

pent, it is a repentance that needeth not to be repented of. True repentance requires restitution to the injured, and such satisfaction as the wrong demands. For by this you may know that a man truly repents of his sins, and that the Father has forgiven them in the name of his Son, Jesus Christ. There are people out of the church and in it, who are stubborn and will not make satisfaction to those they have injured, disobeyed or neglected, and will welter under it for weeks and months before they will make a humble acknowledgment to give satisfaction to the injured party. Remission of sins is given by going down into the water with an authorized servant of God, who, after saying, "Having been commissioned of Jesus Christ, I baptize you in water for the remission of your sins, in the name of the Father and of the Son and of the Holy Ghost," immerses him in the water. After this ordinance has been administered, remission of sins is as sure as repentance and restitution has been truly made. This is the gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth and practiseth it; which will be in them and round about them, until they are full of the living oracles and attributes of the Father and the Son. Paul says that baptism is not the washing away of the filth of the flesh but the answer of a good conscience before God.

How can a man's conscience be good if, after the truth is made known to him, he shall wilfully neglect to comply with it? Then, after baptism, the servant of God, having authority given to him through the holy priesthood, lays his hand on the baptized persons for the gifts of the Holy Ghost. When an authorized servant of God lays his hands on a person, he receives the gift and power of the Holy Ghost as surely as though God had administered the ordinance himself. This authority the Father has given us, and we should honor it. It is impossible to honor God and his authority except we honor his ordinances, neither can you honor him, and, at the same time, dishonor his delegates and authorities he has sent.

In all these ordinances of the gospel, we imitate Christ: we go forth in his authority and administer as he administered. He received his authority from his father and gave it to his apostles, they gave it to Joseph Smith, Joseph gave it to us and we place it upon you Elders of Israel. The authority is one—the same as the roots and branches of a tree are one, and the power of the Holy Ghost will dwell with you the same as it does with us, showing us things to come and bringing things to our remembrance that we may have a foreknowledge of future things, and all this in proportion to our faith, confidence and integrity in God and in his authority.

Baptism is an imitation: the candidate is buried in water in the name of the Father and of the Son and of the Holy Ghost, in likeness of the death of Christ, and then he is raised up out of the water in likeness of his resurrection. The Holy Ghost descended on the Savior in the form of a dove after he was baptized, in imitation of this, we receive the Holy Ghost by the laying on of hands. Even in the endowments, there is not a solitary thing but what is an imitation of the Son or the Father in some way or other; and all this is done to keep us in remembrance of him. When we sit down to eat food, we ask God to bless it and sanctify it to our benefit, that we may partake of it in remembrance of his kindness, generosity and blessings unto us. We ask the Father to bless our wheat, to bless all the seeds we sow in the ground, to bless the earth, and to give us power and wisdom to nurse and take care of the tender plants, which are an imitation of his bountiful goodness to us. Our religion is not artificial—it is a reality; it is natural. It teaches us how to keep ourselves pure, that we may not become tainted with the world, the flesh and the devil, but hold ourselves sacred and pure as the children of God.

Let my brethren who are going on foreign missions, remember these things, holding them in view; all of which are comprehended in the imitation of Christ and the sufferings he passed through, and I will promise them, in the name and by the authority of Jesus Christ that is in me and my brethren, they shall be blessed as they never were blessed; they shall win souls unto Christ, and when they come home, they shall bring some of them with them. I do not know how I could get along upon any other principle as a preacher of righteousness among the nations than by the dictation of the Holy Ghost, and doing as we have been told, which is to teach nothing but repentance to this generation and baptism for the remission of sins, administering the sacrament of the Lord's supper to believers, that they may have Jesus in remembrance. It is the business of the Elders of this church, when they go abroad to gather the lost sheep of the house of Israel, carrying the salt with them, or the power and the authority of the holy priesthood; let them go with their hearts full of the power of God, and their mouths full of the good words of life, suffering themselves to be used by the Almighty as a musician would use an instrument of music, letting God speak through them as the trumpeter would speak through a trumpet.

Let the sheep lick a little salt through your fingers; do not give them a handful at once, or it may blind them, but give them a mere trifle and that will make them hungry for more. If you wish, in the soonest and most effectual manner, to destroy a flock of sheep, over feed them. Under such a circumstance, you may call—nan, nan, nan—until you are

tired and they will not take any heed to the voice of the shepherd, for they are surfeited with too much food. Let the Elders gather the lost sheep of the house of Israel, bring them home, and put them into the fold; then go to the good shepherd and ask him if you may have one, and if your receive one upon the principles of honor and righteousness, you you will be blessed in the gift.

Preach the gospel by the power of the Holy Ghost, and it will melt the people into humility, and God will be with you to bless your labors to that degree that they have never been blessed. You receive light and knowledge here, and your minds begin to expand; yet some imagine that they had more religion when they were first baptized than now; this, however, is not so: your experience now is much greater than then, according to your age in the church, and your integrity and submission to the will of God and his authority. Your information is increasing, and your power to ask of God in the name of Jesus and receive, is greater now than when you first received the gospel; ask and you shall receive, seek and you shall find; knock and it shall be opened unto you. Learning is good, but learning does not give the power of God to man. An unlearned man with the power of God upon him, can build up churches and gather the sheep of Israel into the fold; and it has been the case that learned men—men who trusted in their learning and not in the power of the Holy Ghost—have stepped forward and taken charge of the sheep that the unlearned man had gathered, trying to supersede him in their affections, by preaching some great and learned sermon, seeking to destroy the influence of the true shepherd. Such men were not after the sheep, but the fleece; and they have gone over the dam. Instead of commencing at the root where that poor, unlearned man commenced, they go to the top of the tree he has planted, and jump from limb to limb, knocking off the precious fruit. I have had an experience in the vineyard labor having traveled and preached near twenty years of life not only in America but in England, and my I know the nature of men and things pretty well. When I was on my missions abroad, I lived humble before God. I did not know much, I know but little now; but I knew that God worked and spoke mightily through weak instruments. A poor speaker may suppose his language is nothing, that it is very small, yet God can make it pierce like a javelin to the hearts of Saints and sinners, and the honest will conceive the truth and bring forth fruit, while others will hear and will not receive the truth; they will see but do not perceive.

The same cause will produce the same effect now as thirty years ago. God is the same, the gospel is the same, baptism is the same, repentance is the same, none of these principles have changed in the least. Then why should we leave the doctrine of Christ to go on to perfection? For no man can become perfect in God without a constant faith in and observance of those first principles of the doctrine of Christ, any more than we can progress in learning and leave out of the question the alphabet of our language, and the first rudiments of education. After people are baptized and confirmed into the church, the first ordinance that is attended to is the sacrament of the Lord's supper, that they may think of Jesus, and what he suffered to bring to pass the remission of sin; that they may think of his father, and our Father and God who has organized this earth, and placed everything in it that is in it. And when he came into the world, we came with him, the earth is his and the fullness thereof, and he has handed over to his Son the work of redeeming it, of making it perfect, when he will deliver it up to the Father. Not a single soul of us will be lost, if we will do as well as we know how, keeping these things in view and practicing them. When we practice them, we honor them, and we honor the Father by honoring his words, and the words of his son Jesus Christ, and the Holy Ghost takes up his abode with us to comfort and cheer our hearts. There are thousands of good and wholesome principles that people do not see because they have no spirit of comprehension nor understanding of the works of God. The South and the North are at war with each other, are slaying each other, and if they were not doing that they would be trying to slay us; this they do already in their hearts, and the sin is the same upon the nation as though they did it in reality. I am a martyr in the sight of God, and so is brother Brigham and other men of God whose lives they have hunted. God will chastise them and all those who had a hand in seeking our destruction. There is great blessing to be placed upon faithful men in the latter days, they are to be sealed up unto eternal life, and against all sins and blasphemies except the shedding of innocent blood, or consenting thereunto, which is the same in the eyes of God. The wicked are slaying the wicked, and the North calculates to use up the South in a few days, in this they will be mistaken. They will whip each other, first one and then the other. Let the Saints acknowledge the hand of God in it all. War and bloodshed will follow the gospel of the Son of God, until it has spread over every nation, tongue and people who reject the gospel after it is proffered to them, and have spilled innocent blood or consented to it. If you see these principles as I do, you will see them clearly, though, in my weakness, I may not have been able to make them plain to your understandings.

Ye Elders of Israel, never try to circumscribe each other, but build each other up.—

God does not look with the same eyes that we do. He looks at the hearts and intentions of men, and he will honor those he can work with. When I worked at my business, and the clay was rebellious and stiff, I would throw a little water upon it, and soften and mellow it, and then put it into the mill where it is ground up. When it is passive, it is again brought upon the wheel after it has been well cleared of all foreign matter, and it is turned into pitchers, into jugs, into churns, milk pans, bowls and cups and every kind of vessel to adorn the kitchen and the palace, and to make the church and kingdom of God interesting, and more magnificent than all the glory of the kingdom of the world. All these vessels are made at the dictation of the master potter.

When the brethren arrive at their fields of labor, brothers Brigham, Heber and Daniel, and the Twelve Apostles will not be there to dictate you. When I was sent of vessel to twenty-five years ago, I felt myself one of the very weakest of God's servants. I asked Joseph what I should say when I got there; he told me to go to the Lord and he would guide me, and speak through me by the same spirit that dictated him. He also told brother Brigham when he got there he would know all about it. My experience is, the more I preach upon the first principles of the gospel, the more I discovered limbs and branches of the subject I had never seen, leading to the fountain of life. The Holy Ghost lead me all the time, and God spoke through me when I would let him. I have related a little of my experience for the benefit of my brethren who are going out on missions. When you get to England, the Saints will rejoice to see you, expecting you will tell them all about it.—Here is br. John Smith, the Patriarch at the head of the church, he knows every thing, they will say, and he will tell us all about wives we have had in heaven or earth or in hell. Now, brethren, go in the name of Jesus Christ and preach the first principles of the Gospel, and tell the brethren and sisters to gather to the fold of Christ, where all things shall be told them: Amen.

A Biblical Confirmation from China.

THE STORY OF JOSEPH AND HIS BRETHREN

The published "Transactions of the Chronological Institute of London" for 1861 announces an interesting discovery, which the London Review thus records:—

"Mr. Williams, the honorary secretary of the Chronological Society, is the possessor of a curious Chinese work, in thirty-four volumes, with the title of 'Kang Keer E Che,' and in endeavoring to trace out whether the early Chinese annals might not throw some light upon the ancient empires of Central Asia, he met with a remarkable fact in the early history of China, which, although not relating to the points of his own investigations, affords a curious and singular confirmation of the famine which caused the children of Israel to go down into Egypt.

To begin with, there must have been some special reasons why all countries came to Egypt to buy corn, and these might be thought to be found in the great geographical extent of the famine—so great, that it is said to have been over the whole earth—and the peculiarly favorable conditions of Egypt for the growth of corn.

"The date of the famine has never been accurately determined from the statements in the bible. Archbishop Usher, who decided that of the creation of the world to the fraction part of an hour, states it as 1703 B. C.—Du Fresnoy, at 1708 B. C.; Helvicus, in 1711 B. C.; Petavious, that Jacob and his family went down in 1747 B. C.; and Predow, that this journey took place in 1756 B. C. Playfair makes the date of the famine 1772 B. C. From these varying and conflicting statements it is clear that the exact period is far from being fixed when there is exhibited a difference of sixty-nine years between the dates assigned. From the Chinese annals, however, we have a fixed date for a similar occurrence in the year 1764 B. C., the number of the years of the famine being the same, and the account being given with such simplicity and clearness, without figure or mystical exaggeration, as to give great probability to its correctness. The only place where Jacob could hear of corn was in Egypt; but its plenty there was owing, it is stated, not to the usual harvests, but to the wise precautions of Joseph in laying up stores out of the preceding years. All surrounding nations seemed to have suffered most severely, and as the drought extended even over Egypt, we must hence suppose the cessation of the annual inundations of the Nile. The inference from this would be, that the countries from which the waters of the Nile are derived must have been for that period without rain; and if the seven years of famine which Mr. Williams has found recorded in Chinese history be identified with that recorded in Egypt and the surrounding countries, it would show that the drought prevailed universally throughout the East, and everywhere produced the usual results of famine and distress.

"The Chinese account runs thus:—

"32d year of the cycle. This year Chang Tang, king of the Shang, ascended to the throne of China. He had already reigned eighteen years over the Shang. This year was a great drought.

"33d year of the cycle; 19th of the Emperor. Great drought.

"34th year of the cycle; 20th of the Emperor. Great drought. In the summer of this year a ferocious banditti infested the district of Ting Shan.

"35th year of the cycle; 21st of the Emperor. Great drought. The gold obtained at Chwang Shang was coined into money to supply the wants of the people.

"36th year of the cycle; 22d of the Emperor. Great drought.

"37th year of the cycle; 23d of the Emperor. Great drought.

"38th year of the cycle; 24th of the Emperor. Great drought. The various classes of people prayed in the mulberry groves, confessing their sins. Rain fell."

"Then comes a further account of the transactions of this year:—

"When the great drought had lasted seven years, the Emperor Tang, in person supplicated in the mulberry groves and the desolate places. He prayed, saying:—

"I am the man who alone has not prayed for the lives of the people, although all classes have confessed their sins, saying we have not regulated our passions. I have not paid the attention I ought to have done to the people, and consequently they are afflicted with this calamity sent from Heaven. Females are begging even for the grain devoted to sacred purposes. Plants and grass are no more produced. I have also suffered the most eminent persons to be calumniated."

"He had not finished these words when rain fell over a large extent of the country."

Professor Agassiz on Hair Snakes.

Prof. Agassiz is writing a series of articles for the *Atlantic Monthly* which are richly worth the price of publication. From his article in the February number we take the following:—

"In the third division of the animal kingdom—the articulates—we have again three classes; the worms, crustacea and insects. The lowest of these three classes, the worm, presents the typical structure of that branch in the most uniform manner, with little individualization of parts.

"This class includes animals of various degrees of complication of structure, from those with highly developed organizations to the lowest worms that float like long threads in the water and hardly seem to be animals. Yet even these creatures so low in the scale of life are not devoid of some instincts, however dim, of feeling and affection. I remember a case in point that excited my own wonder at the time and may not be uninteresting to my readers. A gentleman from Detroit had the kindness to send me one of those long thread-like worms (*gordius*) found often in brooks, and called horse hairs by the common people. When I first received it, it was coiled up in a close roll at the bottom of the bottle, filled with fresh water that contained it, and looked more like a little tang'e of black sewing silk than anything else. Wishing to unwind it, that I might examine its entire length, I placed it in a large china basin filled with water, and proceeded gently to disentangle its coils—when I perceived that the animal had twisted itself around a bundle of its eggs, holding them fast in a close embrace. In the process of unwinding, the eggs dropped away and floated to a little distance. Having finally stretched it out to its full length—perhaps half a yard—I sat watching to see if this singular being, that looked like a long black thread in the water, would show any signs of life. Almost immediately it moved toward the bundle of eggs, and having reached it, began to sow itself through and through the little white mats, passing one end of its body through it, and then returning to make another stitch, as it were, till the eggs were at last again in an intricate network of entangled coils. It seemed to me almost impossible that this care of offspring could be the result of any instinct of affection in a creature so low an organization, and I again separated it from the eggs and placed them at a greater distance, when the action was repeated. On trying the experiment a third time, the bundle of eggs had become loosed, and a few of them dropped off singly into the water. The efforts which the animal then made to recover its missing ones, winding itself round and round them, but failing to bring them into the folds with the rest because they were too small, and evaded all efforts to secure them, when once parted from the first little compact mass, convinced me that there was a definite purpose in its attempts, and that even a being so low in the scale of animal existence has some dim consciousness of a relation to its offspring. I afterwards unwound also the mass of eggs, which, when coiled up as I first saw it, made a roll of white substance about the size of a coffee bean, and found that it consisted of a string of eggs measuring more than twelve feet in length, the eggs being held together by some gelatinous substance that cemented them and prevented them from falling apart. Cutting this string across, and placing a small section under the microscope, I counted on one surface of such a cut from seventy to seventy-five eggs, and estimating the entire number of eggs according to the number counted on such a surface, I found that there was not less than eight million of eggs in the whole string. The fertility of these lower animals is truly amazing, and is no doubt a provision of nature against the many chances of destruction to which these germs, so delicate and often microscopically small, must be exposed. The higher we rise in the animal kingdom, the more limited do we find the number of progeny, and the care bestowed upon them by the parents is in proportion to this diminution."