

the ordinances of endowment were administered to Elders Orson Hyde, Parley P. Pratt, W. Woodruff, Geo. A. Smith and Orson Spencer. We received instructions on the priesthood from Joseph.

—3 (Sunday).—Met in the Assembly Room, and received instructions from Joseph. His appeal to the Green Mountain boys was read and dedicated by prayer.

—4.—Attended the adjourned meeting in the Assembly Room, which was crowded. President Smith delivered a lengthy and interesting address.

—5.—Attended council with Joseph and the Twelve.

—8.—I attended city council, which passed "An extra ordinance for the extra case of Joseph Smith and others."

—9.—Met with the quorum in the Assembly Room. Elders W. W. Phelps, Levi Richards and C. P. Lott received ordinances.

—10.—I attended prayer meeting in the Assembly Room. President Joseph Smith being absent, I presided and instructed the brethren upon the necessity of following our file leader, and our Savior, in all his laws and commandments without asking any questions why they were so. I was followed by P. P. Pratt and others, who expressed their minds freely. Several sick persons were prayed for.

—12.—Attended city council.

—16.—Attended city council. We signed officially the memorial to Congress. Evening, attended prayer meeting; I took the lead.

—17 (Sunday).—I met in the Assembly Room with the quorum. Br. Samuel H. Smith received his endowments. Br. Joseph preached to us.

—21.—I presided in the city council and in company with the council signed another memorial to Congress for the redress of our wrongs.

—23.—I spent the day with the quorum in the Assembly Room. Br. Isaac Morley and wife received their endowments.

—24.—Attended a prayer meeting with the Presidency and Twelve in the Assembly Room.

—25.—I married Dr. Levi Richards and Sarah Griffiths.

—28.—I attended meeting with br. Woodruff; had a full house. I exhorted the Saints to be subject to the powers that be; said our sufferings are permitted that we may learn by experience the contrast between good and evil in order to obtain power; never suffer anger to find a seat in your breast, never get angry, treat all mildly, govern yourselves, control your passions and it will give you power. When the Temple is done I expect we shall be baptized, washed, anointed, ordained, and receive the keys and signs of the priesthood for our dead that they may have a full salvation, and thus we shall be saviors on Mount Zion according to the Scriptures."

—30.—I attended a meeting with the quorum in the Assembly Room. President Joseph Smith preached on the principle of integrity and showed that the lack of sustaining this principle led men to apostasy.

—31.—I met with the High Priest's Quorum, and instructed them in relation to their duties. Evening, attended prayer meeting in the Assembly Room.

January 1, 1844.—Visited at br. E. D. Woolley's.

—3.—Attended the city council. William Law came before the council and complained that Joseph had administered a secret oath to the police and instructed them to kill him; but the police came forward and unanimously testified under oath to the falsity of Law's statements.

—5.—I went to La Harpe, and counselled with and preached to the Saints.

—13.—Attended city council.

—14 (Sunday).—Preached in the city. In the evening attended prayer meeting at the Assembly Room. My wife Mary Ann and I received our second anointing.

—15.—The Twelve having invited the brethren to cut and haul wood for President Joseph Smith, the citizens to the number of 200, with 40 teams, turned out and cut 200 loads and drew 100 to his house. I wrote a short epistle to Pres. Morley and the Saints in Morley Settlement.

The Tomb of David.

Our readers are aware with what jealous vigilance the Mohammedan possessors of the Holy Land have guarded the few sacred localities they have taken under their especial patronage. The mosques of Omar and El Achsa, covering the site of the temple on Moriah, with the tomb of Abraham at Hebron, and that of David at Jerusalem, have been kept for centuries secluded alto-

gether from the touch of Christian footsteps or the inquisition of a Christian eye. Some years ago, Mr. Catherwood, at considerable risk, secured access to the great mosque, and made drawings of it and its surroundings, that have given most of us the conception of it that we have.

Since then, another countryman of ours, Dr. J. T. Barclay, obtained admittance by a special firman, and made thorough explorations of the temple site. Miss Barclay also obtained admittance, but in disguise. Miss B. had previously penetrated, in the same manner, into the sacred mosque, being probably the first Christian female that ever put foot within either of these guarded sanctuaries. Her account of the means by which she obtained entrance to the mosque has been already published in some quarters. We give, below, her sketch of the perilous visit paid by her to David's tomb. The information which it gives is new to us. We only wish it had been gotten by less questionable means.

"Early one morning, during the great Mohammedan feast of Rhamazan, I was called to the 'parley' room, to see my friend Moosa. This little fellow having become rather a frequent visitor, I was at first inclined to excuse myself; but remembering he had lately hinted at the possibility of my gaining an entrance to the tomb of David, and in consideration, too, of the fact of being their fasting season, the everlasting finjan of coffee and dour of sweetmeats—those otherwise indispensable marks of Turkish civility—might now be dispensed with, I concluded to make my appearance. On entering the room, my pleasing suspicions were confirmed by seeing him close the door, and mysteriously place his forefinger on his lips, in token of profound secrecy. He laid his ponderous turban on the divan beside him, doffed his slippers, crossed his legs, and then disclosed the nature of his errand. In short, I was informed that his sister was ready for an adventure; and as I was too, we were not long in reaching Turfendah, (his sister) who immediately commenced operations.

"My hair was taken down, and braided in scores of little plaits. A red cloth cap with a blue silk tassel was placed on my head, and around it a gauze turban, with gold tassels and embroidery. My robe and trowsers were of the finest Damascus silk, my girdle of cashmere, and a tunic of light blue stuff, embroidered in silver flowers. My hands were already dyed with 'henna,' having undergone this process on the occasion of a former adventure in the mosque of Omar, and still retained the deep yellow hue; my skin was pretty deeply tanned, too, from a residence of several years under a burning Syrian sun, which was quite an addition to my Turkish appearance. The sheet, veil, and slippers, came in due order; and, having secreted my pencil and sketch book in the folds of my girdle, we sallied forth, accompanied by Turfendah's favorite slave.

"The reputed tomb of David is just outside Zion Gate, hard by the Cœnaculum and American cemetery. It is surrounded by an irregular pile of buildings, and surmounted by a dome and minaret. In the interior are some of the most grotesque architectural embellishments imaginable, on the capitals of some of the remains of the Crusaders' architecture. Just think of the frightful owl occupying the place of the classic acanthus, and the mythic lotus! We passed the several halls and corridors, evidently of the style of the Quixotic era of the Crusaders' domination, before reaching the consecrated apartment, whose entrance is guarded by double iron doors. We found here an old dervish, prostrate in prayer, on the cold stone floor.

"Not being privileged to enter the sacred precincts, he was content with gazing at the tomb through the iron bars; for it is a rare thing for even a Mussulman ecclesiastic to gain admittance—my companion and her family only enjoying this privilege because they are very near relatives of the curator of the tomb. Our slave was dispatched for the key, which she had no difficulty in obtaining, on the plea that her mistress wished to pray on the holy spot. But what was my consternation on seeing another slave return with her! I confess that I trembled, and was thinking I had best leave my awkward slippers behind, in case of retreat, as they would greatly impede my progress, and might thereby cause me to lose my head. She peered under my veil, asked who I was, and seemed satisfied with the careless reply of Turfendah, that I was merely a friend of hers from Stamboul. She invited us up stairs to see the old keeper's harem; and Dahudeah, (Moosa's little wife) who is always glad to exchange the purgatory of a residence with her lord and master for a visit of a few days here; for I can testify from personal observation that the young effendi lords it over her in true oriental conjugal style. Turfendah regretted she could not accept her kind invitation, and, as she was so much exhausted from fasting, she would prefer deferring it to another time. The slave then left, to our mutual relief, and, having dismissed the old dervish, the doors were closed and doubly locked.

"The room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry, richly embroidered with gold. To this a piece of black velvet is attached, with a few inscriptions from the Koran, embroidered also in gold. A satin canopy of red, blue, green, and yellow stripes, hangs over the tomb, and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room, which they said leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning, and whose wick, though saturated with oil—and I dare say, a most nauseous dose—my devotional companion eagerly swallowed, muttering to herself a prayer with many a genuflection. She then, in addition to their usual forms of prayer, prostrated herself before the tomb, raised the covering, pressed her

forehead to the stone, and then kissed it many times. The ceiling of the room is vaulted, and the walls covered with blue porcelain, in floral figures. Having remained here an hour or more, and completed my sketch, we left; and great was my rejoicing when I found myself once more at home, out of danger, and still better, out of an awkward costume."—[Episcopal Recorder.]

The Bible and Slavery.

The following discussion of the Bible on Slavery by two leading journals, North and South will well repay a perusal.

Bishop Andrews calls for volunteers for Kansas—men who will go to 'Kansas not to preach slavery or abolitionism' but the pure gospel we say, Amen, and, as a text, beg leave to suggest:

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and he stood up for to read.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written:

"The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those that are bruised.

"To preach the acceptable year of the Lord."—[Luke iv. 16-19.]—[Northwestern Christian Advocate.]

A very excellent text, truly; a favorite among all preachers of the 'pure gospel,' and we love to preach it too. It will never be distasteful to Southern ministers. We accept the challenge; and recommend our Chicago conferees to study and preach the gospel from the text:

"Therefore is the kingdom of God likened unto a certain king, which would take account of his servants,

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents;

"But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children and all that he had, and payment to be made."—[Matthew xviii. 23-25.]

Try you hand on that, Br. Eddy. If you fail we may cover your retreat by an exhortation.—[Richmond Advocate.]

SERMON.

INTRODUCTION.—The text furnished by our esteemed friend is given to show that 'some things can be done as well as others.'

I.—THE OBJECTS OF SALE.

1. The whole family.—The king did not order the sale of the wife, or of the husband, and thus divide whom God had joined. Nor did he sell the boys to be bar-keepers, the mother to be a cook, and the daughters to be—

2. It was not one man for the debts of another. In other words, 'Uncle Tom' was not sold to meet the matured paper of Massa Shelby. The man who made the money and spent it, and the family who had arrogantly wasted it, were sold. We propose that the same rule be applied in the next sale advertised by a 'hard up' F. F. V. Instead of the 'boy Sam,' let the auctioneer 'put up' and knock down the reckless spendthrift who thus offers to sell from home, and wife, and child, an innocent, industrious man for whom the Redeemer died,—to sell him to provide for means to buy his fast horses and support his paramours.

II.—THEIR CONDITION AFTER SALE.

1. They had one year entire rest.—[Lev. xxv. 5. At least, they had all its privileges. 2. They enjoyed all the religious privileges of the land.

3. If the master's son espoused one of 'the girls,' she was to be treated as a daughter.—If he married another, she was to go 'free without money.'—[Ex. xxvii. 7.]

4. If the brutal master struck out an eye or tooth of either of them, he went free. Put that in the next Virginia bill of sale made for one of God's adopted children!

5. If any of these slaves escaped, they could not be captured. Here was the law of rendition. 'Thou shalt not deliver unto the master the servant which escaped from his master unto thee; He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best.'—[Deut. xxii. 15-16.]

Put that in the next bill of sale, beloved brethren of ancient Virginia. Order that no Lagree shall pursue with his blood-hounds, no calling out of army and navy to chase along the path of the retreating fugitive. No, brethren, 'let him dwell in one of your gates,'—in Richmond, or Norfolk, or 'where it liketh him best.'

6. They were all to go free in the year of the Jubilee.—[Lev. xxv. 8-13.]

Insert this in your bill of sale.—[Northwestern Christian Advocate.]

Uncle Billy Snow's Jockey Trade.

Old Uncle Billy Snow was, and is, the keenest trader in the country. He was never known to make a bad bargain. Many a trap had been laid to catch him, but his operations always turned out so as to add something to his pile, and still more to his reputation. Sometime since, a party of young men, talking of Uncle Billy's great luck in this way, various instances were mentioned of his extraordinary trades and his uniform success. Jim Donnellan offered to bet that he would catch him before two days.—Of course that was taken as soon as proposed, and soon after Jim left us to make his preparations to win. The next day was our Court day,

and Jim and Mr. Snow met at the Court-house. 'Good morning, Uncle Billy,' said Jim; 'all well to-day?'

'Pretty well, I thank you, Jeemes, my son.'

'Any trading on hand this morning?' inquired Donnellan.

'Nothing in particular, Jeemes; times is rather dull just now; people don't trade as they used to do.'

'That's a fact, Uncle Billy,' responded Jim. 'Well, since nothing better offers, 'spose you and I make a trade?'

'No objection in the world, Jeemes. Go ahead, and let's hear from you.'

'Wall, Uncle Billy, I have a mare yonder, that I want to trade for that mule of yours; how will you trade?'

'I don't know exactly,' responded Mr. Snow, 'but as mules are generally considered worth more than horses, and your mare is getting up in years, I 'spose ten dollars wouldn't be too much, would it? Give me ten dollars and your mare, and you may take the mule.'

'Done!' exclaimed Jim, perfectly delighted.

The money was paid over, and the critters were handed over to their new masters. Jim took the mule home that night, and the beast laid down and died. This was a sore blow to our hero, but he had one more day left, and he determined to save himself. The next morning found him and Snow in the same place, and in conversation as follows:

'Uncle Billy,' says Jim, 'I think you come the strong game over me yesterday, in that mule of yours. I don't like it so well this morning as I did yesterday—I don't think he improves on acquaintance. What will you take to rue?' (Swap back.)

'Now Jeemes, my son,' answered Uncle Billy, 'I don't want to be hard upon you, but you took me upon the hop, and you know a trade's a trade. But if you are anxious to rue, I don't care much. Give me ten dollars more and you may have your mare back.'

'Uncle Billy, I'll do it,' exclaimed Jim in great delight. 'But only on one condition—each man must come after and take away his own beast. I didn't bring my mule along to-day, and I see you didn't ride the mare, so it is as long as it is broad. I'll give ten dollars now, and I'll go home with you first and get the mare, and afterwards you can send or come for the mule at any time.'

'Any way, Jeemes,' replied Uncle Billy.

The money was paid, and Jim and the old man started. The next day when the crowd had met to decide the bet, Jim was there, giving his experience, as follows:

'The old man and I went along very cozily together, talking about everything in the world except our trade. This question I dodged; I was afraid to open my mouth until I got my mare safe. At last we reached the old man's house.—He said to me as we entered into the yard—

'Jeemes, my son, there is your mare, you can take her away with you.'

'And, boys, if there warn't the old mare lyin' as dead as a door nail. The infernal cuss died the same night with the mule.'

THE GREAT EASTERN STEAMSHIP.—The dimensions and capacity of this immense vessel, which belongs to the Eastern Steam Navigation Company, and which is intended to run across the Atlantic, are thus stated:

Length (more than the eight of a mile) ft	680
Breadth, feet	83
Depth from deck to keel, feet	60
Length of principal saloons, feet	400
Number of decks	4
Tonnage, tons	22,500
To carry coals and cargo, tons	19,000
Nominal power of paddle engines, horses	1,000
Nominal power of screw, horses	1,600
Number of cylinders of paddle engines	4
Diameter of cylinders, inches	74
Length of stroke, feet	14½
Draught of water, laden, feet	30
Draught of water, light, feet	20
To carry 800 1st class	Total passengers 4,000
To carry 2,000 2d do.	
To carry 1,200 3d do.	Total passengers 4,000
To carry troops, without other passengers	
Weight of iron in construction, tons, about	7,000

The speed of the vessel is estimated at fifteen knots an hour, without diminution and without cessation, under any weather—a speed which would accomplish the voyage between England and India, by the Cape, in from thirty to thirty-three days; and between England and Australia, in from thirty-three to thirty-six days.

With regard to motive power, the wind will be made available, and for this purpose the vessel will be provided with seven masts. The center masts will be the principal; these will be crossed by yards, as in a line-of battle ship; the other masts will be smaller in size. The sails will be of an effective but simple character.

It is, however, in respect of its steam power, that this vessel will be most distinguished; combining, as it does, both the paddle-wheel and the screw. The engines are incomparably larger than any hitherto made for marine purposes, and their nominal power already stated. They will be placed in different parts of the ship, and be entirely independent of each other. The vessel will have ten boilers and five funnels; and each boiler can be cut off from its neighbor, and used or not, as desired. The boilers will be placed longitudinally along the center of the ship; and it will give some idea of their generative power, when it is stated that every boiler will have ten furnaces, thus giving to the whole no less than one hundred furnaces. The fuel to be used will be anthracite coal.

The paddle engines are erect, acting with oscillating cylinders, and are constructed on the disconnecting principle, in order that they may be used jointly or separately, so that both, or either of the paddle wheels can be put in independent motion. The diameter of the paddle wheels will be fifty-six feet.