them." One of the travelers at length remarked upon the number of children in the country. "Fact, stranger," says the host, with half a groan, "it's perfectly scandalous, the way the

women has children in these mountains; what ken be the reason? I wonder if it ain't the copper in the water?"

Mrs. Stallins, who looked good yet for several more sets of twins, seemed annoyed at the 'scandalous' remark, while her mother, a wrinkled crone in the chimney corner, vented her rage in wrathful puffs at her corn cob pipe. The old woman, it seems, was of some other stripe, hated the 'Two Seeders,' and was always ready for a pick at them. Whatever went amiss in the country, she incontinently laid at the door of this pestilent sect. The guests saw a storm was brewing, and to egg it on, one of them thought it 'quite possible it might be the copper; it was a great tonic, and the mines were 'productive,' etc. Brother S., pleased at the support given to his theory, proceeded to enlarge on the subject in very decided terms, till the old woman, her patience gone and her pipe puffed out, snarled forth—"Drat your copper—I say it's the Two Seed Baptists."

The travelers roared; Brother Stallins collapsed, and the old hag saw she had made a hit, though she didn't know exactly how it was, and kept yelling, "It's the Two Seed Baptists, Brother Stallins, that's what it is!" till her daughter filling her pipe, she went again to smoking, and was still puffing the vapor in triumphant wreaths about her head, when our travelers paid their ninepence and went on their journey."

### Uses of Ice.

In health, no one ought to drink ice water, for it has occasioned fatal inflammation of the stomach and bowels, and sometimes sudden death. The temptation to drink is very great in summer; to use it at all with any safety, the person should take but a single swallow at a time, take the glass from the lips for half a minute, and then another swallow, and so on. It will be found that in this way it becomes disagreeable after a few mouthfuls.

On the other hand, ice itself may be taken as freely as possible, not only without injury but with the most striking advantage in dangerous forms of disease. If broken in sizes of a pea or bean, and swallowed as freely as practicable, without much chewing or crushing between the teeth, it will often be efficient in checking various kinds of diarrhea, and has cured violent cases of Asiatic cholera.

A kind of cushion of powdered ice kept to the entire scalp, has allayed violent inflammation of the brain, and arrested fearful convulsions induced by too much blood there. Water, as cold as ice can make it, applied frequently to the throat, neck and chest with a sponge, or cloth, very often affords an almost miraculous relief; and if this be followed by drinking copiously of the same ice-cold element, the wetted parts wiped dry, and the child be wrapped up well in the bed clothes, it falls into a delightful and life-giving slumber. All inflammations, internal or external, are promptly subdued by the applications of ice or ice-water, because it is converted into steam and rapidly conveys away the extra heat, and also diminishes the quantity of blood in the vessels of the part.

A piece of ice laid on the wrist will often arrest violent bleeding of the nose.

To drink any ice-cold liquid at meals retards digestion, chills the body, and has been known to induce the most dangerous internal congestions.

If ice is put in milk or on butter, and these are not used at the time, they lose their freshness, and become sour and stale; for the essential nature of both is changed, when once frozen and then thawed.—[Dr. W. W. Hall.]

### Wouldn't Marry a Mechanic.

A young man commenced visiting a young woman who appeared to be well pleased.—One evening he called when it was quite late, which led the girl to inquire where he had been.

"I had to work to-night."

"Do you work for a living?" inquired the astonished girl.

"Certainly," replied the young man, "I am a mechanic."

"My brother does not work, and I dislike the name of a mechanic!" and she turned up her pretty nose.

That was the last time the mechanic visited the fastidious young woman. He is now a wealthy man, and has one of the best of women for a wife. The young woman who disliked the name of a mechanic is now the wife of a miserable fool—a regular vagrant about the grog shops—the poor, miserable woman, is obliged to take in washing to support herself and children.

Ye who dislike the name of mechanic, beware how you treat young men who work for a living. Far better discard the well fed pauper with his rings, jewelry and brazenness, and take to your affections the callous-handed mechanic. Thousands have bitterly regretted their folly, who have turned their backs to honest industry. A few years of bitter experience has taught them a severe lesson. In this country, no man or woman should be respected, in our way of thinking, who will not work bodily and mentally and, who curl their lips contemptuously, if they are introduced to a man who is obliged to work for a living.

AMERICAN HEBREWS.—We gather from an exchange that there are 200,000 Jews in the United States, one fifth of whom reside in the city of New York. In the U. S. Senate there are two, and in the House of Representatives four descendants of Abraham, while many others occupy positions of public trust, in the service of the country.

### Statistics of Mortality.

In 1840 the average duration of life in England was 38 years; in France 36 1-2 years. In 1857 it was found to be 41 and 40 respectively. The average throughout the world is 33 years. One-quarter die before they reach seven years of age; one-half before seventeen. Of every 1,000 persons one reaches 100 years of life, and not more than two live eighty years, while only about sixty reach sixty-five. In Massachusetts it was ascertained by a collation of 33,580 deaths, during twelve years, that the average age attained by persons of the following classes of occupation was: Clerks, 33.73; operatives, 34.19; mechanics, 42.88; merchants, 52.06; physicians, 55.25; lawyers, 56.60; bank officers, 61.72; gentlemen, 63.83; paupers, 65.10; judges and justices, 67.10. Of 2,376 females, of various occupations, the statistics of average length of life were: Operatives, 27.69; dressmakers, 32.36; seamstresses, 41.83; domestics, 43.96; nurses, 54.61. The average age of 706 men, of twenty-four different professions and trades, who died in Boston in 1855, was 41.55. The average annual mortality of the population of the United States, male and female, bond and free, when last calculated, was 3.93; that of England 2.20; France, 2.49; Prussia, 2.66; Austria, 3.00; Russia, 3.59.

An interesting and suggestive table of mortality, in eight American cities, has been prepared by Dr. Simonds, of New Orleans, which is worth attention. Lowell would seem to bear away the palm for salubrity; the percentage of deaths having been 2.11. Boston comes next, 2.45; then Baltimore, 2.49; Philadelphia, 2.56; Charleston, 2.57; New York, 2.96; Savannah, 4.16; New Orleans, 8.10.

### Startling Electrical Phenomenon.

This morning, one of the most startling as well as singular electrical phenomena occurred on the telegraph lines throughout the United States, that has ever taken place in this country. It has been manifested on the various telegraph lines throughout the country during all this forenoon, thereby causing much annoyance to the operators. A series of currents of electricity, entirely independent of the batteries, seem to have taken possession of the wires, and to such an extent that the National Telegraph line was actually enabled to send messages from New York to Pittsburg, Pa., correctly without the use of a particle of galvanic battery, using this independent electricity of air in the place of that supplied by the ordinary batteries!

This is a phenomena, we are assured, which has never taken place, even among the many pranks an unseen power is daily practicing on the telegraph wires. As has been stated and mentioned by us on Monday last, this extraordinary freak is doubtless owing to the Aurora Borealis, as the wires were paralyzed during their shining on Sunday night. As these same lights were shining brilliantly after one o'clock this morning, it is fair to presume that the phenomena of to-day may be attributed to the same cause.

We understand that Professor Henry is devoting especial attention to this subject, and it may result in throwing light upon the cause and effect of the Aurora Borealis, so long a subject of discussion among our savans.—[States, Washington.]

### Freedom.

How much abused and profaned is the sacred name of Freedom. Men shout for Freedom, and fight for Freedom, and still remain in bondage. It is not only true that "who would be free themselves must strike the blow," but they must "know their rights, and knowing, dare defend them." It is only the free in spirit that can be free in fact. A nation may fight for freedom and produce a revolution every year, but if they do not know in what freedom consists, they but change from one bad condition to another,—exchange one set of chains for another equally oppressive and galling. Darkness and freedom are inconsistent and never go together. Where there is mental darkness there will be slavery; and where there is light there will flourish the tree of liberty. To enlighten a nation is the surest and quickest, and the only certain way of making it free. Education is far more effective than military arms—"the pen is mightier than the sword." True, the sword may be called in to assist those who have become enlightened through the pen; but the sword should be used sparingly, discriminately, mercifully, and always with a clear view of an end to be achieved that will reward the world for the suffering endured, as the right arm that is diseased is cut off that the whole body may not perish, but become sound and full of the joyous tide of life. Were arms always used thus intelligently and humanely, there would soon be an end to all wars, and Peace eternal Peace, would take up her abode on earth, and men would dwell together in the freedom of brotherly love and the light of unerring wisdom.

SKEPTICAL.—A friend, alluding to the recent European war, was arguing a few days since, says the Buffalo Commercial Advertiser, that the world, instead of growing better and better, was on the retrograde—constantly augmenting its stock of wickedness. His remarks were answered by a Christian full of hope, arguing that the time is not far distant when peace and good will shall reign supreme—when the "lion and the lamb shall lie down together." The other, not fully appreciating the feelings and hopes of his friend, remarked: "The time may come when the lion and the lamb shall lie down together; but," he added as a clencher, "you'll find, in that event, the lamb is inside of the lion."