

and you will go to work and make one like it. If you have traveled in cities you can tell what kind of houses, and streets, composed the different cities you passed through, and the character of the people you associated with; and you can ruminate upon them, and reflect upon them by day or by night whenever you think proper, and call the things up which you did and saw. Where do you read all this? in your own book, you do not go to somebody's else book or library it is written in your own record, and you there read it. Your eyes and ears have taken it in, and your hands have touched it, and then your judgment, as it is called, has acted upon it—your reflective powers. Now, if you are in possession of a spirit or intellectuality of that kind, whereby you are enabled to read your own acts, do you not think that that being who has placed that spirit and that intelligence within you holds the keys of that intelligence, and can read it whenever he pleases? Is not that philosophical, reasonable and scriptural? I think it is. Where did I derive my intelligence from that I possess? from the Lord God of Hosts; and you derived your intelligence from the same source. Where did any man that exists or breathes the breath of life throughout this whole universe get any intelligence he has? He got it from the same source. Then it would be a very great curiosity if I should be able to teach you something and not know that something myself. How could I teach you A. B. C. if I did not know the alphabet, or the rudiments of the English Grammar or anything else if I did not know it myself. I could not do it. Well then, upon this principle we can readily perceive how the Lord will bring into judgment the actions of men when he shall call them forth at the last day. Let me refer to some things in the scriptures pertaining to this matter. Nebuchadnezzar had a dream, in which he saw a variety of things pass before him. By and by the dream was taken from him, and he could not remember it; and he called upon the magicians and soothsayers, and astrologers to give unto him the dream and the interpretation thereof; but, they said it was too hard a thing for them to do, they could not give the king this information, for nobody can know these things but the Gods whose dwelling is not with flesh. They believed as we do that there is a being that had spirit and intelligence above the other gods, and that He alone could unravel those mysteries. Finally the king sent for Daniel, and Daniel knew nothing about it until he prayed unto the Lord, and the Lord showed it to him, for the Lord had given the dream to Nebuchadnezzar, and if He had given it to one He could to another; He could read it in Nebuchadnezzar's mind or spirit, in the record which He kept. He revealed the same thing to Daniel, who said unto the king thou sawest a great image, its head was of gold, its arms and breast of silver, its belly and thighs of brass, its legs of iron, and its feet and toes part of iron and part of clay. When Nebuchadnezzar heard the dream which he had forgotten; he gave glory to the God of Israel because He could reveal secrets, and manifest things which had been manifested to him. We look at things again on natural principles, according to things that we can judge upon by our natural senses. A man gazes upon a thing in the day-time, he goes to sleep, his senses are gone, he wakes up in the morning, and he remembers the things he had forgotten in his sleep, they are remembered as fresh as ever. There have been men afflicted by what the physicians call catalepsy they lose their senses for a period of time, sometimes for years, and in that state they are entirely ignorant of their former existence, they do not know any events that transpire, they cannot read their own register, but the moment their senses come to them they reflect and begin at the place they left off when they became deranged. Man sleeps the sleep of death but the spirit lives where the record of his deeds are kept—that does not die—man cannot kill it, there is no decay associated with it, and it still retains in all its vividness, the remembrance of that which transpired before the separation, by death, of the body and the ever-living spirit. Man sleeps for a time in the grave, and by and by he rises again from the dead, and goes to judgment; and then the secret thoughts of all men are revealed before him with whom we have to do—we cannot hide them—it would be in vain for a man to say then I did not do so and so, the command would be unravel and read the record which he has made of himself and let it testify in relation to these things and all could gaze upon it. If a man has acted fraudulently

against his neighbor, has committed murder or adultery, or anything else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind, that record that cannot lie will in that day be unfolded before God and angels, and those who shall sit as judges. There will be some singular developments then, I think. If this is to be the case, as was said formerly, "what manner of persons ought we to be in all holy conversation and godliness." There is in fact something in this, that in a partial degree can be read even on this earth. There are men who profess to be phrenologists and physiologists, who profess to read character, and perhaps some man from a knowledge of human nature and from a study of the human mind, can, upon natural principles unfold a great many things. And there is associated with this Church such a gift as is called the discerning of spirits; but it is one of those things which we see in part and understand in part, etc., "but when that which is in part is done away, and that which is perfect is come, then we shall see as we are seen, and know as we are known," that is only a part of what the other will be the perfection of. When we get into the eternal world, into the presence of God our Heavenly Father, His eye can penetrate every one of us, and our own record of our lives here shall develop all. I do not say that He will take trouble to read everybody. We read concerning the apostles in former times, that when Jesus should sit in judgment, they should be seated upon twelve thrones, judging the twelve tribes of Israel, and it is also written, "know ye not that the Saints shall judge the world." Who will be judges of the world in this generation? You yourselves who understand the laws of the priesthood must say, "Now then, if these things are so, it behoves us to consider and ponder well the paths of our feet, it behoves me to be careful what I do, what doctrines I advance, what principles I inculcate, and see to it that I do my duty before God, and the angels and all men, for I cannot obliterate the record which is written here. If I am engaged in business transactions of any kind, it behoves me to know what I am doing, that I am dealing as I would wish men to deal with me, if I do not the record is there. I think we read somewhere, that if our own conscience condemn us God is greater than our conscience, "if our own hearts condemn us God is greater than our hearts." If I be a father and have charge of a family, it behoves me to know what kind of an example I set before them, and how I conduct myself; it behoves both fathers and mothers to know that they are making a record of their doings that they will not be ashamed of. It behoves children to know what kind of a course they take towards their parents, and towards the building up of the kingdom of God upon the earth; if I am an Elder in Israel, or whatever office I hold in the Church, it behoves me to comprehend my position, know myself and act as a Saint of God in all things, which may the Lord help us to do in the name of Jesus Christ. Amen.

TRAVELING IN BOKHARA

There has been published in Milan an account of an expedition recently undertaken by a party of Italians into Bokhara, for the purpose of collecting a provision of healthy eggs for the renovation of the European stocks of silkworms, which have suffered so fearfully during late years from the ravages of a mysterious and destructive malady, and of procuring all the useful information that might be obtainable respecting the various branches of sericulture in the distant regions of Central Asia. The expedition met with strange adventures of which the Turin correspondent of the London Times furnishes the following abridged account: The party that started from the Russian frontier on the 18th of May, 1863, consisted of four Italians, Meazza, who, according to the advice received at St. Petersburg, assumed the character of a traveling merchant; Gavazzi and Count Litta, who acted as his clerks; and Ribalda, who retained his special functions of an expert for the preparation of the eggs which the travelers intended to introduce into Europe. These gentle-

men were reinforced by a Franco-Russian interpreter, Tessier, of St. Petersburg, with two Tartar interpreters, two guides and four camel drivers. They had received very discouraging intelligence regarding the population of the semi-savage districts which they were about to explore. But this did not deter them from the perilous enterprise, and they pushed on nevertheless. Their troubles began as soon as they had touched the inhospitable territory where Dr. Wolff, in 1854, was within a hair's breadth of meeting the same cruel fate which a year before had befallen Stoddart and Connolly, murdered by the ferocious chieftain who, with the title of Khan, wields the sceptre in those barbarous latitudes. A messenger had been sent forward to announce the arrival of these new visitors, to acquaint the authorities with the special object of their journey, and to solicit permission for the party to take up its residence for a determined period in the dominions of the Khan. The reply was an order for the arrest of the party, on the ground that they had taken the wrong road, although how this fact concerned anybody but themselves does not sufficiently appear. They were then accompanied to the village of Kagatan, lying on the road which they ought to have taken, and there invited to partake of a refection of rice, fruit and sweetmeats, the honors of the feast being done by the Military Superintendent, who exhorted his guests to fall to with the far from reassuring formula, "Eat, it is not poison," which luckily it turned out not to be. Their effects were then taken from them and placed under seal by the officials of the Custom-house (for the Bakharese are wide-awake enough to know all about tariffs and ad valorem duties, and similar pests of civilization,) and the members of the expedition were conveyed on the following morning toward Bokhara, the Capital of the Khanat. At nightfall they reached their journey's end, and were permitted to enter Bokhara, "with cigarettas in their mouths, in order that all Bokhara might know that the newcomers were not Mohammedans." After a wearisome series of negotiations, beset by vexatious hindrances of every imaginable kind, the travelers received permission to send an agent, but but not to go themselves, to the market for the purpose of making purchases of cocoons; premises and workmen were placed at their disposal for the preparation of the eggs, and everything went for some time as merry as a marriage bell, for the cocoons were of superior quality, the native operatives showed intelligence, and the silk worm hunters were beginning to congratulate themselves on the success of their undertaking when one fine morning there came an order from a functionary, called the "toxahal," to pay off the workmen (of course at the expense of the foreigners), to shut up the establishment and to seize the persons and effects of the four Italians, who were characterized as "vagabonds," for having entered the Khanat with Russian letters of recommendation instead of a document from their own King. They were then thrown into prison, with the intimation that their lives were justly forfeit, but that if they were capable of giving instruction in magic, or, in default of that, in the art of photography, the extreme penalty of the law might be graciously commuted into perpetual slavery. The poor captives, alleging their ignorance "as simple merchants" of the black art, tried their hands at photography, the necessary apparatus having just been procured from Russia; but as they had to work under constant supervision, and perpetual fear of the stick, the results were for some time highly unsatisfactory. At length, however, the difficulties were vanquished and specimens were produced which met the approval of the Ameer, who plumed himself not a little on having been the first to introduce this wonderful art into his dominions, and then, like a true barbarian, ordered the apparatus to be put away and locked up, so that nothing more was heard of photography in Bokhara. The Ameer's next caprice was to get up European concerts in the court of his palace, and M. Meazza and Count Litta, being amateurs, were employed to give classical concerts at the royal residence, and to direct the musical studies of the royal band, with what result we are not informed. What with photography and music, what with continued applications for an increase of the scanty prison fare, that scarcely sufficed to keep body and soul together, the Summer and Autumn passed away, and the winter set in. The captives separated from all communion with their fellow-men, except when some of the dependents of the court came to mock at their misery;

their limited allowance of food was let down into the courtyard of their dungeon by means of a rope; they were without a single change of linen, all their effects having been taken from them and publicly sold by auction—a ceremony which in that country usually precedes capital punishment. The caravans returned from the annual fair of Nijni-Novogorod, but brought no news for the poor prisoners, who made up their minds that their last hour was at hand. An individual, supposed to be a European, but who afterwards proved to be a Persian had made a mysterious appearance in Bokhara some time before; but he had been placed under arrest, as it was believed that he had come to ascertain the fate of the Italian expedition. The Winter ended without bringing any change in the condition of the captives, and it was not until March that one of the number, the French interpreter was set at liberty together with the mysterious Persian. After this the positions of the Italians became somewhat improved; their rations were increased, and in the following June, owing to the steps taken by the Russian Government, the Italians were released, in company with several Russian subjects taken prisoners by the Ameer after the suppression of a revolt which had broken out in a part of the Khanat. The Italians then received a sum described as the proceeds of the sale of their effects after deduction of the Custom-house dues and of the cost of their maintenance in captivity. Their arms were restored to them, and after having been informed that the reason of their long imprisonment was that they had not been provided with a letter from the Russian Emperor, they took horse under guard of an escort for the frontier, where they were duly handed over to the Russian authorities. Gavazzi speaks in terms of the warmest gratitude respecting the cordial reception which he and his companions found in St. Petersburg, where their misfortunes had aroused a lively feeling of sympathy in their behalf. It does not appear from Gavazzi's narrative whether the commercial objects of the mission were even partially attained, but from his silence it may be inferred that on the closing of their establishment the project fell to the ground.

CORRECT.—M. Thiers descants thus on the office seeker: "Of all the appetites that curse young men, the appetite for office seems to be the silliest and meanest. There is nothing which fills me with greater disgust than to see a young man eager for the poor distinction which an office confers. An office seeker, for the sake of honor, is constitutionally mean. I have seen men beg at twenty-one as prudential candidates in some small school districts, and stick to office until everybody was sick of them. Whether it rained porridge or potatoes, paving stones or pearls, their dish was always out. They and their families had to be cared for."

HINT TO PEDANTS.—Wm. Cullen Bryant gave the following excellent advice to a young man who offered him an article for the Evening Post: My young friend, I observe that you have used several French expressions in your article. I think if you will study the English language, that you will find it capable of expressing all the ideas you may have. I have always found it so, and in all that I have written I do not recall an instance when I was tempted to use a foreign word, but that, on searching, I found a better one in my own language.

—The Lieutenant General of the United States Army was walking on the dock at City Point lately, apparently absorbed in thought and with the ineuitable cigar in his mouth, when a negro guard touched his arm, saying, "No smoking on the dock, sir." "Are these your orders?" asked the General, looking up. "Yes, sir," replied the negro, courteously, but decidedly. "Very good orders," said Grant, throwing his cigar into the water.

—An English doctor says a cigar ought to be cast aside as soon as it is half smoked. This idea won't answer while cigars cost twenty cents each.

—London is now connected with Sidon and with Jerusalem by telegraph. How strange to see the old Bible lands invaded by modern inventions and improvements.

—The four Major-Generals in the regular army of the United States now stand, in order of the date of commission, as follows: Henry Winter Halleck, William Tecumseh Sherman, Philip H. Sheridan, and George H. Thomas.