

we are in; we have the privilege, in the Lord's hands, of preparing for exaltation. We are compared to the making of pottery upon the wheel, but the Lord never intended to show in that comparison that we were helpless beings and had no agency. Clay has so little intelligence that it is often so full of lumps that it will mar, but it is not to blame for that; but the Lord says, 'you, intelligent Israel, are to blame if you do not obey my voice, and if you are disobedient I will serve you as the potter serves the clay that has very little intelligence. You, Israel, are capable of choosing, you are capable of refusing, you are capable of performing, you are capable of hearing counsel from my mouth and of carrying out those principles that I tell you, but the clay upon the wheel has no such intelligence, and if you do not obey my voice it will prove that you are not worthy of intelligence, any more than the clay upon the potter's wheel, consequently the intelligence that you are endowed with will be taken from you, and you will have to go into the mill and be ground over again.'

I wish the people to hasten and gather together and secure all that they have raised in the fields, and when this little skirmish is over I am going to instruct the people to begin to prepare for going into the mountains, also to raise their grain another year, and to secure that which we now have by putting it where our enemies cannot find it.

You want to know where you can go. I know of places enough where I can hide this people and a thousand times more, and our enemies may hunt till dooms-day and not be able to find us.

I do not know but we shall call upon the sisters to go into the fields and raise potatoes while their husbands go out to war, and if they can do that then perhaps we will see whether they can go into the fields and raise wheat while their husbands are defending Zion. In such an operation we shall call for volunteers; we shall have no compulsion about it. So soon as I learn that a woman would sooner go to the enemy's camp, just so soon I will send her, and you may mark it. I shall not warrant such a one safe, only until she reaches the enemy's camp. I told a man yesterday, one that I understood wanted to go away, if that is your feeling and faith I want you immediately conveyed to those troops. I want to forthwith send to our enemies every man and every woman that does not wish to do right, but wishes to join them in their crusade against this people. You may enquire why I take that course. I answer, so as to send them to hell as quick as possible.

That reminds me of a circumstance that transpired here some years ago. A man from Boston, on his way to the gold diggings, stopped a few days in this city and heard me preach; soon afterwards I met him in the street and he asked me if I knew where hell was; I told him I thought that he was on the road to that very place, and when he crossed over the Sierra Nevada mountains into the gold diggings in California if he discovered that he had not found hell, to come back and let me know. As I have not since heard from him, I presume he found it, which I now think a person will who goes East as well as West.

The President of the United States, his Cabinet, the Senate, the House of Representatives, the priests of the various religious sects and their followers have joined in a crusade to waste away the last vestige of truth and righteousness from this earth, and especially from this part of it. Yes, they have joined together, and we have to maintain truth and righteousness, virtue and holiness, or they will be driven from the earth. With us it is the kingdom of God, or nothing, and we will maintain it or die in trying; though we shall not die in trying. It is comforting to many to be assured that we shall not die in trying, but we shall live in trying. We will maintain the Kingdom of God living, and if we do not maintain it we shall be found dying not only a temporal but also an eternal death. Then take a course to live.

Read the history of the world, from the time that Cain killed Abel to this day and see whether you can find an instance when in a mountain country fifty resolute, united men have been overcome by five hundred. If Mr. Joseph Smith had taken a company and come to this country, as he intended to do, he could have been living here now, in spite of earth and hell. Yes, he could have done this if he could have brought only fifty men with him, for with them he could have defied the whole world; and you know that he would have had thousands of the upright gathered with him before now, though if he had been here with only fifty good men he could have bid defiance to all his enemies.

Did their enemies ever overcome the small band of Waldenses in the mountains in Piedmont? No, they slaughtered army after army sent against them and maintained their position, notwithstanding to reach them was only like sending an army here from San Pete, or from here to San Pete; they were within easy reach of their enemies.

Would Scotland ever have been so far overcome by England as to unite with that power, if her chiefs had not indulged in petty feuds with each other? No, it never would. But the chiefs were like our Indians, some were in favor of this one and others of that one being crowned chief, and by contending with each other they lost the advantage of their position, or to this day Scotland might have been an independent nation, even though surrounded by water on all sides except the one joining England.

I instance these examples to show you that if you will give me the right kind of men, I will take a few hundred of them and be at the defence of the armies of the world, and that too upon natural principles. If God is for us that of course makes us still stronger, but if he is against us let us not strive to do anything in opposition to his will—let righteousness triumph. But I know that we are right.

When I used to be preaching in the world,

priests would come to me and enquire about my doctrine. I would tell them my principles, every principle that I could get plainly before them that would be for their good, and after giving them my doctrine I would ask, what do you Methodists believe? They would tell me; I would reply, I know all about that. Next would come the Baptists, and I knew all about them. Then came along the Presbyterians, and I would say, I know all about your doctrine, and I would have the Quakers and the Shakers, and when I talked to them I knew all they believed. I understood the whole concern, and my religion embraced all the truth they all had, and a great deal more. I could put on paper all the knowledge of salvation that all the religious sects possess, and put that paper into a snuff-box and never miss the room it occupied. I would say I know how much truth you have embraced; you have bounds to your religion, but I have no bounds to mine—the faith I have embraced is broad as eternity.

I would say, br. Methodist, have you a truth? if you have let us hear it, that is Bible, that is my doctrine, I believe it. 'I read in the Bible that the Savior was crucified,' say the Methodists, I reply, I have embraced that in my faith; that is true, and every particle of truth that you believe I have incorporated in my faith, therefore you perceive that you must take the stand that you will defend error and falsehood, or there is no chance for a discussion or contention, for I believe all the truth that you believe; now all the truth I have I want you to embrace and then go ahead, and then there is no chance for an argument.

We wish for all the truth and all the righteousness we can get hold of, and every heart that loves this religion called 'Mormonism' exclaims, from the centre and circumference of his soul and feelings, let the Lord be God. Without that all will be worthless, with that is everything; without that we are nothing, we cannot endure, and all our prospects are blasted and scattered to the four winds. In reality, we are nothing only what the Lord makes us. In a short time, if the Lord is for us, all will be right.

Take things upon natural principles, and I will organize this community so as to be prepared for any and every emergency. And the truth compels me to say about our enemies that all hell are trying to come here, and I must either say, come in here and practise your principles of death and destruction, or I must say, I will contend against you, though I have prayed most fervently for the Lord to keep that event off. But the Lord says, 'will you be for me or will you take upon you their cause?' I will say, we will be for the Lord, for he is the God we serve.

We are free. There is no yoke upon us now, and we will never put it on again. (The congregation responded, 'Amen.') That is the way for every man and woman to feel. When it is necessary and the Lord calls me to do so, I would just as soon preach about war as anything else, or go and fight a battle as to do anything else.

You hear a great many people talk about a virtuous life. If you could know what an honorable, manly, upright, virtuous life is you might reduce it to this, learn the will of the Lord and do it, for he has the keys of life and death and his mandates should be obeyed, and that is eternal life.

I pray God to bless you all the time, and I bless you in the name of Jesus Christ. Let us be of one heart and mind, and do you not see that the Lord is going to make us of one heart and mind?—or we will be suffered to be scourged.

In Missouri most of the brethren signed what they called a "deed of trust." The brethren were forced to sign away their houses, lands and property, for they were going to make us bear the expense of the war. When the brethren had done this they would kick up their heels, and old Judge Cannon saw it and swore and ripped out an oath and said, 'they are whipped, but they are not conquered.' One fellow said, 'I will swear we can make them consecrate; old Joe has been trying, but he could not do it.' I suppose a few have urged it upon the brethren to consecrate, but do you not see that we are coming to where the Lord will make us consecrate?

God bless you: Amen.

Boston in 1643.—Our government is a theocracy, with a democratic tendency, and there is a continual struggle; but in all our differences and disputes hitherto the better part has prevailed.—When other means fail, our teacher, Mr. Cotton, preaches a sermon, and with copious references to the old Hebrew lawgivers and prophets settles the matter. Church members only are eligible to office, and none others can vote at elections; the governors of men must be the servants of God; and in our government ungodly men shall in no way have hand or voice; but we will govern them, and in all ways watch and curb them; for, indeed, we left our pleasant homes in old England, tore up our roots there, and transplanted ourselves here, not for the purpose of tolerating wickedness of any kind, but for quite another purpose. We came here to worship the God of heaven; to lead pure and holy lives; and to train up our children in the way they should go.

In liberty and equality we do not believe; our faith is that men who are set in high places are the ministers and vicegerents of the Almighty on earth, and bound to execute the judgments of God; that the confirmed evil-doer should be swept away; that the tree which bears not good fruit should be hewn down and cast into the fire. We believe, too, that degrees among men should be indicated by outward sign and observance.—Our governor goes to church with two servants bearing halberds; and in church itself seats are set apart expressly for the magistrates. We have servants bound for a term of years—bound to serve, and not entitled to the prefix of Mister—Negro slaves, too, we have here—real negroes with curly hair, who are slaves to white men.

In our church meetings on the Sabbath day,

and at the Thursday lecture, by persuasion and by example, we would lead all men into the ways of truth and soberness; glad to prevail so if we can; but if such means fail, then the strong hand of the law shall fall on the transgressor; he shall be fined, shall sit in the public stocks, shall be whipped; if need be he shall die. With old Hebrew sternness we execute the judgments of God. No man shall have cards or dice in his house; no man shall take tobacco publicly, and shall pay a penny for every time of taking it in any place. We have whipped men for shooting fowl on the Sabbath day, and for cursing and swearing. The man who made the public stocks, charging an exorbitant price therefor, was himself set therein; Capt. Robert Keayne, one of our most public men, convicted of taking more than sixpence in the shilling profit, was fined one hundred pounds sterling, and paid it; others, convicted of more heinous offences, were swept away and utterly exterminated—too many, as our kind Governor sometimes thinks. So we live and work in Boston in this year of our Lord sixteen hundred and forty-three; in hope of better times; not without fear of worse.—[La Tour.

THE DESERET NEWS.



PRINTED & PUBLISHED BY

ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, OCT. 28.

WOOD AND HAY—wanted immediately at the 'News' office.

COMPANY FROM CARSON.—Brs. P. W. Conover, O. B. Huntington and a few others (names not reported) returned on the 25th inst. from their trip to Carson, and report that this side of Hawes' place on the Humboldt they parted with a large company from Carson, Washo and Eagle valleys, on their way to their homes in this city and other settlements, from their late mission in those valleys. The company had met with no interruption from the Indians, who appear to have vacated the road, and may be expected to arrive about the 3d of next month.

FRUIT TREES.—We take the liberty of calling attention to br. Hemenway's advertisement headed, 'Fruit trees for sale', and most cheerfully corroborate all he has stated concerning the quality and kinds he is now offering to the public. Br. Hemenway is a careful and observing fruit culturist, and is very particular in having his trees true to their names, consequently the buyer will be assured of the kinds he is purchasing, and may rely upon any information he may give as to the best modes and times of setting out the different varieties.

GREAT TRIAL OF REAPERS AND MOWERS AT BALTIMORE.—The trial of reapers and mowers, under the auspices of the Maryland State Agricultural Society, was held, agreeably to public announcement, at the farm of Judge E. F. Chambers, near Chestertown, Kent county, Maryland, on the 7th and 8th of July. A large concourse of spectators were on the ground, and the deepest interest was manifested in the trial.

The gentlemen who acted as judges on the occasion, it was admitted by all disinterested persons present, devoted themselves to the important duties assigned them with a zeal commensurate with the importance of the occasion, and with the utmost patience, and a disposition to give the fullest opportunity to test the various machines which were submitted to their examination, so that the amplest justice should be rendered to all.

The judges were Hon. E. F. Chambers, of Kent county, Maryland; Hon. J. Alfred Pearce, of Kent county, Md.; Gen. George W. Hughes, Anne Arundel county, Md.; James T. Blair, of Queen Anne's county, Md., ex-President of the Maryland State Agricultural Society; B. Johnson Barbour, Orange county, Va.; David Brumbaugh, ex-President of the Washington county, Indiana, Agricultural and Mechanical Association; John Merryman of Baltimore county, Md.; E. Lawington, of Baltimore city; N. B. Worthington, of Baltimore city; John Brown, of Kent county, Md.; Martin Goldsborough, of Baltimore, and Henry Carroll, Jr., of Baltimore county. M. Goldsborough was appointed Marshal of the judges and S. Sands acted as Secretary.

The following entries were made for the premium for the best reaper and mower combined, the draft of each of which were tested more carefully by the dynamometer, by D. Brumbaugh, one of the committee, viz:

1. R. Sinclair, Jr., & Co. entered Ketchum's combined reaper and mower, Howard maker, draft 612.
2. Rogers & Boyer, Philadelphia, their Union, with side or back delivery, draft 642.
3. R. L. Allen, of New York, Allen's patent, 5 feet, draft 530. R. L. Allen, of New York, Allen's patent, 6 feet.
4. Thomas Norris, of Baltimore, Manny's patent, with wood improvement, draft 515.
5. O. Hussey, of Baltimore, Hussey's 10 feet snath, draft 810. O. Hussey, of Baltimore, Hussey's 5 feet snath, draft 527.
6. O. Dorsey, Howard county, Dorsey's patent, with self-reaper, draft 502.
7. E. A. Greenough, of Baltimore, Wright's patent, with Atkins' self-reaper, draft 596.
8. W. & W. Armstrong, Denisville, Chester

county, Pa., Ketchum's patent, with Hall's improvement, draft 508.

9. Wm. Johnson & Co., Newark, Delaware, Manny's patent, with Johnson's improvement, draft 650.

10. Mobley & Hyser, Hagerstown, Maryland, (machine injured in landing from the boat before the trial and withdrawn.)

11. B. Ray, Baltimore, Ray's patent, draft 557.

The first day was principally taken up with the trial of reapers and mowers combined, at the conclusion of which the machines which were entered as mowers set to work in a field of clover and herds grass, much tangled and filled with weeds. The trial was continued the following day on the same field, with the exception of one machine (Ball's Ohio mower), which was tested in another field, and Ray's patent, entered as a mower only, which, in consequence of some delay in getting on the ground, had not time to be tested as a mower.

R. Sinclair, Jr., & Co. and J. Atlee, of Carroll county, entered for the premium for the best horse-rake—the former, the spring tooth gleaming rake; the latter, Dulaney's independent rake.

After the trial was over, the judges assembled at the residence of the Hon. Mr. Pearce. Judge Chambers asked to be excused serving as chairman of the judges in awarding the premiums, and Mr. Pearce was appointed in his place. A full and free expression was then had on the merits of the machines, after which, the following awards were made, viz:

For the best reaper and mower combined, Manny's patent with Wood's improvement.....	\$100 00
For the best reaper with self-raker attached, Dorsey's patent, the premium of.....	75 00
For the best reaper, Allen's (of N. York) the premium of.....	50 00
For the best mower, Manny's patent with Johnson's improvement.....	50 00
For the best improvement for cleaning wheat fields and raking hay, the spring tooth gleaming rake, by Sinclair & Co....	20 00
For Ketchum's combined reaper and mower, a discretionary premium of.....	50 00
And to O. Hussey's ten-foot reaper a discretionary premium of.....	60 00

RESTORATION OF DROWNED OR SUFFOCATED PERSONS.—It is useless to expect that any method will always be successful in practice, but the following rules are founded on physiological researches and were given to the world by that distinguished Rationalist and Physiologist, Sir Marshall Hall, of London. Believing that they ought annually to be brought before the people, we give them in full:

- I. Send with all speed for medical aid, for articles of clothing, blankets, &c.
- II. Treat the patient on the spot, in the open air, exposing the face and chest freely to the breeze, except in too cold weather.

TO EXCITE RESPIRATION:

- III. Place the patient gently on the face (to allow any fluids to flow from the mouth).
- IV. Then raise the patient into a sitting posture and endeavor to excite respiration. First: By snuff, hartshorn, &c., applied to the nostrils; Second: By irritating the throat by a feather or the finger; Third: By dashing hot and cold water alternately on the face and chest.

If there be no success, lose no time, but

TO IMITATE RESPIRATION:

- V. Replace the patient on his face, his arms under his head, that the tongue may fall forward and leave the entrance into the wind pipe free, and that any fluids may flow out of the mouth; then

First: Turn the body gradually but completely on the side and a little more, and then again on the face alternately (to induce inspiration and expiration);

Second: When replaced, apply pressure along the back and ribs, and then removing it (induce further expiration and inspiration) and then proceed as before;

Third: Let these measures be repeated gently, deliberately, but efficiently and perseveringly, sixteen times in a minute only.

TO INDUCE CIRCULATION AND WARMTH:

First: Continuing these measures, put all the limbs and trunk upward with the warm hands, making firm pressure energetically;

Second: Replace the wet clothes by such other coverings, &c., as can be procured.

VI. Omit the warm bath until respiration be re-established.

The main thing then is, the restoration of respiration and not to resort to the warm bath or anything else but friction, to bring about warmth before the act of breathing is fairly performed, and this is done properly only by placing the patient on his face, thus compressing the chest and abdomen when expiration must occur. Now turn the body gently on the side through a little more than a quarter of a circle, when inspiration must follow, and repeating this sixteen times in a minute only.

SCARLET FEVER AND SMALL POX.—Dr. William Fields, of Wilmington, Delaware, gives publicity to the following recipes, which, he says, if faithfully carried out, will cure forty-five cases out of fifty, without calling on a physician:

Scarlet Fever.—For adults, give one tablespoonful of good brewer's yeast in three tablespoonfuls of sweetened water, three times a day; and if the throat is much swollen, gargle with yeast, and apply to the throat as a poultice, mixed with Indian meal. Use plenty of catnip tea, to keep the eruption out of the skin, for several days.

Small Pox.—Use the above dose of yeast three times a day, and a milk diet throughout the entire disease. Nearly every case can be cured, without having a pock mark.