

see our antipodes as well as we can see each others' faces. We could see the uttermost parts of the earth and behold all creation as well at mid-night as at noon-day. Darkness would be no obstruction, incorporated matter—this Tabernacle, the houses, the earth, and even matter that fills space and prevents our seeing objects at great distances—would be no obstruction to our visions. Then we should behold that God is here, that our Father dwells here. We are in his presence, just as much as those who sit at the farthest side of this congregation are in my presence. There is much in my presence, besides those who sit here, if we had eyes to see the heavenly beings that are in our presence.

The person that wears the yoke of Jesus—that has communication with the heavens—finds his yoke easy and his burden light—he is master of it. Wear the yoke of Jesus, bear his burden, and the revelations of the Lord Jesus Christ will show to every individual that you are not servants of anything, but that the principles of eternal life give you the mastery—the supremacy—over all things in heaven and on earth. As the Apostle has said, "Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "Therefore let no man glory in men: for all things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." All this, and all that men can imagine and a million times more, God has in store for us; if we are faithful, all is ours. If we trample sin and iniquity under our feet, then we are the masters, which makes the yoke easy, and the burden light.

As has been observed, it is hard for a person to give up his appetites, and yield his passions and will to the will of God. The son and the father, the child and the mother, the servant and the master are all amenable to the laws of the land in which they live—they are all under law—if not, they are a law unto themselves. They know right from wrong, and are restricted from doing wrong; the Gods are under the same restriction. If people do not observe the principles by which they should be guided, they sink under condemnation. If they follow correct laws, they preserve the identity of their character to all eternity, and will dwell with the Gods, angels, and those that inherit eternity. If we yield ourselves servants to obey the principles that hold us in existence, it gives to us our exaltation, and glorifies us with the Gods, and puts all things under our feet. What a glorious law that is. There is nothing here, except the sin within us, that repels this law. Trample every feeling that is opposed to this law under your feet.

The majority of the world of mankind would rather be damned than oppose their appetites; they feel like following them at the expense of their salvation; they do not like to be under the restriction of truth and right; they want to be where they can do what they please. They obey the law of death, and will have their reward and reap the extent of their wages, for they will have death; and nobody can have life but those that inherit it from God. All that refuse the truth—the gospel of salvation, and yield themselves obedient to the law of sin and death, will reap in full the reward of their doings. It is hard for a child to obey its parents, for a servant to obey his master, and for people to obey the laws of the land. You frequently hear some persons grumbling about the laws of this city, and about the laws of this Territory, which are wholesome and good. Why don't such persons live as some others do? I live above the laws; they do not in the least infringe upon me. The City Council never passed an ordinance that infringed upon me or upon my rights. Our Legislature has never passed a law that infringed upon me, because I live above the law through honoring every particle of it. In this course the law is beneath my feet and is my servant, not my master. Thousands live in this way.

The laws of the gospel are neither more nor less than a few of the principles of eternity revealed to the people, by which they can return to heaven from whence they came. A few of the laws of the gospel have been revealed to us in the last days, by which we can begin and walk the path back into the presence of the Father and the Son, having the communication opened between the heavens and the earth to reveal the will of God to the children of men. We delight in the heavenly law—in that law that will preserve us to all eternity. We delight more in this than in everything else. Here are my fathers, mothers, sisters, brothers, wives, children.—"What are there wives and children for me in the eternal worlds?" Yes.

Let me here say a word to console the feelings and hearts of all who belong to this church. Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations. Be faithful, and if you are not blessed with children in this time, you will be

hereafter. But I would not dare tell you all I know about these matters, though I know but little; still I am not a fool in the things of God; neither is brother Taylor, though he saw so much to learn that he did not realize that he had learned anything. We have learned a great deal; although we are still but babes and sucklings in the things of God; yet the truth and knowledge we possess pertaining to the plan of salvation outweigh all possessed by others on the earth. Be faithful, and you will delight in the things of God, and bear the yoke—carry the burden—God has placed on you to bear.

Br. Taylor lifted his arm, and asked by what power he did it. It is by that inherent divinity you call will; God has placed it in every being. When you go into the dram-shops in whisky street—Elders go there—the salutation is, "how do you do, brother? Won't you take a glass with me?" I have power to lift a glass and hand it to my brother, and say, "come, brother, take a little liquor." "No, I do not drink any strong drink." "O come, take a little for friendship's sake." I have power to hand it to my neighbor's lips, and my neighbor has power to dash it out of my hands. Who has given me that power? It is inherent in me. What do you do, when these evils are presented to you—when the cup is handed to your lips? Will you partake of it? or say? (taking a glass of water in his hand), here are my best wishes for you to do right, but you may go to the devil with your whisky (dashing the water upon the floor). Have I the power to do this? You call it will; it is the divinity God has placed in his intelligent creatures. It is for us to overcome every evil passion we have in consequence of the fall.

The devil has the mastery of the earth; he has corrupted it, and has corrupted the children of men. He has lead them in evil until they are almost entirely ruined, and are so far from God that they neither know him nor his influence, and have almost lost sight of everything that pertains to eternity. This darkness is more prevalent—more dense among the people of Christendom, than it is among the heathen. They have lost sight of all that is great and glorious, of all principles that pertain to life eternal.

Will you overcome evil? You have power to do so, for God has given you this power. You can toss the proffered glass to the ground, dash it out of your neighbor's hand, or drink its contents, be a fool, wallow in the gutter, and die the death of a fool. Do as you please. I do not know of anything but what I am master of, with regard to appetite, as I have often told you; if I was not, I would at once have a war with myself.

What is there that I cannot do without? Can I do without seeing my father and mother pertaining to the earth? I can; I have not seen them for many years. My mother died when I was fourteen years of age, and my father died a few weeks after I left the States for England, in 1839. After the driving from Missouri, he said that he did not want to live any longer. I have not seen him for a long time; can I do without seeing him? Yes, and pass my time comfortably. Suppose my wives and children should say, "Husband, father, we are going to leave you, unless you do thus and so?" I would say—Leave as quickly as you please, every one of you. My children, if they are froward and will not believe and obey the gospel, are no more to me than the children now sitting here. Here are children that I can take to my bosom, that will live and serve God, and they are dearer to me than those I have, unless they love the Lord Jesus Christ.

I do not believe it possible, since I have been baptized into this church, for a woman to be presented to me that I could love, were she not in the Church of Jesus Christ and did not love the gospel. That is my feeling to-day, and I expect it to remain from henceforth and for ever.

The discourse we have heard this morning is excellent. It seemed to me as though the heavens were here and I could talk about them with a very good feeling, and induce the people to see and understand correct principles. How quickly they would shun evil and forsake that which would drag them down to everlasting ruin, if they could but see it. Brethren and sisters, let us treasure up in our hearts all the good we can learn, and forsake all the evil we meet with—walk it under our feet. Evil is not worthy the notice and attention of these intelligences. Heavenly things and eternal principles will exalt those intelligences in the eternities of the Gods; these principles alone are worthy of your attention. May the Lord help us to choose the way of life and salvation, and to be prepared to enjoy his society hereafter: Amen.

TEN WAYS TO COMMIT SUICIDE.—Wearing thin shoes and stockings and insufficient clothing in cold and rainy weather; leading a lazy, excited, theater-going, dancing life; sleeping on feathers in a 7 by 9 room; eating hot, stimulating food, too fast and a great deal too much of it and at improper times; beginning with tea and coffee in childhood, and adding tobacco and spirits in due time; marrying in haste and living in continual ferment thereafter; following unhealthy occupations to make money; taking bitters and confections, and gormandizing between meals; giving way to fits of passion, or keeping in perpetual worry; going to bed at midnight and getting up at noon, and eating when you catch it. To which may be added a recipe for killing children: paregoric, cordials, candy and rich cake, and when they are made sick thereby, mercury, tartar-emetic, castor oil, and sulphur.

The French Colony of New Caledonia.

An exchange says: "Recent occurrences have imparted an additional prospective value to New Caledonia, a French colony in the South Pacific, which, commanding as it does all the commerce of Australia with India by Jones' Straits and with China by the eastern passages, offers the only point in the South Pacific, aside from the isle of Norfolk and New Zealand, where wood may be had of the proper quality for ship building. The French Government, comprehending these advantages, has made the colony a rendezvous for its fleets.

The productions of New Caledonia, and of the groups of islands which surround it, will constitute the elements of a profitable system of exchange with Asia, when the differences with China shall have been adjusted. The interior abounds with fine forests, and the geological construction of the country warrants the belief that rich gold placers exist, which need but the appliances of modern skill and labor, to vie with those of Australia. Toward the west the soil of the islands is very fertile, and all the productions of the tropics may be successfully cultivated. Toward the northeast, the land, being exposed to periodical high winds like those which prevail at Benicia and Mare Island, is less rich, but abundant pasturage for cattle is found among the mountains, which produce excellent grasses spontaneously and in abundance. A hundred other valuable resources tend to render this colony of New Caledonia, prospectively, of great importance to the mother country, and a source of wealth to her people. Thus we see that everywhere the wise and far reaching policy of the Emperor in obtaining for France a foothold in every part of the world where the slightest advantage is promised, is shaping out in the future an empire which, if other nations having interests in those latitudes are not observant, may one day control the commerce of the South Pacific; and rival England in the possession of domains upon which the sun never sets. Her influence in the Sandwich Islands is formidable, and it is known that Napoleon has turned his acquisitive views in that direction. While there is time, therefore, our own government should give its attention to the increase of American influence in that quarter."

The present prospects are, that our government will have plenty of business at home to occupy its attention for a time to come without exerting itself very materially to extend its influence in the Islands of the Pacific.—[ED. NEWS.]

Force of Volcanoes.

Cotopaxi in 1738 threw its burning lava 3000 feet above its crater, and in 1744 the noise of the eruption was heard more than 600 miles off. During an eruption of Tunguragua in the Andes in 1797, rivers were dammed up, new lakes opened, and valleys a thousand feet wide were filled to the depth of 600 feet. Vesuvius, in 1737, poured into Torre de Greco, 33,600,000 cubic feet of solid matter, and again in 1794, 45,000,000. In 1769 the lava thrown from Etna measured nearly 100,000,000 cubic feet, and spread over 84 square miles of surface, besides forming Monte Rossi, a cone two miles in circumference and 4000 feet high. In 1810 Etna threw out a stream, which moved at the rate of a yard a day for nine months, and which had not thoroughly cooled in ten years. The amount thrown from Vesuvius in A.D. 79 far exceeded the entire bulk of the mountain, and that from Etna in 1660 was more than twenty times its own mass. Stones weighing eight pounds have been thrown from Vesuvius to Pompeii, six miles off, and ashes from the same volcano have fallen in Constantinople, Syria and Egypt. A block measuring 109 cubic yards, equal to between four and a half and five yards each way, was thrown nine miles, from Cotopaxi (the story is preposterous, but so it is told); and the most terrible eruption on record, that of Sumbawa, one of the Sunda Islands, in 1815, sent its ashes as far as Java, a distance of 300 miles, and killed all but twenty-six out of a population of 12,000.

A SHORT MEMORY.—A good deacon returning from church one Sabbath afternoon was accosted by a man:—

"Sir, did you see a boy on the road, driving a cart with a bag of cotton in it?"

"I think I did," said the deacon, musingly;

"a boy with a short memory, wasn't he?"

The man looked confused and said: "Why do you think he has a short memory, sir?"

The deacon seemed to enjoy his confusion, and even determined to increase it. "I think so; and I think, moreover, that he must belong to a family with short memories."

"What in the world makes you say that?" said he, more perplexed than ever.

"Why, simply this," said the old gentleman, assuming, all of a sudden, a very grave and solemn manner; "because God Almighty has proclaimed from Mount Sinai, among other things, 'Remember the Sabbath day to keep it holy,' said he has forgotten all about it. His memory was very short indeed, very."

—A wag perpetrated a stupid joke on a Cincinnati merchant—sending him three counterfeit \$10, pretending he was returning a loan previously made by the victim of the hoax. The merchant went to his wife, not remembering the loan, and finally gave her the money to buy a bonnet. The lady went to the milliner, bought the bonnet, and actually paid for it with the three counterfeit \$10 bills.

What a Good Prince Can Do.

According to all accounts the late Grand Duke of Mecklenburgh-Strelitz was a model ruler on a small scale. While all the rest of the German sovereigns without a single exception took pride in being leaders of troops rather than civil governors, and testified this feeling by never appearing in public otherwise than in military uniform, Prince George steadfastly clung to his plain black coat and his civil duties, and employed his army in road making and drain cutting. Of course the Grand Duke was vastly laughed at on account of these doings by the princely martlets of the neighboring countries; but he appeared to take little notice of their sneers and never went visiting them nor sent out invitations.

In his little thread-bare suit of black he was seen trotting day after day for more than half a century, the streets of his capital, now stepping into the shop of a baker and examining the size and quality of the loaves, and then again looking into a crowded school-house, to see if the teachers were doing their duty, and his little subjects getting on with their reading, writing and arithmetic.

The Duchy of Mecklenburgh-Strelitz is but a very small country, having only about 99,000 inhabitants; but yet it is something to say in favor of the late Grand Duke, that he found this country in utter desolation, in ignorance and serfdom, and left it a flourishing little State, within whose confines not a single beggar is to be found, and where every man, woman and child can read and write, and has something to eat.

A Bad Bargain.

Just before the last election in the State of Wisconsin, it happened that one Col. Wilson—a good Democrat, a farmer, and a candidate for the legislature—had lost a number of his hogs very mysteriously; and, after patiently investigating the matter, he at length discovered that they had been stolen by another Democrat—one Joe Jones, a fellow of some notoriety, and a little political influence in the neighborhood. The colonel thought the matter over, and then went to see Joe upon the subject.

"Now, Joe," said he, "I could have you indicted and put in prison for this; but seeing as how you are a good Democrat, and for the success of the ticket, and harmony in the party, if you promise you won't steal any more of my hogs, I'll let you off, and what's more, I'll give you a thousand pounds of pork every year."

Joe scratched his head reflectively for a moment.

"To tell you the truth, colonel, I don't like to make that agreement, nohow; but, seeing we are both Democrats, and, for the sake of the success of the ticket, and harmony in the party, I'll do it; but darn me if I won't lose hog's meat by the operation."

OLD ENGLAND AND YOUNG AMERICA.—The foreign commerce of America, required in 1858, 21,759 ships, with a tonnage of 6,605,045 tons. The crews in the American vessels thus employed, numbered 142,234, and in the foreign, 103,556. During the same year, there were 97,543 ships which entered and cleared the ports of the British Empire, with a tonnage of 22,309,991 tons. The tonnage employed on both sides was nearly equal quantities of native and foreign build—the American ships averaging larger, though less numerous than the British. The steam tonnage of America exceeds the British, being 729,390 to 488,415. Two-thirds of the foreign trade of America is carried on with Great Britain and its various possessions. The importation of the U. S., in 1858, were about £56,500,000; more than one-half of which came from England; the exports about £63,000,000; of which 65 per cent. went to England. The British imports the same year were £164,000,000, and exports £129,800,000. What a stupendous trade—and what a guarantee of peace between the nations, is afforded by its mutual advantages.

PRESENT COMPANY EXCEPTED.—At a public dinner in the country, a farmer, while relating something to the company about two Chinese women: "I declare they were the ugliest women I have seen anywhere." There happening to be two maiden ladies present of no remarkable beauty, the farmer, who was a little misty, began to think he had made a mess of it, and that they would imagine he was alluding to them; so to put matters straight (as he thought), he added, "the present company excepted."

Roars of laughter ensued, and in a few minutes both farmer and ladies had vanished.

AN OLD INDENTURE.—James F. Foster, a farmer of Oneida county, has recently presented the New York Historical Society with a deed of a farm, dated in 1790, signed by George Washington, then President, and George Clinton, then Governor of this State; witnessed by Col. David Humphrey, a scholar, poet and aid to Washington, and by Col. Tobias Lear, another revolutionary hero, who stood by Washington's dying bed. The President and Governor are named in the instrument without honorary designations, simply as George Washington, Esq., of Virginia, and George Clinton, Esq., of New York.

—A lady being asked the place of her nativity, replied: "I am so unfortunate as to have no native place; I was the daughter of a Methodist clergyman."