

share of the typhoon, 6,000 houses being destroyed and one hundred lives lost. Thousands of cattle on the plantations were killed.

Ten thousand Chinese troops had reached Singapore, en route to Formosa, when the *Vasco* left Yokohama, and the opinion seemed prevalent that war must ensue.

WASHINGTON, 2.—The Attorney General, to-day, sent the following circular to the U. S. marshals in the Southern States where armed bodies are depredating:

"Sir—I would suggest that at those points where United States troops are or may be stationed in your district, some prudent and fearless person, in whose judgment you have confidence and whom the people respect, may be appointed deputy marshal, to act at once in the arrest of parties committing outrages in the vicinity so that it may not be necessary in such case to send for you before troops can be used for the purpose of arresting those who are guilty of violating the laws of the U. S. This, of course, will not be necessary where you are easily accessible, but where troops are placed at remote points where, before the necessary communication as to crimes committed can be made, the offenders, as a general rule, escape. You will give your deputies the necessary instructions as to procuring warrants, and I need not repeat that it is important that you should delegate this power to none but careful, responsible persons."

CINCINNATI, 2.—Mrs. Julia Perkins, who murdered her child last Wednesday and attempted suicide, made another attempt to-day, using scissors, with probably fatal effect; the affair grows more mysterious. Both parties are well connected and each accuses the other of marital infidelity. Sympathy is strongest for Mrs. Perkins.

BOSTON, 2.—Chas. Sumner's estate has been appraised, and valued at \$134,758.

NEW ORLEANS, 2.—The advising board have entered upon their duties, and Governor Kellogg, to-day, upon their recommendation, removed Thos. H. Wynne, assistant supervisor of the second ward, and Wm. Davis, clerk of the second ward, charged with obstructing registration, and appointed other persons to those positions; this is the first practical result of the conference agreement.

SAN FRANCISCO, 2.—There was a terrific cloudburst on the Humboldt division of the Central Pacific last night; the track was washed out, and an emigrant train, drawn by two locomotives, went into the chasm; both engineers were instantly killed, no others were injured.

FOREIGN.

LONDON, 29.—A special from Rome to the *Morning Post* says the French ambassador presented to the Pope a letter from President McMahon, announcing the withdrawal of the man-of-war *Orenoque* from Civita Vecchia.

Alderman Stone was, this morning, chosen Lord Mayor of London.

PARIS, 29.—It is reported that at the council of ministers, it was decided to request the wife of Don Carlos to leave the French frontier immediately.

HONG KONG, 28.—During the terrific typhoon that passed over here on the 27th inst. damage was done to American vessels as follows: the schooner *Seabird* was driven ashore; the bark *Lizzie H. Loster* lost her foremast and mainmast, and sustained damage to her hull; the ship *Laithley Rich* was seriously injured; the ship *Theresa* was driven out of the harbor.

BERNE, 29.—All the European governments represented in the Postal Congress, except France, have instructed their delegates to sign the convention upon condition that it receives the support and ratification of the U. S. France has reserved the right hereafter to revise the conditions before signing the convention.

LONDON, 30.—Details of the damage to shipping by the typhoon at Hongkong have been received. In all five vessels were sunk, two stranded, seven missing and twelve were wholly or partially dismantled.

A special dispatch from Berlin to the *Daily News* says it is reported that Russia is about to open negotiations with President Serrano.

The *Morning Post* is informed that seventy tons of cartridges for the Carlist army leave Birmingham almost every week.

England has joined the Postal Union.

BERLIN, 30.—Germany intends establishing a naval hospital at Yokohama.

MADRID, 29.—Unofficial dispatches have been received here, stating that fighting in the province of Navarre, between the Carlists, and Republican troops under Gen. Moriones, was continued on Friday last, making four continuous days' conflict. The dispatches state that on that day twenty-two battalions of the insurgents attacked Moriones' army, at Bersain, near the town of Tafalla, and a sanguinary conflict ensued, resulting in the repulse of the Carlists along the whole line; their loss was very heavy, and they were compelled to ask the Republicans for medical assistance.

General Moriones has succeeded in relieving Pampeluna.

It is reported that a correspondent of the *Kreuz Zeitung* has received warning from the Carlists, that he will be arrested and shot if he crosses the frontier.

LONDON, 30.—The Duke of Leinster is dead, aged 83 years.

LONDON, Oct. 1.—A special from Copenhagen to the *Morning Post* says a report is current there that Russia and England are jointly trying to find a basis for the settlement of the Schleswig question which will be acceptable to both Prussia and Denmark.

Advices from the north of Spain say that there are signs of the breaking up of the Carlist army; several of the insurgent leaders have surrendered, and it is reported that others have been shot by order of Don Carlos for demanding a cessation of hostilities.

BERLIN, 30.—The German Reichstag meets October tenth.

LONDON, 1.—The steamers *Dacia* and *Ambassador* report that the direct cable parted and was lost in a heavy gale; they were engaged with the *Faraday* for several days in an attempt to recover the cable, but without success, and were compelled to return to Queenstown because they were short of coal and provisions. The *Faraday* followed them and is expected to arrive at any moment.

The reports of the death of the Duke of Leinster are premature; the duke is still alive, but his death is momentarily expected.

Mr. John Mitchell has sailed for America.

Advices from Turkistan report that the natives on the Amu Dary River were hurrying the harvest. Mischief was brewing, the Tekinew tribes showing hostility to Russia.

DISCOURSE

BY ELDER JOHN TAYLOR,

DELIVERED

In the New Tabernacle, Salt Lake City, Sunday Afternoon, Sept. 13th, 1874.

REPORTED BY DAVID W. EVANS.

We meet together from time to time to reflect upon, talk about and to interchange our thoughts and feelings in relation to matters connected with our eternal interests as Latter-day Saints. The worship of Almighty God to us, is a matter of paramount importance. In consequence of our faith many of us have left our former homes and associations in life, and have cast in our lot with the people of God; we have entered into arrangements which are eternal, and believing in God and in the Lord Jesus Christ, and also in rewards and punishments, and having a hope planted within us pertaining to eternal things, we meet together to interchange our ideas relative thereto. We believe that God has spoken, that he has revealed his will to the human family, that he has restored the everlasting gospel, and we believe that life, light and intelligence naturally flow to the believer and practitioner of these principles. We believe that we had an existence before we came here, that we are here in a probationary state, operating for good or for evil, for degradation or exaltation; we believe that the principles which have been revealed to us are the same that were made manifest to men of God in the various ages of the world that are passed, and that life and immortality can alone be made known by the gospel, and that if any man living upon the earth has any knowledge of God, heaven, hell or of the future state and condition of mankind he has gained that only through the medium of the everlasting gospel. We believe that only through the covenants we have entered into, the ordinances that have been administered to us, we realize that intelligence that has been communicated, the strong assurance and hope that is imparted to our bosoms and implanted within us and that these can only be imparted by the light of the Spirit of God. We are indeed indebted to the gospel of the Son of God for all these blessings, privileges and enjoyments, and believing these things we meet together,

and express our feelings relative thereto. We believe that our actions here have a bearing upon our future state and condition. We believe that it is our privilege to comprehend God, to understand the laws of life, to be made acquainted with the relationship that we sustain to the Almighty, and to the intelligences with which he is surrounded. We believe that we are working out a part of a great plan that Jehovah has had in his mind for the accomplishment of his purposes in relation to the human family that now exist, that have existed heretofore since the creation of the world, and that will exist in all time hereafter, and possessed with these ideas and feelings, and a thousand more associated therewith, we like, sometimes, to reflect upon our present status, upon the relationship we sustain to the Almighty and to each other; upon the various duties and responsibilities that devolve upon us as intelligent beings, and also to reflect upon our future condition and the position of the world we inhabit, when it shall have been redeemed and the purposes of God fulfilled relative thereto. We think, as Paul did, that there is something more than this life connected with humanity, that we have something more to do than to eat and to drink and to sleep, and to perform the common avocations of life for the sustenance of the body, for said that great man, in speaking on this subject—"If in this life only we have hope, we are of all men most miserable, let us eat and drink, for tomorrow we die." If there is nothing before us of importance, if there is nothing behind us of importance, if we are doing nothing but an integral part of the designs not composed on the great chessboard of the Almighty relation to this earth, and have nothing to do with a hereafter, then our meeting together is foolish, our religion is a phantom, and our hopes and prayers are vain and amount to nothing. But if there dwells in man an immortal part; if that immortal part existed thousands of years ago, and will continue to exist millions of years to come; if there is a spirit in man and the inspiration of the Almighty giveth it understanding; if we are indeed the Saints of God, and have a relationship with things that are to come, with eternal events as they shall roll forth in the development of the programme of the Almighty; if, after a man dies, he bursts the barriers of the tomb and lives again, and stands before God as an immortal being; if we are destined to an immortality and to eternal exaltation or eternal degradation, it is a matter of great importance for us to reflect how we stand as a church and people before God.

We are told that life and immortality are brought to light by the gospel. We Latter-day Saints believe that that gospel has been restored to us in all its fullness and richness, with all its blessings and privileges, immunities and powers; we believe that as men of God in ancient days had communication with God, and were enabled by faith to draw aside the curtain of the invisible world and to look through the dark vista of time and comprehend the purposes of God as they should roll forth in all their majesty, glory and power, the same principles, light, truth and intelligence, will unfold the same things to us and place us *en rapport* with the Almighty as it did men in former days; that if the Holy Ghost in former times brought things past to men's remembrance and led them into all truth, it will do the same in latter times. We believe that the gospel is an eternal, unchangeable, imperishable, universal principle, like God himself, without beginning of days or end of years, and that it is part of the great scheme that God had in his mind before the world rolled into existence or the morning stars sang together for joy.

The gospel, in the different ages of the world in which it has been received, believed in and obeyed, has been productive of the results on which I have spoken; it is productive of the same results to-day. It is that which has sustained the Latter-day Saints in all the changes and vicissitudes through which they have passed. It is that which has strengthened the feeble knees, made the weak strong, and sustained the elders of Israel and the people throughout the whole of their past history. Inspired by the Spirit of revelation from God, in possession of the gift of the Holy Ghost, they have been brought into relationship with the Almighty, and possessing a hope that enters within the veil, whether Christ our fore-runner has gone, the Saints have felt all the day long that for them to live was Christ, for them to die would be gain; they have felt and realized that God has been their Father, Friend, Protector and support, and this has sustained them amid all their trials. They know in whom they have believed; they feel as the Saints felt in former days, and as the Apostle felt concerning them. Said he—"Ye are our witnesses, and also is the Holy Ghost who beareth witness of us." You Latter-day Saints are the witnesses of the truths of the everlasting gospel, and that sacred fire which has been kindled within you by the Spirit of God burns with an unextinguishable blaze. You have known the voice of the Good Shepherd, and you have realized the union that Jesus referred to when he said—"I am in the Father and he in me; I in thee and thou in me." and, "I pray for them, Father, that they may be one, even as I and the Father are one, that they may be one in us. And it is not merely for these around me that I pray, but for all who shall believe on me throughout the world, that they all may be one even as I and the Father are one, that they may be one in us." This was the sentiment, feeling and prayer of the Son of God to his Father a little before he left this stage of existence; and this is the prayer, sentiment and feeling of every true Latter-day Saint; and when men suppose, as they sometimes do, that some little vicissitude or change, some little legal or other matter will overturn the minds of the Latter-day Saints,

they reckon without their host, they know not the gospel nor the power of God, they understand nothing about the principles of life and salvation, they have experienced not nor can they know that hope that dwells in the bosom of the saint, which blooms with immortality and eternal lives. The Saints, to-day, the same as the Saints in former ages, can say that they know they are the chosen of God, "but it does not yet appear what we shall be, but when he who is our life shall appear, then shall we appear like unto him in glory, for we shall see him as he is." This was the faith and hope that inspired the ancient Saints, and this is the hope and feeling that inspires the Latter-day Saints. They are not dependent upon an accidental circumstance or political or social change, and they care nothing about the opinions of surrounding men and nations; their souls are lit up with the intelligence of heaven, they know in whom they have believed and they rejoice in God their Savior, and consequently they have confidence that all things will move on right according to the will of God. They know that God holds the destinies of the human family in his hands, that he turns and overturns at his pleasure; that he sets down and raises up another as he chooses; that he controls powers and potencies, and nations, kingdoms and dominions; that he regards his people as the apple of his eye; that he has all day cried out, "Touch not mine anointed, and do my prophets no harm;" and that he regards with utter indifference, as do all who have faith in him, the machinations, designs, plots and contrivances of the ungodly. "He who sits in the heavens will laugh, the Lord will have them in derision." God has his role to perform, his purposes to accomplish, his decrees to fulfill, and no man can stay his arm or interfere with his behests. We are operating and co-operating with the Almighty; we are aiding him and he is aiding us; he is our friend, we are his friends. Our protection is the banner of Jehovah, under which we have the care and oversight of the great God. He is our shield, our buckler and our defence, and we feel that all things are right and all will be well if we pursue an honorable, upright course; as long as we do that we are operating with the patriarchs and prophets who have lived and who do live, and with those who shall live, and they without us can not be perfected, and we without them can not be made perfect. We are uniting, operating and acting together for the accomplishment of the purposes of God in relation to the earth and to man who lives upon it, in relation to the dead and the living, and to those who shall come after us.

These are some of our ideas concerning matters, and we feel that it is a blessed thing to be a Saint of God. We feel that we have got nothing of this kind to barter away, that there is nothing that can purchase our religion, no gold that can buy it, no influence of any kind in existence on the wide earth that can be put in competition with it. We feel that we are the Saints of God, and heirs of the kingdom of heaven, and that all is right. That is the feeling of Latter-day Saints who are living their religion and keeping the commandments of God. We feel that it does not matter very much whether we have a great amount of this world's goods, or a very little, for wealth is not worth selling the soul for; it would be too dear, it would cost too much. We came into the world naked, and we have got to leave it the same, for no man or set of men was ever able to take anything with them when they left this world. We feel that honor, integrity, truth and virtue are of more value than rubies, pearls, or fine gold. We want to see honesty, virtue, fellowship and good, kind, brotherly feeling exist among men; we want brethren on whom we can rely, whom we can live by and die by if necessary. This is the kind of principles we are after, they emanate from God; and anything that tends to exalt, elevate, dignify and ennoble the human mind, and make men more like God is what we want to grasp and cling to as we would to life. We have no disposition to traduce, defame, plunder, cheat or defraud, or to take that which does not belong to us, or through some kind of chicanery, to get that which belongs to somebody else; that kind of thing does not belong to the gospel. We want honesty, virtue, truth and integrity in the inward parts, so that we can look all men in the face with a clear eye and with unblenched countenance, and so that we can meet our God and holy angels, and say to God, "Search me and try me, and if there is any way of wickedness within me show it to me that I may part with it as I would from a filthy garment, and purify me from my corruptions, that my soul may be pure before thee and fit to associate with the angels who surround thy throne."

These are the desires and feelings that inspire good Latter-day Saints, and this is the kind of thing we all ought to be after. No matter about the money so much, it is not worth much. Let us be after things that are holy and virtuous and pure, and which tend to dignify and ennoble the human mind; and let us try to raise poor fallen humanity to its proper standard before God. Let us have men who are giants in virtue, intelligence and purity, and I do not care how small they may be in some other things that are so much appreciated in the world. We are aiming to be like Gods, that is what we talk about sometimes; it is necessary therefore, as the Scriptures say, that the same spirit dwell in us that dwelt in Christ—a spirit of kindness, purity, benevolence, justice, and equity, a spirit that would lead every man to seek after his neighbor's welfare as much as after his own, so that all may feel that every man in every place is a brother and a friend. In such a state of society we should all rejoice together in the blessings of the gospel.

We talk about confidence sometimes. We should every one of us so live that

every act of our lives would inspire confidence among our fellowmen. Our whole souls should be absorbed in promoting the welfare of Israel, in promoting the purposes of God, and in seeking to introduce and to carry out principles that emanate from God. We want to go on building our temples, and administering in them, and fulfilling our duties and responsibilities towards the dead as well as the living. We want to establish the heavenly principles which God has commenced to communicate to the earth, that we, under the influence of his spirit and guidance, may really and truly introduce that which we talk about sometimes, namely, the kingdom of God upon the earth, that we may have the spirit, laws, rule and government of heaven among us, and that the eternal principles by which the Gods are actuated may dwell in our bosoms, and control us in our lives.

Our religion is not a phantom, it is a substantial, eternal reality, revealed unto us by the God of the universe, and, in our earthly vessels, we possess the rich treasures of eternal life. I sometimes think that they are considerably begrimed and bedaubed, and that we should humble ourselves before the Lord and seek for his Holy Spirit to direct us. I sometimes think it would be very well for us Latter-day Saints to attend to one motto that used to be very prominent among us, that is the Mormon creed—"Mind your own business," and let other people's alone. I have known men get rich by minding their own business. Let each of us attend to our own affairs. No matter about regulating things generally, they will come out about right. We need not try to regulate the earth, the sun, the moon, or the planets, they are beyond our control; the sun rises and sets quite naturally and regularly without our interference, and it will continue to do so. The earth moves on its axis all right. God moves, we are told, in a mysterious way, and his designs continue to roll forth unaltered and untrammelled by any act of ours. God has his agencies, priesthood and authorities here on the earth, let them manage the matters which belong to them, they will all go right enough, we need not trouble. If you are concerned, pray for them, they need it, we all need it; we should all pray for ourselves and for one another. We all need sometimes, as Moses did, to have our hands lifted up a little by our brethren, and to be sustained by them. We all need to cultivate the spirit of union, long-suffering, forbearance, charity and brotherly kindness. We all need to cultivate principles that tend to cement brother to brother and friend to friend, that we may feel that sympathy, kindness, brotherhood, love and affection that ought to exist among the Saints of the Most High God. We all need this. The eye cannot say to the ear I have no need of thee, the head cannot say to the foot I have no need of thee. We are all engaged in the same work; we have all partaken of the same spirit; we have been all baptized into the same baptism; we are all in possession of the same hope; we are all interested in the building up of Zion, in the redemption of Israel, in the restoration of the world, in the redemption of the living and the dead, and in the exaltation of ourselves and our posterity in the eternal worlds. We all need help, we all need prayer, we all need humility, we all need faith in God, we all need the fostering care of kind brethren and the care of our heavenly Father; we all need to be sustained by the Almighty, that he may preserve our feet from wandering from the paths of life. Let us, then, humble ourselves before God; let us cleave unto the truth; let us seek after righteousness and virtue, and holiness and purity; let us eschew evil; let us honor God and our priesthood and our religion, and seek to establish God's kingdom, and to introduce righteousness upon the earth. This is what we all should do whether we engage in it or not. God has his eye on us, and on his work, and his kingdom will roll on, his purposes will be accomplished, and Zion will be built up and all the powers of earth and hell cannot stay its progress; it is onward, onward, onward, until the kingdoms of this world become the kingdoms of our God and his Christ, and he will reign for ever and ever.

Well, Latter-day Saints, what shall we do? Why do right. If we have acted improperly, quit it. Watch over our words and see that our tongues do not rebel against God nor against our brethren. This is a subject that James talked about in his day. The tongue, he said, sets on fire the course of nature, and it is set on fire of hell; and said he, often with the same tongue we bless God and curse men. Do not let us do it; let us bless and curse not; let us build up and not tear down; let us strengthen and not weaken; let us unite our hearts and feelings, and our sympathies and our faith together, as honorable, upright, intelligent, virtuous men of God, and go forward rolling forth the kingdom of God upon the earth unto victory. If we strive to do this with all our hearts, trusting in God, as sure as God lives we shall have the victory.

Let us do right, right by one another, right by one another's character and reputation; let us do right in all our dealings one with another, and be honest, honorable, upright, kind, merciful, long-suffering, lenient and brotherly; let us do right in our families, and let the spirit of peace dwell in our bosoms and in our habitations; and let the spirit of peace dwell in our cities and prevail throughout our land; and let us unite our hearts and feelings and affections together, and call upon God, and he will hear and answer our prayers, and Zion will arise and shine, and the glory of God will rest upon her.

May God help us to be faithful, in the name of Jesus. Amen.

—Government help is to be asked for the sufferers by the Regent's Park canal gunpowder explosion.