

God says anoint with oil, anoint; I don't care if it runs down your beard as it ran down Aaron's, it will not hurt you. When a man complies with every requisition of heaven, his works and his faith are right. He offers up prayer for the sick, he anoints with oil, and lays on his hands. When his works are right they will correspond with his faith, and men and women will be healed.

This is just as sure as the law of mathematics; I never saw it fail, and it never will fail; I tell you this in the name of the Lord God of Israel. The grand difficulty is, as Dr. Kimball says, people play with these things, as a cat does with a mouse until it is dead; and so it will be with the ordinances of God when a part of them only are performed, and a part omitted, for in this way the channel of the Lord's blessings is stopped up. The saints who are sick need not expect that they are going to be healthy, when only half of the ordinance is administered to them. If a man wishes to be healed, he must be administered to lawfully in that way God has appointed, and live his religion.

A great many people partake of the sacrament, and at the same time are thinking, 'how many teams can I get to-morrow to haul stone? I wonder if that sister has a bonnet like mine, or if I can get one like hers? I wonder if it is going to be a good day to-morrow, or whether it will rain or snow? etc.' You can sit in this stand and read such thoughts in their faces. When a sick person has sent in a request for the prayers of this congregation, many are permitting their thoughts to wander all over creation. Do we not see this right here? Yes, and a man of God feels indignant at it. No matter who is called upon to pray, all the assembly should unite in one; every person in the congregation who has an interest at the throne of grace should engage in prayer, and raise their hearts, as the heart of one man, to the Almighty for the blessings desired, and in offering thanks for the blessings enjoyed.

We talk about being one, now if our faith is right let our works correspond. If you have faith to pray, and prayer is offered up in the stand pray too, and if you cannot confine your thoughts in any other way, mentally repeat the prayer of the one who is praying aloud, word for word, and let every saint of God pray when the hour of prayer comes. When prayer is offered up in this manner to the God of high heaven for the sick and afflicted, you will find that the sick will be healed, for the prayers of the people of God ascend as incense before him, and he has decreed that he would answer their prayers because they are united. When a sick person sends a request here for the benefit of our prayers, it is not sent that one man alone may pray for that person, but that the prayers of the assembled saints, individually and collectively, may be offered up for that person. Hence every one in the Tabernacle of the righteous should lift up his voice and pray for that sick person, it is your duty to do it. And when you partake of the sacrament you should discern the Lord's body, and believe that by the virtue of his sufferings, blood, and death, you are redeemed. You should realize that it is no little, trifling ordinance, but was instituted by the great God for the benefit of his people, and to commemorate and perpetuate the sufferings and death of his Son.

I wish to call upon you to be faithful, to have the right kind of faith, and to exhibit it by your works. What is the testimony of the Latter-day Saints? Our religion is as different from other people's religion as our testimony is different from theirs. When Joseph Smith bore testimony, he told the people that an angel from high heaven had spoken to him, that he had been ordained by authority from Jesus Christ, and sent forth to preach the gospel. Did you ever hear the Methodists bear such a testimony? If not, how can you expect them to have such faith as the man who believes the testimony of Joseph Smith? The Methodists have no such testimony, only as they have it from the Latter-day Saints. Joseph also said that he had seen the dark regions of Hades; did you ever hear a Methodist bear that testimony? No. Here are elders of Israel who have seen company after company of angels, who have seen the sick healed, the ears of the deaf unstopped, the tongue of the dumb loosed, and the eyes of the blind opened. You will hear them testify that they have seen the glory of God; and that by the spirit of prophecy, they have seen war, pestilence, and famine, coming upon the earth. The Methodists do not pretend to have such testimony, and of course have not such faith. You may go to any sect you please upon the earth, and their faith corresponds with their testimony, more or less.

The Latter-day Saints have testimony, and faith comes to them by hearing the word of God, but it comes to others by hearing the words of men.

We have testimony that Christ lives and sits on the right hand of God; that angels have administered to the children of men on earth, and that our God hears and answers our prayers. Our faith is different, and our testimony is different from the rest of the professing world, and in order to have them agree with us, they have to hear and receive the same testimony, the same doctrine, and the same weight of argument that we have, for faith comes by hearing the word of God. The people of God in these last days differ from other sects of religionists. How can it be otherwise, when our testimony is so different, when the first proclamation we heard was so different? when the restoration of the Book of Mormon, its translation by the use of the Urim and Thummim, the gifts and blessings of the Holy Ghost, the administration of angels, and every thing connected with our religion, are so different from that to which the world have been accustomed? They believe that Calomel will heal the sick—we believe not, but that the anointing with oil and laying on of hands will; and we practice accordingly.

It is no wonder that the Latter-day Saints believe differently from other folks, for their works are different, and their testimony is different.

We believe in gathering together; the Lord God has spoken to us from the heavens and commanded us to gather. They do not believe in gathering to where the Almighty can talk to them; they do not even pray for the Lord to send an angel to speak to them. The Latter-day Saints try to live their religion that they may converse with angels, receive the administration of holy messengers from the throne of God, be sanctified in their spirits, affections, and all their desires that the Holy Ghost may rest upon them, and their hearts be filled therewith and become competent to bear the presence of angels. May the Lord bless you, and wake you up upon these points of doctrine, that your faith and works may ever correspond, and that your blessings be equal with those of the ancient people of God, in the name of Jesus Christ our Lord: amen.

From Bayard Taylor's journey to Central Africa.

THE WHITE NILE.

Let me here pause a moment, at the turning-point of my journey, and cast a glance upon the grand and wonderful vista which the White Nile opened to my view. The exploration of this river within the last fifteen years constitutes the most interesting chapter in the annals of African Discovery. It has been ascended to lat. 4° north, eight degrees of latitude, or four hundred and eighty geographical miles—and at least eight hundred miles, following the course of the stream—beyond the island of Aba.

Of the Europeans who at different times accompanied the exploring fleets of Mohammed Ali, or the annual trading expeditions, three kept journals and made scientific observations, and two—D'Arnaud and Werne—have published accounts of the voyage. Werne's book, however, is taken up with peevish comments on the conduct of D'Arnaud and Sabatier, and the report of the former as I learned from Dr. Knoblecher himself, is incorrect in many particulars. The most satisfactory account is that of Dr. Knoblecher, who ascended about fifty miles beyond the point reached by previous expeditions.

During my stay in Khartoum, I received from him full particulars of his adventures, and was allowed to inspect his journals and sketch-books.

His reports are exceedingly curious and interesting, and I herewith present a brief outline of them.

Dr. Knoblecher, was specially educated, in the Propaganda at Rome, as a missionary for Central Africa. After studying the Arabic language for a year in Syria, he proceeded to Khartoum, where a Catholic Mission had already been established. There, however, the Mission found its sphere of operations circumscribed by the jealousy of the government, as all attempts to make proselytes of Mussulmen are forbidden, and the highest ambition of the slaves who are brought from the interior is to be considered faithful followers of the Prophet.

Dr. Knoblecher was therefore directed to accompany the annual trading expedition up the White Nile, for the purpose of ascertaining the practicability of establishing a missionary station among some of the native negro tribes near the Equator.

He experienced much difficulty at the outset, on account of the jealousy of the Egyptian traders, who find the company of a European a restraint upon their violent and lawless practices, but through the influence of the Pasha, who was at last brought to give his consent, the missionaries secured a place in the expedition, and on the 13th of November, 1849, set sail from Khartoum. There were seven vessels in the flotilla, and that of Dr. Knoblecher, though the smallest, proved to be the best sailor and usually kept the lead. He had on board a faithful and experienced Nubian pilot, named Suleyman Abou-Zeid.

After fourteen days' sailing, the expedition passed the islands of the Shillocks, and reached that part of the river where the banks are covered with continuous villages. The number of these is estimated at seven thousand.

It is worthy of notice that their circular tokuls of mud and reeds are precisely similar in form and construction to those of the tribes on the Niger and Senegal Rivers, with whom the Shillocks have no communication, and from whom they differ in language, appearance and character.

While threading the mazes of the archipelago, a violent whirlwind passed over the river and completely dismantled one of the boats. Beyond the islands the river expands so that the marshy shores are barely visible in some places.

The lotus grows abundantly in the shallows, and the appearance of the thousands of snowy blossoms as they flash open at sunrise, is described as a scene of vegetable pomp and splendor, which can be witnessed in no other part of the world. The forests of santon trees, which cover the islands, give place to doum-palms and immense tamarinds, and beyond lat. 10°, in the land of the Dinkas, the beautiful dhelleb-palm is first seen. It has a tall, graceful trunk, thick in the middle, but tapering towards the top and bottom and a rich crown of large, fanlike leaves.

On the twenty-eighth of November the expedition succeeded, after some difficulty in establishing and intercourse with the Dinkas and Shillocks, who inhabited the opposite bank of the river.

The latter, in consideration of some colored glass beads, furnished a number of oxen for provisions. Dr. Knoblecher described their running, when they drove the cattle together, as resembling that of the gazelle; they leap high into the air, drawing up their long legs as they rise, and clear the ground at a most astonishing speed.

The next day the vessel reached a large town called Vav, where the people received

them without the least appearance of fear, and brought quantities of elephants' tusks to trade for beads.

Herds of wild elephants and giraffes were now frequently seen on the banks of the river, and the former sometimes threw up their trunks and spouted water into the air when they saw the vessels. Numbers of white herons were perched composedly upon their backs and heads. The giraffes, as they gazed with wonder at the fleet, lifted their heads quite above the tops of the mimosa trees.

On the second of December, the expedition passed the mouth of the Sobat River, the only tributary stream which comes to the White Nile from the east. Its source is supposed to be in the country of the Gallas, south of the kingdom of Shoa. Its breadth, at its entrance into the Nile, is six hundred and fifty feet.

Werne, who ascended it about eighty miles, with D'Arnaud's expedition, states that its shores are higher than those of the Nile, and that the surface of the country became more elevated as he ascended, whence he infers that the White Nile, as far as it has been explored, flows in a depressed basin of the table-land of Central Africa.

From lat. 9° 26' to 6° 50' north there is a complete change in the scenery. The magnificent forests disappear, and the shores become marshy and unhealthy, covered with tall grass, whose prickly stalks render landing difficult, and embarrass the navigation of the shallows.

The air is heavy with noxious miasmas, and filled with countless swarms of gnats and mosquitoes.

The water of the river is partially stagnant, and green with vegetable matter, occasioning serious disorders to those who drink it. Dr. Knoblecher clarified it by means of alum, and escaped with a sore mouth.

In order to sleep, however, he was obliged to wear thick gloves and muffle up his face, almost to suffocation.

The Bahr el Ghazal, or Gazelle Lake, lies in lat. 9° 16' north. It is thus named from the Gazelle River which flows into it on the western side, and which has never yet been explored. Its depth is about nine feet, but the reeds and water-plants with which it is filled reach to the surface, and render the navigation difficult. Its shores are inhabited by the Nuehr negroes, a stupid, imbruted race, many of whom are frequently carried off by the traders and sold as slaves. For this reason it is now very difficult to procure elephants' teeth from them.

After leaving the Gazelle Lake, the course of the White Nile becomes exceedingly tortuous and its current sluggish.

Innumerable estuaries, or blind channels which lose themselves among the reeds, perplexed the pilots, and delayed the progress of the expedition.

The land of the Kyks succeeded to that of the Nuehrs, which terminated about the eighth parallel of latitude. The former are a race of herdsmen, who have great numbers of cattle and sheep. Dr. Knoblecher found them exceedingly shy, on account of the threats of one of their 'kogiurs,' or soothsayers, who had warned them against holding any intercourse with the traders.

On the twenty-second of December they reached the village of Angwen, where the King of the Kyks resided. The monarch received them with great kindness, and paid distinguished homage to Padre Angelo Vinco, Dr. Knoblecher's companion, whom, on account of his spectacles and gray beard, he took to be a magician. He begged the Padre to grant him four favors, viz.—abundance of children; the death of the enemy who had slain his father; victory in all his fights, and a cure for the wound in his head. The latter gift was easily bestowed, by means of a plaster, but he was not satisfied until an image of the Virgin had been hung around his neck.

South of the Kyks dwell the Elliabs, who are less timid than the southern tribes, because they come less frequently into contact with the traders.

In their country the White Nile divides into two branches, and here the expedition separated, each division taking a different channel. The water was so low that the vessels stuck fast in the mud, but were relieved by the friendly natives, who dragged them through the shallows by means of long towropes. For this service they were paid in glass beads.

The further the vessels went into regions where intercourse with the Egyptian traders is rare, and therefore fewer outrages are perpetrated, the more friendly, confiding and uncorrupted was the behavior of the natives.

On the thirty-first of December the expedition reached the country of the Zhirs. The people came down to the water's edge to greet them, the women clapping their hands and singing a song of welcome.

On the second of January, 1850, Dr. Knoblecher saw in the south-east the granite mountain of Nierkanyi, which lies in the Bari country, in about the fifth degree of north latitude. It was the first elevation he had seen since leaving Djebel Defafangh, in the country of the Dinkas, in lat. 10° 35'. All the intervening space is a vast savanna, interspersed with reedy swamps of stagnant water.

The Zhirs own numerous flocks and herds, and cultivate large fields of sesame and durra. They are very superior to the Nuehrs and Kyks in stature, symmetry of form, and their manners toward strangers.

In all these tribes the men go entirely naked, while the women wear a narrow girdle of sheepskin about the loins. Dr. Knoblecher, however, confirmed the statement of Werne as to the

modesty of their demeanor and the evident morality of their domestic life.

After leaving the Zhirs the expedition entered the country of the Baris, and on the fourteenth of January reached the rapids of the White Nile, at the island of Tsanker, in 4° 49' N. This was the farthest point reached by all previous expeditions, as they found it impossible to advance further with their vessels.

The Nubian pilot, Suleyman Abou-Zeid, determined to make the attempt, and on the following day, aided by a strong north wind, stemmed the rapid and reached the broad, lake-like expanse of river above it.

Continuing his voyage, Dr. Knoblecher sailed sixteen miles further, to the Bari village of Tokiman. The country was exceedingly rich and beautiful, abounding in trees and densely peopled.

The current of the river was more rapid, its waters purer, and the air seems to have entirely lost the depressing miasmatic exhalations of the regions further north.

The inhabitants of Tokiman showed great astonishment at the sight of the vessels and their white occupants. Nothing, however, affected them so much as the tones of a harmonica, played by Dr. Knoblecher. Many of the people shed tears of delight, and the chief offered the sovereignty of his tribe in exchange for the wonderful instrument.

On the sixteenth the expedition reached the village of Logwek, which takes its name from a solitary granite peak, about six hundred feet high, which stands on the left bank of the Nile. It is in lat. 4° 10' N., and this is the most southern point which has yet been reached on the White Nile. Dr. Knoblecher ascended the mountain, which commanded a view of almost the entire Bari country. Towards the southwest the river wound out of sight between the mountains Rego Kidi, near which is the mountain of Kereg, containing rich iron mines which are worked by the natives.

Towards the south, on the very verge of the horizon, rose a long range of hills, whose forms could not be observed with exactness, owing to the great distance.

Beyond the Logweya range, which appeared in the east, dwell the Berri tribes, whose language is distinct from the Baris, and who are neighbors of the Gallas—that warlike race, whose domain extends from Abyssinia to the wilds of Mozambique, along the great central plateau of Uniamesi.

The natives of Logwek knew nothing whatever of the country to the south. The farthest mountain range was probably under the parallel of lat. 3° N., so that the White Nile has now been traced nearly to the Equator. At Logwek it was about six hundred and fifty feet wide, and from five to eight feet deep, at the time of Dr. Knoblecher's visit, which was during the dry season. Such an abundance of water allows us to estimate with tolerable certainty the distance to its unknown sources, which must undoubtedly lie beyond the Equator.

The great snow mountain of Kilimandjaro, discovered in 1850 by Dr. Krapf, the German missionary, on his journey inland from Mombas, on the coast of Zanzibar, has been located by geographers in lat. 3° S. It is therefore most probable that the source of the White Nile will be found in the range of mountains, of which Kilimandjaro is the crowning apex. The geographer Berghaus, in a long and labored article, endeavors to prove that the Gazelle River is the true Nile, and makes its rise in the great lake N'Yassi, in lat. 13° S. Dr. Knoblecher, however, who examined the Bahr el Ghazal at its mouth, says it is an unimportant stream, with a scarcely perceptible current. He considers the White Nile as being, beyond all question, the true river.

He also informed me that, while at Logwek, some of the natives spoke of people white like himself who lived far towards the south.

I do not believe in the fable of a white civilized race in the interior of Africa, and consider this rather as referring to the Portuguese settlements on the coast of the Indian Ocean, reports of which would readily be carried inland, from one tribe to another.

Dr. Knoblecher is of the opinion that no exploring expedition from Khartoum will be successful; that the traveler must first stop in the Bari country long enough to gain some knowledge of its people, and then, with a company of the natives as his attendants, make that his starting point.

The shortness of Dr. Knoblecher's stay among the Baris did not permit him to obtain much information concerning them. They appeared to be worshippers of trees, like the Denkas and Shillocks, but to have a glimmering idea of the future existence of the soul. They are brave and fearless in their demeanor, yet cheerful, good-natured and affectionate towards each other. Werne frequently observed the men walking along the shore with their arms around each other's necks. They are even more colossal in their stature than the Shillocks, many of them reaching a height of seven feet. Their forms are well-knit, symmetrical, and indicate great strength and activity.

In smelting and working up the iron ore of Mount Kereg they show a remarkable skill. Many of the spears in Dr. Knoblecher's possession are as elegantly formed and as admirably tempered as if they had come from the hands of an European blacksmith. They also have war-clubs of ebony, which are nearly as hard and heavy as iron. One end is of a sloping, oval form, and the other sharp, and they are said to throw them a distance of fifty or a hundred yards with such precision that the sharp point strikes first and the club passes through