

it is all eternal life to the man that is in possession of that principle.

What is man? He is an immortal being. He is a part of the Deity. He is the son of God, and God is his father; and he has come here to work out his salvation, and accomplish the thing he came into existence for. We have come here to build up the kingdom of God, to establish correct principles, to teach the world righteousness, and to make millions of the human family happy, even all who will listen to the principles of eternal truth. We are here to introduce correct doctrine; to introduce correct morals; to introduce correct philosophy; to introduce correct government, and to teach men how to live and how to die; how to be happy in this world and in the world which is to come; and to lay the foundation for eternal lives in the eternal worlds.

What is man? A god, even the son of God; possessing noble aspirations, holy feelings, that may be governed by virtuous principles, possessing elevated ideas, wishing to realize every thing that God has destined to submit to all his laws; to endure every kind of privation, and affliction, and suffering, as seeing him that is invisible, looking for a city that hath foundations whose builder and maker is God; feeling to live for that purpose and that alone.

This is what man is, if he lives the religion of heaven, and performs faithfully those things God has appointed him to do, that he may increase from intelligence to intelligence, and go on with that eternal progression not only in this world but in worlds without end.

What are we? Do we expect to immortalize our fame by demolishing cities, wasting countries, and destroying their inhabitants?—No. Do we expect to have our name perpetuated by being embalmed and laid by, as the Egyptians were after they died? No.

Do we expect to perpetuate our fame by building cities and monuments? No. What then? We expect to perpetuate our fame and our name by living and propagating correct principles—by the establishment of correct laws—by the building up of the kingdom of God—by imbibing and receiving light and intelligence from the living God—by living in the enjoyment of all the blessings that God has in reserve for his Saints—by driving back the dark cloud of error and superstition, that has overspread the moral horizon of the world—by establishing a nucleus of truth, intelligence, light, morality, philosophy, religion, government, and everything else that is calculated to promote and exalt the human family in time, and in all eternity. And then like some of the ancient patriarchs—like Abraham, Isaac and Jacob—and many of the ancient Saints, enter into the New Jerusalem, and there live with our posterity, our friends and relations; and then pass on by the eternal laws of progression to associate with the Gods worlds without end, in all intelligence and perfection; and in promoting the happiness of all beings pertaining to this world and the world that is to come.

There is something of man when you look at him in a proper point of view.

How much we shall accomplish in this thing I do not know. Some of us, very little I fear.

Some of us are learning to swear almost as good as some of the gentiles. Some of us are learning to get drunk almost as good as they can. I do not think that will benefit us very much. Some of us are learning to cheat and defraud our neighbors, and some are learning to steal. There is nothing smart about all this. A negro, a Hottentot, or an Indian can do that. There is nothing in these practices that bespeaks an intelligent mind, or that would recommend a person to the estimation of a good man, angels or God. There is nothing godlike in them.

It is for us to do right and cultivate correct principles, and seek to be elevated in the scale of human existence in time, that we may be prepared for an eternal exaltation in the eternal worlds.

I pray that God may enlighten our minds, guide our feet in the way of truth and save us in his kingdom, in the name of Jesus Christ: Amen.

ECONOMY.

BY ALEXANDER OTT.

That virtue or frame of mind which is always on the watch to improve present advantages is called 'economy'; the proper meaning of the word is careful management. In its more limited sense it is chiefly considered as relating to money matters; and he is pronounced the best economist who can save the most money—make the best time—drive the closest bargain, who minds the main chance, and who best knows how to take care of number one—that is, his own dear self.

The more general the sense, however, in which we may at present consider it, the more promising the utility; so that, by taking in the whole scope of human happiness, we may learn to become economists of time, of talent, of wealth, of pleasures, of health and of every noble and exalting principle.

It may appear ill-timed or erroneous to caution the reader against extremes in virtue, for who, he may reasonably ask, is there that is too good? Who performs all the duties, that his neighbor, his conscience or his God requires of him, and has more virtue remaining than he knows what to do with or how to employ?—There certainly is no such person living, or ever did exist; yet still there is danger of virtue, in some particulars, degenerating into vice, not because there is too much 'goodness,' but because one virtue, practised in extremes, may prevent the practice of others, or may even become prejudicial to our happiness, or

injure that of our fellow-beings. A few instances will explain the above remarks:

The acquirement of knowledge is highly commendable as laying the foundation for the government of our reason and passions, and thus influencing our present and future happiness; but knowledge is not the sole end of study; we reflect and learn that we may the better act. Suppose I study medicine, and am well acquainted with the best means of bringing relief to a fellow-creature in some dreadful accident, will it be a virtue in me to keep pondering over my books while he is groaning out his life in the greatest agony. Or supposing a poor, destitute brother who has been faithfully working for me, wants his hard earned pay, will it be a sufficient excuse for me that I am studying the scriptures and say to him—what turn can I make with you?

Cruelty is a vice which is detested by every fine-feeling being, yet it does not follow that I must carry my humanity so far as to deny myself the rational and healthful exercise of digging in my garden for fear of cutting a worm in two. Or that I should permit a mad dog to live, if I have the means of destroying him; or that I should suffer myself to be pestered in my bed by vermin, because my right to destroy them, or my feelings may interfere.

Diligence can hardly be overrated in value and yet, if a man will labor when the least exertion is sure to prove fatal to his body or, if it should so far engross his time for selfish purposes, that he should have none to live his religion and to benefit mankind, it is no longer a virtue, but the reverse.

But how can gratitude become a crime? No perversion more easy. It is a crime in him who is blind to the vices of his benefactor—in him who betrays his trust and gives what is not his own to recompense a kindness, or in him who engages to serve his friend against his principles or his conscience. It is the exact and nice regulation of our passions and virtues, that constitutes the true economy of life. Without passions, we would have no virtues; but without virtue, our passions are the destruction of happiness. The grand secret is this—we should first make up our minds as to the most desirable objects to pursue, which certainly must be the applause of conscience and the approbation of our Heavenly Father; and then to endeavor to direct every effort of the mind and every action of life to its attainment. This is wisdom, this is pleasure, and this is true honor and glory.—This plan of economy will prevent a waste of time upon objects of minor importance; it will prevent one virtue outrunning the others, and it will check that almost universal folly of excusing crimes by the mention of some virtues.

There are hardly a virtue and vice that are more frequently confounded than economy and avarice, or frugality and penuriousness.

The miser and the spendthrift are constant objects of ridicule, of comparison, of pity, of reproach and of contempt. Every individual singles out some vice as his general theme of detestation, and too often falls into the opposite extreme, like a traveler in a wood, who, being over anxious to guard his head, should neglect his feet and fall into a mudhole. Frugality and foresight are virtues of the first necessity, and it certainly is a nice point where they cease in merit, and where avarice begins; yet the extreme of avarice is not the less odious or detestable. Count Buffon, the great naturalist, relates having seen a dog, when he had eaten his fill, scratch a hole in a garden and hide a bone, in order to return to it when he should be hungry, showing thus a remarkable foresight and sagacity; but who ever knew a dog starve himself like a miser, in the midst of plenty?

The bulk of mankind are confined to daily labor for subsistence, subject not only to the casualty of sickness, but to all the ebbs and flows of life, sometimes having plenty for a while, and then again little or almost nothing. Hence arises the necessity of economy in expenses. Who is there who has not seen misery enough occasioned by the want of it?—Who does not know many instances of beggary and distress becoming the lot of men and women who had it well in their power, at one time, to lay up for a rainy day? Success is too often followed by extravagance, and then want is not far behind. Upon some the effect is too violent; they dwell upon the deplorable state of poverty, till their excited imagination represents gold as the only security for happiness; they fill one coffer after another, always in pursuit of more, but always miserable. A miser will pine himself into his grave for fear he should come to want, which is something like destroying himself to save his life.

In many cases avarice is absolute insanity, yet, at its commencement, it seems wilful and deliberate; and so it is, when any unworthy passion is suffered totally to engross the mind, it is like one who begins to run down a steep hill; at first it is choice, but it soon becomes headlong compulsion.

The advantages which may be exhibited as arising from the union of forethought, combination, and perseverance are almost incredible. Not only will an affectionate husband and father strain every nerve and employ every faculty of his mind to provide for the present well-being of his family, but he will be anxious that he himself shall never become burdensome to any of them. It is the indispensable duty of every one, be his circumstances what they may, to endeavor to make some provisions for sickness and distress and never, for a moment, to satisfy himself with the prospect of either being an incumbrance on his offspring, a dependant on the bounty of his friends or, what is still more pitiful and abject, a pauper maintained by the community.

Whatever your income may be, always live within its compass. Let your hand and your

heart be always open to do good as far as lies in your power. To ensure happiness and respect, keep arrangement or economy always in view and improve every favorable opportunity, and remember that in the moral scale of duty—"omission of good is commission of evil."

Make the most of time, by suffering none of it to run waste; make the most of talent, by qualifying yourself for some useful occupation and laying in such a store of knowledge as will amuse or fortify your mind in every event of time; make the most of health, by exercise, by moderation and temperance; make the most of wealth, by living always within bounds, and employing whatever you may have to spare in generous or useful pursuits; and make the most of pleasure by pursuing that which is most durable, which will gratify you with the reflection of conscientiousness, and which will never reproach you with any gross violations of economy.

Correspondence.

FROM SAN PETE COUNTY.

MANTI, February 6, 1860.

A meeting of the citizens having been called for the purpose of organizing a branch society for this county of the State Agricultural and Manufacturing Society of Deseret, Col. Warren S. Snow was called to the chair, and F. C. Robinson appointed secretary.

After an explanation of the object of the meeting by the chairman, fifty-two persons enrolled their names, when they proceeded to elect the following officers:

Hon. Edwin Whiting, president; Warren S. Snow, George Peacock, George P. Billings, John Crawford, W. F. Maylett, Harman J. Christianson, and John Patton, managing directors; And. L. Siler, secretary, and F. C. Robinson, treasurer.

President Whiting then appointed the following a committee to present a constitution and bye-laws—George Peacock, And. L. Siler and Elijah Averett. The meeting then adjourned to meet on the 20th inst.

On the 20th inst., the society met and adopted the constitution and bye-laws as they were reported by the committee, and appointed the following named gentlemen to act as sub-directors in the various wards throughout the country:

W. K. Barton, Caleb G. Edwards, C. G. Larson, W. S. Seeley, Isaac Y. Vance, Ruse Lewilling, George W. Bradley and John Ruse.

After the election was over, seventy-two persons presented their names for membership and there are but few in the county who will not become members of the society as soon as opportunity presents.

At a meeting of the board, held Feb. 21, four members of the board were appointed to visit the various wards in this county to lecture on agriculture and manufactures and complete the organization of the society.

The following resolution was then adopted—Resolved, that the Deseret News and Mountaineer be requested to publish this report.

EDWIN WHITING, President.
AND. L. SILER, Secretary.

NEWS FROM GOSHEN.

G. S. L. CITY, Feb. 28, 1860.

FRIEND ELIAS:

On Thursday, the 16th inst., br. Wm. Price, who had just before been ordained Bishop of Goshen, situated at the south end of Utah lake, started with me for the field of his labors. From Lehi we proceeded across the ice seven miles, and the balance of the way along the western shore of the lake. We arrived, all right, at Goshen, on Friday evening the 17th.

We held meetings on Saturday, Sunday and Monday. During the time we were very kindly received by the Saints there; and br. Price was cordially received as their Bishop. Monday evening the Saints made a feast for all the settlers of the place, old and young, and it was a feast that would have been creditable to any place. Recitations, songs, hymns and speechifying was the order of the evening after the tables were cleared. All seemed to enjoy themselves, were united and apparently happy. Some few persons from a distance, from whom we might expect better things, and then again might not, disturbed the party for a few minutes. It was not they, however, who did it, but the whisky that was in them, most likely.

Our visit was an agreeable one, and I see no reason why Goshen may not become a prosperous and flourishing place for those who are there. Their land and water will not admit of many more settlers with profit to themselves or to the present occupants. If they faithfully act upon the instructions and counsel given them, they will be prosperous and happy. When they saw the prospect before them of better regulations, they rejoiced as heartily as any people, and seemed to calm down under a good influence, and were united to sustain their new Bishop. They also expressed kindly feelings towards their former Bishop, which I was glad to hear.

When things are fairly understood all round, I cannot regard the people of Goshen as sinners above all men. Indeed, I shall be much mistaken if they do not show that where sin has been considered to abound, grace will much more abound. Heaven grant that this may be the case, not only in Goshen, but in all the settlements of the Saints.—Respectfully,

ORSON HYDE.

A Political Precept.

"The golden precepts of all statesmen teach Contempt for office when it's out of reach; But when at last some snare berth they are found in, The way they change their minds is quite astounding."

THE FAMILY.

The Family is like a book—
The children are the leaves,
The parents are the cover, that,
Protective beauty gives.

At first the pages of the book
Are blank and purely fair,
But time soon writeth memories,
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
O, break it not, lest all the leaves
Shall scatter and be lost.

THE NAVIES OF ENGLAND AND FRANCE.

Some experiments which were recently made with a heavy Armstrong gun, the exact results of which have not been allowed to transpire, have, says the *Observer*, shown that iron-plated ships will not be able to resist the fire of these guns.

The trials made last August with the Stork gunboat, with 68-pounders discharged against iron and steel plates, at a distance of 200 yards, showed that iron or steel-clad ships could really be more easily destroyed at that distance than a ship entirely of timber, and since that period it has been found that a 98-pounder is capable of completely perforating four-inch iron plates.

It has been found that with a charge of only five pounds of powder, a 32-pound shot may be thrown from this gun a distance of five and a half miles. The great steam ram now in course of construction at the Thames Iron-works will be armed with thirty-six of the Armstrong guns, each of which will be capable of throwing a shot of one hundred pounds weight a distance of five miles. This extraordinary addition to our naval power will be 380 feet in length, 58 in breadth, $41\frac{1}{2}$ in depth; her tonnage 6,177 tons; the engines are to be of 1,250 horse power; her total weight at sea 9,000 tons, and her speed 16 miles an hour.

A most remarkable vessel of war is now being designed by Mr. Page, to be submitted to Her Majesty's Government, of such a nature as to defy the utmost of existing ordnance, and which will be capable of throwing with accuracy 700 explosive shells per hour into any dockyard three miles distant.

The ships which England possesses for us the heavy ordnance of the present day consist of 464 steam vessels of all classes, and 296 sailing ships, making a total of 760 vessels afloat, or building and converting.

On the opposite side of the channel we have an ally who owns 180 sailing ships and 265 steamers, or a total of 445 vessels afloat, building or converting. His sailing ships carry 2,922 guns, his steamers 5,510, which are propelled with 77,820 horses' power.

In the steam navy of France there are 86 line-of-battle ships and frigates, which carry 5,294 guns, and have 46,890 horses' power. We can oppose them with 84 ships and frigates, with 5,984 guns, and 47,740 horses' power. We have 296 sailing vessels to 136 of France, and we have a total of 464 steam vessels to 264 of France; the majority of 200 being made up of a fleet of screw gunboats, screw floating batteries, and screw paddle corvettes and sloops, and blot ship, or smack-ships.—[English paper.]

EMANCIPATION OF THE RUSSIAN SERFS.

Recent arrivals from abroad report that the plan for the emancipation of the serfs in Russia is steadily progressing under the auspices of the Central Committee. This Committee has lately been divided into three, each having a distinct department—one the financial, another the administrative, and the third the judicial—to whom is committed the examinations of questions of the highest importance—such as the territorial boundary and population of each commune, the elections, interior government, territorial police, publicity of judicial proceedings, etc. The work is a vast one, and full of difficulties at every step, involving in its progress the entire reconstruction of the social relations of the population in a way never before attempted on anything like a scale so grand and great.

Grape-Growing in Northern Ohio.—Much has been said of the vineyards in the vicinity of Cincinnati. By a letter published in the *Cleveland Farmer* we learn that there are one hundred and eighty acres planted with grapes on a small island in Lake Erie, known as Cunningham's or Kelley's Island, some twelve miles north of Sandusky. The business has been growing up, gradually since 1851. Eight vineyards were also commenced this spring, on Put-in-Bay Island, and several on the Peninsula.

Needed Branches.—A writer for the *Virginia Farmer's Journal* is highly delighted with his success in starting branches on his pear trees, wherever he wishes a limb to grow. He says, a careful examination will show plenty of dormant eyes or knurls on the stock. To produce a shoot at any point, a slit or gash is made over the eye and into the wood, with a knife or fine saw, which, by checking the flow of sap, starts these dormant eyes into life, and three times out of four, a branch shoots forth.