

drowned? Yes. So with those who leave this Church. It is the old Ship Zion, let us stay in it. Is there any wisdom in all doing as we are all told? Yes.

While br. Woodruff was talking about the notable text given by br. Hardy to a gentleman in England, when speaking of the Mormon creed, I thought I could incorporate a very large discourse in the application of that creed. "To mind your own business" incorporates the whole duty of man. What is the duty of a Latter-day Saint? To do all the good he can upon the earth, living in the discharge of every duty obligatory upon him. If you see anybody angry, tell them never to be angry again. If you see anybody chewing tobacco, ask them to stop it, and spend the money for something to eat. Will you stop drinking whisky? Let me plead with you to do so. And if the sisters would not think it oppressive, I would ask them to not drink quite so much strong tea. And if I make an application of these remarks in my own person, it is my business to point out these things and to ask you to refrain from them. It is the business of a Latter-day Saint, in passing through the street, if he sees a fence pole down, to put it up; if he sees an animal in the mud, to stop and help get it out. I make such acts my business. When I am traveling, I stop my whole train and say—"boys, let us drive those cattle out of that grain, and put up the fence." If I can do any good in administering among the people, in trying to have them comprehend what is right and do it, that is my business, and it is also your business.

Let us preach righteousness, and practice it. I do not wish to preach what I do not practice. If I wish to preach to others who have some doctrine, let me practice it myself—show that example to others I wish them to imitate. If we do this, we will be preserved in the truth. We wish to increase; we do not wish to become aliens to the kingdom of God.

When people's eyes are opened, and they see and understand how heinous it is to turn away from the truth, were they to reflect, and ask, "shall I ever leave the faith? ever turn away from the kingdom of God?" it would make them shudder; there would be a chill over them from their heads to their feet; they would feel to say, "No, God forbid!"

It was said here this morning that no person ever apostatized, without actual transgression. Omission of duty leads to commission. We want to live so as to have the Spirit every day, every hour of the day, every minute of the day; and every Latter-day Saint is entitled to the Spirit of God, to the power of the Holy Ghost, to lead him in his individual duties. Is nobody else entitled to it? No. But this wants explanation.

Here, perhaps, is a good Presbyterian br., a good Baptist br., or, perhaps, a good Catholic one. Are they entitled to that degree of the Spirit of God that we are? No, but they are entitled to light. And there is one saying I heard here to-day, that I will repeat;—whenever any one lifts his voice or hand to persecute this people, there is a chill passes through him, unless he is lost to truth and the Spirit of God has entirely left him. He feels it day and night; he feels the Spirit working with him. And the Spirit of the Lord will strive, and strive, and strive with the people, till they have sinned away the day of grace. Until then, all are entitled to the light of Christ, for he is the light that lighteth every man who cometh into the world. But they are not entitled to receive the Holy Ghost. Why not, as well as Cornelius? That bestowal of the Holy Ghost was to convince the superstitious Jews that the Lord designed to send the gospel to the Gentiles. Peter said, well, now, brethren, can you forbid water to baptize these, seeing the Lord has been so merciful to them as to give them the Holy Ghost? And he baptized them; and that was the opening of the door of the gospel to the Gentiles.

I pray to the Lord for you; I pray for you to get wisdom—worldly wisdom; not to love the things of the world, but to take care of what you raise. Try to raise a little silk here; you know we are raising cotton. Try to raise some flax, and take care of it. Try and make a little sugar here next fall; I understand that article is now fifty cents a pound in New York. As war is wasting the productive strength of the nation, do you not think it becomes us to raise sugar, corn, wheat, sheep, &c., for the consumption of the old, the blind, the lame and the helpless who will be left, that we may be able to feed and clothe them when they come here? We will feed and care for them, for there are thousands of them who are good people, who have lived according to the best light and truth they knew. And by and bye the prejudices that exist against us will be wiped away, so that the honest can embrace the truth.

I do not want 'Mormonism' to become popular; I would not, if I could, make it as popular as the Roman Catholic Church is in Italy, or as the Church of England is in England, because the wicked and ungodly would crowd into it in their sins. There are enough such characters in it now. There are quite a number here who will apostatize. It needs this and that to occur to make some leave. If 'Mormonism' were to become popular, it would be much as it was in the days of the early Christians, when no one could get a good position unless he was baptized for the remission of sins; he could not get an office, without he was baptized into the church.

Suppose this church were so popular that a man could not be elected President of the United States, unless he was a Latter-day Saint, we would be overrun by the wicked. I would rather pass through all the misery

and sorrow, the troubles and trials of the Saints, than to have the religion of Christ become popular with the world. It would in such case go as the ancient Church went. I care not what the world thinks, nor what it says, so they leave us unmolested in the exercise of our inherent rights. Take a straightforward course, and meet the jeers and frowns of the wicked.

Unpopular. "Oh dear, how they are despised and hated, those 'Mormons!'" Did not Jesus say that His disciples should be hated and despised? Said he, "They hate me, and they will hate you also." Has it ever been otherwise? He said, emphatically, "In the world ye shall have persecution, but in me ye shall have peace."

What is proved by people's leaving us, before the heavens, before the angels and all the prophets and holy men who ever lived upon the earth? You will see every man and woman, when they once consent to leave here, I don't care what name they are known by, whether Morrisites, Gladden Bishop's, Josephites, or any other, they make friends with the wicked—with those who blaspheme the holy name we have been commemorating here this afternoon, and they are full of malice and evil. Whenever any person wants to leave here, the thread is broken that bound him to the truth, and he seeks the society of the wicked; and it proves to everybody who has the light of truth within them, that this is the kingdom of God, and that those who leave are of Anti-Christ.

Be steadfast, always abiding in the truth. Never encourage malice or hatred in your hearts; that does not belong to a Saint. I can say in truth, that with all the abuse I have ever met, driven from my home, robbed of my substance, I do not know that a spirit of malice has ever rested in my heart. I have asked the Lord to mete out justice to those who have oppressed us, and the Lord will take his own time and way for doing this. It is in His hands, and not in mine, and I am glad of it, for I could not deal with the wicked as they should be dealt with.

My name is had for good and evil upon the whole earth, as promised to me. Thirty years ago brother Joseph, in a lecture to the Twelve, said to me, "your name shall be known for good and evil throughout the world," and it is so. The good love me, weak and humble as I am, and the wicked hate me; but there is no individual on the earth but what I would lead to salvation, if he would let me; I would take him by the hand, like a child, and lead him like a father in the way that would bring him to salvation.

Would we not rather live as we are living, than to become one with the spirit of the world? Yes. Do not be anxious to have this people become rich, and possess the affection of the world. I have been fearful lest we come to fellowship the world. Whatever you have, it is the Lord's. You own nothing, I own nothing. I seem to have a great abundance around me, but I own nothing. The Lord has placed what I have in my hands, to see what I will do with it, and I am perfectly willing for Him to dispose of it otherwise whenever he pleases. I have neither wife nor child, no wives and children; they are only committed to me, to see how I will treat them. If I am faithful the time will come when they will be given to me.

The Lord has placed it in our power to obtain the greatest gift He can bestow—the gift of eternal life; He has bestowed upon us gifts to be developed and used throughout all eternity—the gifts of seeing, of hearing, of speech, &c.,—and we are endowed with every gift and qualification, though in weakness, that are the angels; and the germ of the attributes that are developed in Him who controls is in us to develop. We can see each other, hear each other, converse with each other, and if we keep the faith, all things will be ours. The Saints do not own anything now. The world do not own anything. They are hunting for gold—it is the Lord's. If my safe had millions of gold in it, it would be the Lord's, to be used as he dictates. The time will come when those who are now dissatisfied will not be satisfied with anything, but the Saints who live their religion are and will be satisfied with everything. They know the Lord controls, and that He will control and save the righteous.

May the Lord help us to be righteous and to live our religion, that we may live forever. Amen.

THE BOGUS PROCLAMATION.

The eastern papers just received contain the Bogus Proclamation of which we heard by telegram some weeks ago. The fellow who was scoundrel enough to play into the hands of speculators, to encourage the enemies of his country by such "aid and comfort," or silly enough to write it for the "fun of the thing," is deserving in either case of all the tender care and solicitude of Fort Lafayette. As a document for the curious we subjoin it:—

EXECUTIVE MANSION, May 17.

"FELLOW-CITIZENS OF THE UNITED STATES: In all seasons of exigencies it becomes a nation carefully to scrutinize its line of conduct, humbly to approach the Throne of grace and meekly implore forgiveness, wisdom and guidance.

"For reasons known only to Him, it has been decreed that this country should be the scene of unparalleled outrage, and this nation the monumental sufferer of the 19th century.

"With a heavy heart, but undiminished confidence in our cause, I approach the performance of a duty rendered imperative by my sense of weakness before the Almighty and of justice to the people.

"It is not necessary I should tell you that the first Virginia campaign under Lieutenant General Grant, in whom I have every confidence, and whose courage and fidelity the people do well to honor, is virtually closed. He has conducted his great enterprise with discreet ability; he has inflicted great loss upon the enemy; he has crippled their strength and defeated their plans.

"In view, however, of the situation in Virginia, and disaster on Red River, delay at Charleston and general state of the country, I, Abraham Lincoln, do hereby recommend that Thursday, the 26th day of May, 1864, be solemnly set apart throughout the United States as a day of fasting, humiliation and prayer.

"Deeming, furthermore, that the present condition of affairs presents an extraordinary occasion, and in view of the power vested in me by the Constitution and laws, I have thought fit to call forth citizens of the United States between the ages of eighteen and forty-five, to the aggregate number of 400,000, in order to suppress existing rebellious combinations and cause due execution of the laws; and furthermore, in case any State or number of States shall fail to furnish, by the 15th day of June next their assigned quotas, it is hereby ordered that they be raised by immediate and peremptory draft. Details of the object will be communicated to the State authorities through the War Department.

"I appeal to all loyal citizens to favor, facilitate, and aid this effort to maintain the honor and integrity and existence of the national Union and perpetuity of the popular government.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be fixed. Done at Washington this 17th day of May, in the year of our Lord, 1864, and of the independence of the United States, the 88th.

By the President:

W. H. SEWARD, Secretary of State."

REMOVING STAINS.

Receipt books give an almost endless number of directions, without the reasons, in the form of a vast undigested mass of remedies. A knowledge of the substances, and the application of chemical principles, greatly simplifies the act, and renders intelligible and certain, what before was only accomplished guesswork and endless trial.

GREASE STAINS.—These are from grease, oil, etc., and are simply removed by alkalies or soap, or by essential oil, dissolved in alcohol. Alkalies, such as solutions of saleratus or liquid ammonia, will remove them safely from all substances without color. For other substances, the alcoholic solutions spoken of will do, and among them burning fluid answers a good purpose. But the best of all is the new preparation termed Benzine, which exceeds anything else we know of in efficiency. Lay a paper under the fabric and apply the liquid. Oil spots and stains from candle snuff, on woollen table covers, paint spots on garments, etc., are thus perfectly removed without the slightest discoloration.

ACID STAINS.—These may generally be known by reddening black, brown, and violet dyes, and all blue colors except Prussian blue and indigo. Yellow colors are generally rendered paler, except the color of anatto, which becomes orange.

These stains are neutralized by alkalies. A spot, for instance, on a woollen coat, from strong vinegar or sulphuric acid, may be entirely removed by applying a solution of saleratus. Applying it cautiously until the acid is exactly neutralized, which may be known by the restoration of color; and then sponge off the salt thus made by means of a sponge. Ammonia is better for delicate fabrics.

Sweet stains are chiefly occasioned by a little muriate of soda and acetic acid—which produce nearly the same effects as acids generally and are to be removed in the same way operating cautiously.

ALKALINE STAINS.—These are the opposite of acid stains—they change vegetables blue to green, red to violet, green to yellow, yellow to brown, and anatto to red. They are to be treated with acids. The writer once had a pair of dark cloth pantaloons changed to a light brown below the knees, by riding on a load of fresh lime in a storm. "Oh! you have ruined your clothes!" was the exclamation; but he deliberately procured a cup of vinegar, and sponging the cloth gradually, completely restored the color, and then again sponging off the compound, left them as good as before.

IRON STAINS.—These come from iron rust, ink, etc. To remove them, the iron is first dissolved by a solution of oxalic acid in water. The oxalate of iron thus produced, which unlike iron rust, is soluble, is readily removed by washing or soaking. Ink spots (tanno-gallate of iron), upon the printed leaves of books are removed in the same way—but the lampl-black of the printer's ink is not at all effected. If fresh, such spots may be wholly effaced; if old and dry, a very little will remain.

Wheel grease makes a compound stain of grease and iron. The grease may be taken out first by alkali, and then the iron by oxalic acid. If tar has been used on the wheel, rub on lard, which will dissolve it, and then apply the alkali. Turpentine will answer nearly the same purpose as lard.

VEGETABLE STAINS.—These include fruit

stains, and may be removed with chlorine or sulphuric acid. A diluted solution of chlorine will remove them; or if practicable, chlorine in a gaseous state will be better, the place being wet. Sulphuric acid, or the strong fumes of burning sulphur will effect the same purpose, but much more slowly, and perhaps more safely. Both these substances will, however, remove any vegetable color which may have been used for dyeing the fabric.

To remove stains from calico or other colored substances, without effecting the original hue, requires not only the knowledge of the materials used in dyeing, but of those which will dispel the stain without affecting these dyes, and would be too extended a subject for our present limits.—Annual Register.

TRADITIONS.—The registrar of Dunbar, Haddingshire, Scotland, had to record in his bill of mortality for 1863, the death of a seaman who fought under Nelson at the Nile and Trafalgar; of a joiner who was apprentice to Andrew Meikle, the inventor, and assisted at the erection of the first threshing mill in Scotland; and of a domestic servant, aged ninety-seven, who remembered conversing with her grandfather, who attained nearly the same age, and who used to give an account of his witnessing the entry of William and Mary into London in 1688; her father was present at that of the Pretender into Edinburgh in 1745. She was in service with a family in Edinburgh where Burns was a frequent guest. Last year was very fatal to aged persons in Scotland. In Hamilton, in a population of a little over 14,000 the deaths of twenty-five persons whose united ages amount to a number greater than that which designates the year of grace in which they died.

UP-SHOT LIGHTNING.—Lighting has been known to strike upwards. An astonishing instance of this occurrence is recorded by Arago. Upon the top of Mount St. Ursula, a lofty mountain in Sria, there is a church. On the first of May, 1700, Jean Baptiste Werloschnigg, doctor in medicine, and a group of other persons, were standing in the porch of this church upon the top of the high mountain. Down the mountain, and half way towards the bottom of the valley, black clouds were gathering, and soon they displayed all the grandeur and terror of a great thunder storm. The spectators in the porch of course deemed themselves quite safe where they were, the air being serene around them, and the sun shining on them brightly, yet seven of them were struck down dead. Lightning darted suddenly up from the upper surface of the cloud, and killed them at Dr. Werloschnigg's side, on whose testimony the extraordinary fact is recorded by M. Arago.

THE PRINTER'S STORY.—We once saw a young man gazing at the "ry heavens, with a f in 1 and a w of pistols in the other. We endeavored to attract his attention by going to a f in a paper we held in our f, relating 2 a young man in that f of the country, who had left home in a state of derangement. He dropped the f and pistols from his f, with the f—"It is I of whom I read. I left home be4 my friends knew of my design.—I s0 the f of a girl who had refused 2 his 0 2 me, but smiled upon another. I ed from the house, uttering a wild 1 2 the God of love, and, without replying 2 the ?? of my friends, came here with this f and w of pistols 2 put a . to my xis10ce. My case has no || in this f."

BE CIVIL.—Nothing in this world does more for man than true civility. We say true there is a great deal of base counterfeiting of the genuine article. Many, if asked how they made their fortunes, would answer, by being civil. Young men would say I've been elevated from very depressed and straitened circumstances to positions of ease and wealth by being civil. If the question was proposed to the man of usefulness, "How do you obtain your position?" he would answer, "By being civil." If it is true civility does this much for man, we should be most studiously cultivating civil habits, and show, in all our intercourse with the world, a disposition to be courteous and obliging.

A LONDON BANKER.—Every one will remember the celebrated case of Sir John Dean Paul, the fraudulent London banker. A recent copy of the Madras Times gives some curious information concerning him. Immediately after he was sentenced to penal servitude, Lady Paul realized all the property settled upon her, and proceeded without delay to Sydney, where she purchased a beautiful seat in the suburbs. Her husband having arrived at a penal settlement in another part of Australia, as one of a gang of the convicts, the wife of the convict baronet applied to the Government for his services, and was permitted to employ him as her "assigned servant." We need scarcely add that, having released him from unpleasant restraints, she placed all the newly purchased property in his hands, and has since led a very quiet life in his company.

—Fanny Kemble says in her recently published journal: "I have always thought that the death I would prefer to all others, would be to break my neck off the back of a horse at a full gallop on a fine day."

—"Pappa.—Well, sissy, how do you like your school?" Sissy.—"Oh, so much!" Pappa.—"That's right. Now tell me what you have learned to-day." Sissy.—"I have learned the names of all the little boys."