

is, to use br. Kimball's expression, to be like clay in the hands of the potter, to throw ourselves into the hands of the servants of God, and to do as they direct us, for his will is made known through them for the salvation of his people. We will do well then to attend to the mind of the servants of the Lord, and not to mix therewith our own will and desires, but render implicit obedience to the will of the Lord as made known unto us. I know this is more or less difficult for us to do, and I will here say that the greatest difficulty and obstacle that I have found in my way, has been my own unwillingness to obey the commandments of the Lord, but I feel a desire and a disposition, when operated upon by the Spirit of the Lord to keep the commandments of God, but there is a disposition in man to have his own way in preference to carrying out the dictations of others, and we have all more or less of these feelings.

We want to mark out a course for ourselves; this seems to be natural to us. (Pest. H. C. Kimball; But it is an unnatural feeling) Br. Kimball says this is an unnatural disposition, and I suppose it is. But if it could be proven to us that it is wise for us to pursue a certain course that would be best for us, then it is probable that we should be more ready to do than we are, but the mind of man is so controlled by influences that surround him that it seems hard for him to do anything until he is convinced of its utility. We will, however, find that it is the best course for us to pursue to adopt the ways of God, for his ways are as high above our ways as the heavens are above the earth.

We should not mix our own notions with the mind and will of God, but ever be ready to comply with his requirements. If we take a cursory view of the progress of this kingdom, cannot we see that whenever men have disobeyed the words and counsels of the Prophet Joseph, or the Prophet Brigham, cannot we see that destruction has been the result? We can; it is very easy to prove that this has been invariably the case. Not only does the history of this people prove it, but the history of the people who lived in former days, and whose acts are recorded in the Bible and the Book of Mormon also prove that when they did not yield obedience to the mandates of Heaven, to the instructions given by the Lord's anointed they were cursed, and finally destroyed. But when they yielded to the counsels of Heaven they were invariably blest, they grew in intelligence, increased in righteousness and in every thing that was God-like and good for the soul of man.

Let us endeavor to learn by the past, for there are two ways of learning, one by experience, and another by observation. If we can be so fortunate as to learn by observation it will be much better for us; it will save us from the lashes of that bitter schoolmaster—experience; we should seek to keep within us a good measure of the Holy Spirit and then there would be no difficulty in rendering implicit obedience to the words of the servants of God. It is necessary for us to have the Spirit of God with us always, and if things do not go very smoothly we should learn to bear them patiently, and know that these are for our profit and learning.

It is written by the apostle that no man can understand the things of God, but by the Spirit of God, and hence if we do not have that Spirit within us things do not appear to us in their sublimity and beauty. If we have the Spirit of God, we shall understand the things of God whenever they come before us, for it is by that Spirit alone that heavenly things are made plain and clear to the human understanding.

Any person destitute of this Spirit is altogether incapable of obeying the commandments of God, which is an indispensable requisite to the obtaining of a sufficiency of that Spirit by which to discern the things of God from the doctrines of men. We should have that Spirit in our bosoms continually; we should obey the commandments, hearken to the teachings of the Holy Spirit not only when given to us directly, but also when given through the Lord's anointed.

We should, beloved brethren and sisters, attend to our prayers, love humbly before our God, and before our brethren and not do anything of which we would be ashamed before the Lord or his servants. If we fully observe this we should all do well, and continually have the approbation of the Holy Spirit.

We have been baptised and confirmed into the Church by the servants of God, and it is our privilege now to have that Spirit within us at all times, to have it to lead us in the way of life, to assist us to be faithful in the discharge of our several duties. By living in this way we secure the privilege of having it as an abiding witness within us, and then it becomes easy for us to obey the commandments. Jesus Christ has said "My yoke is easy, and my burden is light," but some think it is not so light. How is this? It is because they do not take the yoke upon them and hence it comes mighty hard to those who have it forced upon them. But the yoke of Christ comes easy to those who take it upon them; when they do this there is no difficulty about it, and it is far easier to observe the laws of the Lord than it is to live in wickedness; I know it is. Some persons only make a profession of godliness, and never in reality take it into their hearts, nor incorporate it with their lives; they are ashamed of the name of Christ and hence to them his yoke is not easy, nor his burden light. The Lord has said in a revelation given to Joseph the Seer: "Take upon you the name of Christ, and speak the truth in soberness; and as many as repent and are baptised in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they cannot have

place in the kingdom of my Father."—[Book of Doctrine and Covenants, Sec. 43. Par. 4.]

When we look abroad in the world we see that it is the destitution or absence of this Spirit that causes the confusion which exists amongst them, for they have not the Spirit of the Lord, they do not understand anything about the kingdom of God, and when they try to write or speak of it they always make a great bawf of it. Why is this? It is because they know nothing about it; the inferior cannot understand the superior, but it is all the superior that understand the inferior. It is therefore impossible for them to understand our doctrines as they are.

I thought we had some fine specimens of their ignorance read from the papers the other Sabbath. When they have anything to say they commit themselves most wonderfully; if they attempt to speak of their powers and resources they make us much greater than we are, and they represent our military tactics to be better than we think they are. If they take the other course they go as much out of the way in lowering us as they do when they speak of our greatness. In short if they do anything, or say anything about 'Mormonism' it is always an exaggeration of the case. I was much amused with this when in Switzerland. I was taking a walk on the evening of one hot day, and sat down in the shade to rest, and while sitting there two young gentlemen came along, and one of them asked for a match to light his cigar. I had not one to give him, but it was all the same, but it was evident that it was more a desire to get into conversation with me than to get a light that he thus accosted me. I found they were two American gentlemen who were traveling in Switzerland for pleasure and to view the country. They were the sons of two statesmen, and they took me to be an American. I conversed with them about the States and about their respective politics, and finding that I was pretty well posted about matters, they wanted to know how I got so much information in relation to the politics and state of affairs in America.

I told them I read the papers. They enquired what papers? I answered the 'Mormon,' the Luminary, the Deseret News, and sometimes the New York papers. They then enquired if I had friends in America. I replied that I had but did not tell them that I was a Mormon.

They talked freely of the expulsion of the Saints from Missouri and from Nauvoo, and about br. Brigham and many other things. They informed me that the 'Mormon' missionaries went abroad to get converts, they would not take anybody into their Church but able-bodied men, and their object was to get able-bodied men enough to form a large army by which they designed to subdue the United States. They told me that the 'Mormons' had established a Perpetual Emigration Fund for the purpose of gathering to Utah all their able-bodied converts. After hearing this I said how do they get to know whether their converts are able-bodied men or not. Oh, they answered, they put them through an examination as soldiers do their recruits. After I heard all these things I told them that I was a 'Mormon,' but they would not believe it, and it was several minutes before I could get them to credit my assertion, and when I told them I thought of coming here they could not endure it.

In regard to receiving able-bodied men only I told them that out of that very city of Geneva there were a few of the poorest men emigrated by means of that fund, and that one or two had been sent who were four score years old and that they were continually taking the lame, the halt and the blind from the various nations by the means of the P. E. Fund (Prest. H. C. Kimball: To make them able-bodied men.) Br. Kimball says they are gathered here to make them able-bodied and it is certainly so for they are more healthy and better looking here than they are anywhere else.

It ought to make our hearts rejoice that we have the Holy Spirit to influence our minds, and to guide us in the ways of truth, and that we are not tossed about by every wind of doctrine but that we are in the right way. As to what the Gentiles may say about us it is of very little consequence to me and should not give any of us any trouble.

In relation to the men who stand at our head we know that we have those who have been tried and proven, and we also know that if we leave matters in their hands, and in the hands of the Lord all will be right. These men have proven their competency in days gone by to lead this people. When we consider the expulsion from Nauvoo, and the wisdom of the prophet Brigham in leading out the people and establishing them in these valleys, this, if nothing else, ought to establish us firmly in the cause, and when we consider the way that our lives have been saved in times of famine and destitution we ought ever to be grateful to our Heavenly Father. I know for myself that amid this people all is safety, and that whatever may occur there is safety, if we place ourselves in the hands of the Lord, I know then that all will be right, and that we shall be delivered from every evil.

We do not need any deliverance yet, thank the Lord, but should a time of this kind come, we know that he who has delivered us in times gone by can again. Let us know then that he who is our God in former difficulties is still our God, and that he holds out our hands as in the days of the prophet Joseph, and as in the days of Nauvoo. God has not forsaken us, and it ought to make our hearts rejoice that he approves of our course. For my part I feel thankful that we have learned through his servants that he is willing to accept of our offerings and prayers, and that we have now the privilege of basking in the sunshine of eternal truth, and that we have the light of truth in our families as well as in our own bosoms.

I do not know that it would be wisdom in me to prolong my remarks, for when I look around, and see so many of my brethren who are much more able to address you than myself, I feel that it is almost a waste of time for me to speak at all,

but still I am ever ready to give my testimony in favor of the great work of God, and I hope that the few remarks I have made may be blessed to your edification, which I ask in the name of Jesus Christ: Amen.

Good Plain English.

I never for the life of me could make out what we gain by using fine words. Nay, I perhaps unfortunately, always suspect them, and am not in the habit of giving them above half credit for their meaning.

Just compare now—look on this picture, and on that—which expression do you like best—"A large room well lighted," or "An extensive apartment effectively illuminated?" "A man going home," or "An individual proceeding to his residence?" To me, the former of these expressions, in each case, conveys good sense in sound words; the latter disguises that sense in the overdress of a coxcomb. And as we might expect, it is just those cases where a false effect is aimed at that such expressions are used. We find them most often in our provincial newspapers.

When a common incident in a dull everyday town is to be rendered into a piece of news, "men" become "individuals;" "women" are spoken of as "the fair sex;" "meats" are turned into "viands;" people never "go," but always "proceed;" never "feel," but always "experience a sensation;" never "eat," but always "partake of refreshment."

Here is a bit of rural description which I cut out of a country periodical the other day: "The parish church of D— is a neat but ancient structure, that commands veneration by its antiquity, and enforces admiration by its beauty. It stands in the centre of an extensive burial-ground, and both that and the sacred edifice are closed from the world by a circumambient range of chesnut trees whose expansive branches form a verdant canopy over a commodious gravel walk which is shaded by their luxuriant foliage." Nor are such follies confined to the worst productions of our press.

In the Illustrated London News the other day, when the band of the "Guides" was here, we are told how the people cheered them as they "proceeded" in omnibusses through the city. But what do my hearers imagine the Frenchmen did in return? Did they wave their caps or cry Vive L'ANGLETERRE? It may have been so, but I defy any one to say that they did as pointed out to us by the paragraph in question, for it is there said they "evinced a reciprocity." What that may mean translated into facts, I suspect neither you nor I have the remotest notion. Does a man want to puff himself or his goods? He has recourse to these same fine words.

A conjaiver from Yorkshire becomes "the Wizard of the North," or a "Professor of Prestidigitation," (by the way, with these people every one is a professor); a lot of new goods becomes "an extensive assortment of novelties;" and so on to the end of the chapter.....

No, my good friend, let me advise you all, and especially the young among you, who are beginning to make their own sentences, and choose their own style of talk and correspondence—stick to your Saxon, your own fine, nervous, honest English. Enriched as it is with many necessary and ornamental words from classical sources, depend on it, wherever an idea can consistently with usage, be expressed in both ordinary and extraordinary language, the homely, usual, one-syllable English is by very far the best.—[Alford.]

THE OSTRICH.—The cry of the ostrich so greatly resembles that of a lion as occasionally to deceive even the natives. It is usually heard early in the morning, and at times also at night. The strength of the ostrich is enormous. A single blow from its gigantic feet (it always strikes forward is sufficient to prostrate, nay, to kill many beasts of prey, such as the hyena, the wild dog, the jackal, and others. The ostrich is exceedingly swift of foot; under ordinary circumstances outrunning a fleet horse. "What time she lifteth up herself on high, she scorneth the horse and his rider." On special occasions, and for a short distance, its speed is truly marvellous, perhaps not much less than a mile in half a minute. Its feet appear hardly to touch the ground, and the length between each stride is not unfrequently twelve to fourteen feet.

Indeed, if we are to credit the testimony of Mr. Adamson, who says he witnessed the fact in Senegal, such is the rapidity and muscular power of the ostrich, that, even with two men mounted on his back, he will outstrip an English horse in speed!

The ostrich, moreover, is long-winded, if I may use the expression; so that it is a work of time to exhaust the bird. The food of the ostrich, in its wild state, consists of seeds, tops, and various shrubs and other plants; but it is often difficult to conceive how it can manage to live at all, for one not unfrequently meets with it in regions apparently destitute of vegetation of any kind.—[Anderson's Africa.]

The other day I went to see a little Frenchman just arrived, who had been taking English lessons, as he informed me, on the voyage, from a fellow passenger. He complained much of the difficulties of our grammar, especially the irregular verbs. "For instance," says he, "Ze verb to go. Did one ever see one such verb?" And with the utmost gravity he read from a sheet of paper:—

"I go."
"Thou departest."
"He clears out."
"We cut stick."
"Ye or you make tracks."
"They absquatulate."
"Mon Dieu! Mon Dieu! what disregular verbs you have in your language."

Clinching Horse-Shoe Nails.

A correspondent of the Farmer's Cabinet relates the following:—

"As I once passed through this town, one of my horse's shoes became loose, and I went to the shop of a smith named Lovelace, to get it fastened; the shoe was nearly new, and had become loose in consequence of the nails having drawn out of the hoof, although they had been clinched in the manner universally practised.

The smith remarked that all the other shoes were loose, and would soon drop off, when I requested him to take them off and replace them; and then did I perceive the different mode which he adopted for fixing them, which I will here detail.

As fast as he drove the nails he merely bent the points down to the hoof, without, as is customary, twisting them with the pincers; these he then drove home, clinching them against a heavy pair of pincers, which were not made very sharp; and after this had been very carefully done, he twisted off each nail as close as possible to the hoof; the pincers being dull, the nail would hold so as to get a perfect twist round before it separated. These twists were then beaten close to the hoof and filed smooth, but not deep; or with the view to rasp off the twists of the nail.

"Oh ho!" said I; "I have learned a lesson in horse shoeing." "Yes," said he, "and a valuable one; if I were ever to lose a single shoe in a long day's hunt, I should have to shut up my shop; my business is to shoe the horses belonging to the hunt, and the loss of a shoe would be the probable ruin of a horse, worth perhaps a thousand pounds; but I never am fearful of such an accident." "Simply because you drive home and clinch the nails before you twist them off," said I. "Yes," replied he, "by which I secure a rivet, as well as a clinch."

The thing was as clear as the light of day, and I have several times endeavored to make our shoeing smiths understand it, but they cannot see the advantage it would be to themselves, and guess, therefore, it would never do in these parts; but if my brother farmers cannot see how it works with half an eye, and have not the resolution to get it put into practice, they ought to see the shoes drop from the feet of their horses daily, as I was once accustomed to do.

Now, let any one take up an old horse shoe at any of the smiths' shops on the road, and examine the clinch of the nails which have drawn out of the hoof, and he will soon perceive how the thing operates.

In short, if the nails are driven home before twisting off, and the rivet, formed by the twist, be not afterwards removed by the rasp, I should be glad to be told how the shoe is to come off at all, unless by first cutting out the twist?

BUTTER MAKING.—When the butter comes, it should not be massed together in the churn, but strained out, and kept cool, and washed in brine, till the milk is all washed away. The grains of butter are then all separate, but covered with water, which, if incorporated into the butter, would be as sure to make it turn rancid as would the buttermilk. Who that has ever smelled bilgewater, does not know how nauseous water becomes whenever it is stagnant or shut up from the air. The object of the butter-maker now is to get rid of this water, so as to leave nothing but the oleaginous compound that we esteem as sweet butter. The plan is so simple that it is indeed wonderful that it has never been thought of before.

Care should be taken, while washing in the cold brine, to separate with a fork any conglomeration of particles that may occur, and now the wet granules are strained out of the brine and spread upon plates, or on a table in a cool room, where there is a draft of air, and in a few hours that most powerful agent, evaporation, has completed the work, and then the butter for the first time is massed together, and without salt—for salt does nothing to preserve butter—is packed away for future use, in a condition to keep just as sweet and just as long as lard or sweet oil.—[Life Illustrated.]

MANUFACTURE OF CAST STEEL.—A method of making cast-steel on a new plan is described in the London Journal. The inventor puts into a common melting pot, charcoal bar-iron, clipped in pieces, of about one and a half inches long, and adds thereto good charcoal pig-iron, in the proportion of one part, more or less, by weight of pig-iron, by three parts, more or less, of the clipped bar-iron. This combination of metals is melted in the usual manner, and then run into ingot moulds. By this process cast-steel is obtained suitable for any purpose to which the article made on the old plan can be applied, the various qualities of steel required being obtained by slightly varying the proportions of bar and pig-iron. Taking forty pounds weight as the standard of an ingot, from seven to twelve pounds of pig metal are used, and the remainder is made of bar-iron; these proportions would produce a cast-steel suitable for most purposes. Thus, for cast-steel to be manufactured into edge tools, ten pounds of pig metal are added to thirty pounds of bar-iron. For table knives, eight pounds of pig metal are combined with thirty-two pounds of bar-iron; and for hard steel, twelve pounds of pig metal are added to twenty-eight pounds of bar-iron.

SELFISHNESS.—He that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul.

A man who spits tobacco juice on the floor, ought to be taken by the head and heels and scrubbed upon the soiled spot until it is made clean.