

THE NEWS

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(From the Great West.)

THE AGE OF MEDIOCRITY.

WHERE IS THERE A GREAT MAN?—The world has its Iron Age, its Golden Age, its Heroic Age, its Feudal Age, and its Dark Age; but never before could it be so emphatically recorded, as of ours, that it is the Age of MEDIOCRITY. But a generation since, Europe had its Napoleons and Pitts; its Byrons and Scotts; its Schillers and Goethes, while America could yet present her Washington and Adams; her Fultons and Clintons. Even ten years since it was said, that Europe had five great men: Wellington, Peel, Louis Philippe, Metterach and Nicholas. Of these, three are dead; one has gone into utter retirement, and one only, Nicholas, survives on the theatre of action; and who have taken their places? The war in the East, with its imbecilities, vanillations and inertias, is a commentary on the death of great men in Europe. From the days of Queen Ann and Louis XIV. to the time of Victoria and Louis Napoleon, there never has been a time amidst all the imitations of government, and ministries, in which the English and French people would have submitted to the humilia of such a miserable farce as they are now playing out, under the pretence of war. In all other departments, the same spectacle of inertness and dullness is presented. Where has Bump: a single great poet? There are three who even pretend to such a character? England talks about a certain Alexander Smith, who approaches as near being a great poet, as Robert Owen did of being a great philosopher; or Colburn and Aberdeen of being great statesmen.

As to the Continent: They offer us nobody greater than Beranger and Lytton. Where is there a great novelist? Bulwer certainly has done ably in his line, but how far short of Scott or Fielding?

In our country, the picture of national greatness, in mind, is even more humiliating. Who are our statesmen? By whom are we represented? Can we answer that question without a blush? But a brief time since, and we had Adams, Webster, Clay and Calhoun, who could bear comparison with the great men of other days. If they had nothing else, they had moral courage. They did not sink in cowardly faintness before every burst of the mob, and every bluster of brainless demagogues. Who have replaced them? Who? Look to the American Senate, and you will seek in vain under its Corinthian columns for a single man, who can be called great in anything. The seat of Webster is occupied by Mr. Sumner, a scholar-like, gentlemanly man, but hardly above the average talent of well educated gentlemen. The seat of Mr. Clay is occupied by a Mr. Dixon, of whom the least said, the better. The seat of Mr. Calhoun is occupied by some man of the name of Evans, of whom neither we, nor any body this side the Santee river know anything. The seat of Mr. Adams, in the House, is occupied by a very useful and worthy man, but for the most part, its members are men of ordinary ability, and very common education, remarkable for nothing but their tendency to the most ultra demagoguism.

The House of Representatives presents a similar picture. While, at home, among the people, we can find everywhere men of science, wealth, intelligence, and spotless character, how few are such in the American Congress! It seems, as if, for half the members of Congress, we had sent expressly to the grog shop, the faro table, and stew; or wherever we could pick them up.

The Whig party are called conservative, and are supposed to have a special affection for men of talent; yet, look at the lot of men they have sent to Congress. When they have the power they send men to whom no term can be apply applied but that of mediocrity. In public life, we have come to the period when the "poet of honor is a private station."

But how is it in literature and science? In the United States, we are about on the level with Europe in these particulars. To poets we do not pretend; but we delight in Hawthorne's Tales, and go into ecstasies over Uncle Tom's Cabin, and the Hippodrome, and really embrace Dickens's police novels the last great effort of human genius!

Such is the spectacle of politics and literature presented in the middle of the 19th century. Can our vanity, by any method of exaggeration and boast, make it brighter than the neutral trail of mediocrity? We may be called a great age, in bulk—as we speak of great pumpkins; but, certainly to greatness in the illustrious walks of genius—of great action—of heroism in war—of statesmanship in politics—of excellence in literature, we have small claims.

The moral of our story is, that never was a better time for young men to prepare themselves to be great men. They are not overshadowed by the greatness which precedes them. The world affords them full freedom and opportunity of action. They can choose their own paths, and aim at any elevation of position or character. Are there not some who will devote themselves to a student's industry and hero's energy to the life task of acquiring excellence in some branch of human life? Are there not some who will rise to the dignity of moral courage, men, and save your age and nation from sinking into utter indifference, and present, and after ages, something worthy of Historical Fame!

WALKING ON RED-HOT IRON PLATES.—Professor Pepper recently delivered a lecture in Polytechnic Institute, London, before a large audience of mechanics, in which he remarked that the setting of the Thames on fire was no longer a joke, but a reality. By dashing a small bottle of sulphuric ether with a few particles of metal potassium into a cistern, a bright flame was produced, which illuminated the whole place. He then laid down a row of plates of red hot iron on four bricks, and one of his attendants walked over them barefoot, without any injury. By waiting his fingers in ammonia, the Professor dipped them into a crucible of melted lead, and let the metal run off in the shape of bullets into a small cistern of water.—[Scientific American.]

A CAUTION TO SCOLDS.—The following Act of Assembly was passed in Virginia in 1602:

"An Act Punishment of Scandalous Persons: Whereas, many babbling women slander and scandalize their neighbors, for which their husbands are often involved in chargeable and vexatious suits and costs; by the authority aforesaid, be it therefore enacted, that if any woman, said, that in actions passed for damages, the wife, after judgment passed by the jury, and if the woman should be so enormous as to be adjudged to pay greater damages than five hundred pounds of tobacco, then the woman to suffer a ducking for each five hundred pounds of tobacco adjudged against the husband, if he refuse to pay the tobacco."

DESERTER IN MILITARY.

TRUTH AND LIBERTY.

VOL. 4.

GREAT SALT LAKE CITY, THURSDAY, JAN. 18, 1855.

NO. 45.

Original.

ADDRESS

Delivered by Eliza R. Snow, Jan. 9, 1855, at a Social Party in Lorenzo Snow's Hall.

My Brothers and Sisters, I'm happy to be where the atmosphere's pure—where the spirit is free—
 Where clear rays from the light of Eternity shine—
 Where reflections from intellect's luminous glow
 Brightly beam from each eye—in each countenance glow—
 Where pure currents of thought, unobstructed flow—
 Where sweet singers and players, rich offerings impart
 To form telegraph lines from the head to the heart.

Hosanna to God: Let his praises abound
 Till the world, to his honor, with shouts will resound
 And with acts that imply more than language can speak.
 All that look for salvation, his favor will seek.
 With pure hearts and clean hands we can never do wrong,
 And we'll praise him in music, in dance, and in song:
 In whatever we do, either pastimes or toil,
 For the welfare of Zion we aim all the while.
 'Tis our theme—our ambition—our wealth and our home—
 Our bright centre of hopes in the glories to come.

Like rich clusters of grapes on a desolate plain,
 Or cool streams on the desert, is what we obtain
 From the presence of God when his spirit abounds,
 And with holy inspirings, gives scope to our minds.
 And our minds must expand, and our hearts be enlarged,
 Or with "line upon line," they will be overcharged:
 Small vessels, when filled, can but little contain—
 All that each can receive, we are sure to obtain.
 But the eye hath not seen, and the ear hath not heard,<
 Nor hath entered the heart, what the Lord has prepared
 In the heavens, for the saints, who their faithfulness prove,
 And in keeping his statutes, exhibit their love.
 Yet sweet foretastes doth down, like refreshings of dew
 On our pilgrims here, to encourage us through.

Let the powers of the earth be beginning to shake,
 And the great day of vengeance is near, to break!
 A slaughter-fest Babylon soon will become,
 For the Gentiles are urging their own fearful doom—
 And the sinners in Zion will meet their reward,
 For the judgments begin at the House of the Lord.

Revolution's wide trumpet is sounding its note,
 Change is trending on change, and Time's chariot rolls fast—
 The earth's tide of creation has ebbed itself low—
 There will be no more ebbing—henceforward, 'twill flow.

Restoration's tall Era, with us has commenced,
 And the truths of salvation are widely dispensed—
 The grand gathering of Israel, proclaimed far and near,
 And a few from all nations are gathered up here.
 And how blest are the souls who're permitted to come
 To these valleys of peace—in this mountainous home,
 Where no wolf nor tiger can lawlessly howl,
 And no night-kingdum dog with impunity howl—
 Where the finger of God thro' the Priesthood, directs,
 And his all-seeing eye thro' his Prophet, protects.

Truth will spread forth its conquest all the nations abroad,
 Will bow down and acknowledge the Kingdom of God.
 In eternal progression we're taught to believe,
 But we all have to labor for what we receive.
 With an service perform'd, no reward is denied,
 Where no warfare are waged, are no victories gained.
 We must work, and continue our work all the day—
 If we're out at noon we shall forfeit the pay:
 If perchance we should rear out, we take the next morning,
 And with more redoubtful matter our labors resume,
 Under superintendence of those who preside
 In the bright spirit land, for the saints that have died.

Father Adam, our God, let all Israel extol,
 And Jesus, our Brother, who died for us all:
 All the praise is imparted, we dare not bestow—
 Our expression is weak, and our language too low:
 But when Zion that dwells on a planet in light,
 With the Zion perfected on earth, shall unite;
 Sweet, rich, high-sounding anthems, all heaven will inspire,
 As the pure language flows from the lips of the choir.

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HISTORY OF JOSEPH SMITH.

FEBRUARY, 1841.

Wednesday, 24.—Elder Young returned to Liverpool, and on the 25th attended a patriarchal blessing meeting at brother Dunbar's. Father Melvin officiated; Elder James Whitehead, scribe.

Saturday, 27.—President Young went to Manchester, and preached in Lombard-street Room on Sunday, the 28th.

Saturday, March 1.—The city council divided the city into four wards, by my suggestion, to wit: all that district of country within the city limits, north of the centre of Knight street, and west of the centre of Wells street, shall constitute the first ward. North of the centre of Knight street and east of the centre of Wells street, the second ward. South of the centre of Knight street, and east of the centre of Wells street, the third ward. South of the centre of Wells street, and west of the centre of Knight street, the fourth ward.

I addressed the city council, and presented a bill for "An Ordinance in relation to Religious Societies."

Sec. 1. Be it ordained by the city council of the city of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Moham-medans, and all other religious sects and denominations whatever, shall have free toleration, and equal privileges, in this city, and should any person be guilty of ridiculing and abusing, or otherwise deprecating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the mayor or municipal court, be considered a disturber of the public peace, and fined in any sum not exceeding six hundred dollars, or imprisoned not exceeding six months, or both at the discretion of said mayor or court.

Sec. 2. It is hereby made the duty of all municipal officers to notice and report to the mayor, any breach or violation of this ordinance, or any other ordinance of this city, that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of law, and order, either with or without process.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841. JAMES SLOAN, Recorder.

I also presented a bill as follows:—"An Ordinance in relation to Public Meetings."

Sec. 1. Be it ordained by the city council of the city of Nauvoo, that in order to guarantee the constitutional right of free discussion upon all subjects, the citizens of this city may from time to time, peaceably assemble themselves together for all peaceable, or lawful purposes whatever; and should any person be guilty of disturbing or interrupting any such meeting or assembly, he shall on conviction thereof before the mayor or municipal court, be considered a disturber of the public peace, and fined in any sum not exceeding six hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said mayor or court.

Sec. 2. Should any person be guilty of exciting the people to riot, or rebellion, or of participating

in a mob, or any other unlawful rioters or tumultuous assemblage of the people, or of refusing to obey any civil officer, executing the ordinances of the city, or the general laws of the State or United States, or of neglecting or refusing to obey promptly, any military order for the due execution of said law; or ordinances, he shall, on conviction thereof as aforesaid, be fined or imprisoned, or both as aforesaid.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841. JAMES SLOAN, Recorder.

I also offered a bill for "An Ordinance creating certain additional City Officers." Sec. 1. Be it ordained by the city council of the city of Nauvoo, that in addition to the city officers heretofore elected, there shall be elected by the city council, one high constable for each ward; one surveyor and engineer, one market master, one weigher and sealer, and one collector for the city, whose duties shall hereafter be defined by ordinance.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841. JAMES SLOAN, Recorder.

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We would therefore recommend to the council the passage of the following resolution: That the Town Plats of Commerce and Commerce City be vacated, and that the same stand vacated from this time forth, and for ever; and that the same be incorporated with the city of Nauvoo, from this time henceforth and for ever.

All of which is respectfully submitted.

JOSEPH SMITH, Chairman.

The report was received and adopted, and an ordinance passed accordingly.

A vote of thanks, and freedom of the city, was conferred on the Honorable Richard M. Young, United States Senator for Illinois.

Tuesday, 2.—Elder Brigham Young visited Elders and returned on Wednesday, 3.—To Manchester. Elders Orson Hyde and George J. Adams arrived in Liverpool.

Thursday, 4.—Elder Richards left Liverpool for Preston, and was followed by Elders Hyde, Adams, and Fielding on the 5th. General William Henry Harrison inaugurated President of the United States.

Friday, 5.—Elder Parley P. Pratt removed the "Star" Office to 47, Oxford Road, Manchester.

Sunday, 7.—Elders Young and Kimball preached at the Carpenters' Hall, Manchester.

Monday, 8.—I attended the city council. The following appointments were made, viz.—Alanson Ripley, city surveyor; Theodore Terley, weigher and sealer; James Robinson, assessor; Stephen Mahlum, market master; James Allred, sworn supervisor of streets, and James Allred, sworn B. Huntingdon, and George Moore, high constables.

I gave my views on several local measures proposed by the council.

THE FIRE DEPARTMENT IN PARIS.

The Fire Department of Paris is a military organization in every sense of the word. Its members are recruited like soldiers, receive salary, rations, and live in barracks, like the gendarmes of the municipal guard, and are subject to a continual discipline. The members, as much as possible, are taken from the class of mechanics and laborers—such as masons, joiners, lead founders, &c.—because these men are familiar with the construction of the different parts of the houses, such as the walls, floors, roofs, &c.; and because they are also accustomed to work in high positions without fear, and because they, in places where others cannot do anything, are able to move with agility. They must be able to read and write, in order that they may be able to derive instructions, regarding their difficult calling from books, and also to make reports.

A sober and orderly life is strictly required from them, because by carousing, gaming, &c., they would necessarily make greater expenditure than their salary admits of, and they might thus be tempted to plunder and theft while engaged in their calling. They are further required to be strong, healthy and agile, so that they are able to work with better success.

As soon as they arrive at a fire, they are absolute masters of the place; all objects of value are under their direction and care; not the character and discipline of the men is so good, that an example of punishment but seldom occurs. The officers and men are uniformed and subject to the same rules, as the army; every movement is made at the command of the officers, and the men follow service at a fire stand under the same discipline, as the soldiers on the field of battle, and carelessness or disobedience of orders is punished in the same rewarded for good conduct by being transferred to the Corps of the "Sapeurs Pompiers," as the firemen are called.

It frequently occurs that sons of officers in the army enlist in the Corps of "Sapeurs Pompiers" as private, because an officer in that corps must possess experience and knowledge. The officers are generally chosen out of the Engineer and Artillery corps of the army. The commander is a member of the staff of the army.

The corps is supplied with a great quantity of apparatus. Their engines are essentially built on the same principle as the American engines; the brakes are put in motion by 8 men, and from a pipe of 1-16 inch diameter the stream of water can be thrown to a height of 100 feet. The French engines are much lighter than those we have here however, and are drawn by three men.

In order to let the stream play upon the fire as compactly as possible, the man directing the pipe, must approach the fire as near as possible, while here generally the stream of water is thrown on the fire from the street through the windows.

The French Pompiers always try to attack the fire at its strongest point; the windows and doors are kept unharmed as long as possible, to prevent the currents of air from entering. To effect this, the entrance, if possible is gained by passing through the cellar and up the steps, in this way the men bring in the hose and approach the fire as close as possible. If necessary the people that enter the burning house are supplied with a cape, which covers the head and the shoulders and is fastened around the body. The covering for the head is supplied with eye-glasses and they conduct fresh air to them by means of hose fastened to the fire pump.

By the aid of this apparatus a man can, with the greatest facility, enter a room filled with smoke and suffocating gas. This is of vast advantage when fires occur in cellars, where it is the greatest impulsion to exclude the air from without, and where an unprotected man would be instantly suffocated by the smoke and gas.

The man directing the stream of water first directs his attention to the articles next to the flames but not yet damaged, by which the spread-

ing of the flames is prevented and the complete removal of valuable objects, instead of half burnt ones is effected.

He further pays particular attention to saving the stairs and lulls, and those parts, by which a communication can be kept up throughout the whole building, as well as those parts, which support other parts, such as columns and pillars, further the places where the fusible materials are stored, and also doors and windows.

When a high breeze blows, he chiefly directs his attention to those parts, against which the flames are driven, and he endeavors to save the unharmed parts, and at the same time prevent the spreading of the flames. These rules are well understood and carried out by the members of the corps, and the officers are bound to instruct the men in this point.

They are supplied with instructive books, and are drilled in sham conflagrations, where all phases of a real conflagration are represented, and in this manner they become apt and experienced.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841. JAMES SLOAN, Recorder.

In the theatres there are great preparations against danger by fire established. Large reservoirs are on the roofs of the buildings, as well as in the cellar, where there are also pumps, the pipes of which stand in connection with the upper reservoirs. These pipes have openings in each story of the building, with hose attached, so as to be ready for use at any moment, under the pressure of the upper reservoir.

The engines in the cellars are supplied from the lower reservoirs, and are so constructed, that they can furnish a vast quantity of water. There are further a number of air reservoirs which is compressed to a pressure of three atmospheres; as soon as these are connected with the cylinder, it drives the water through the hose with great force until it is exhausted. The theatre of the "Zuikerries" is furnished with two reservoirs in the cellar, each of which holds 2000 gallons of water, and with four more on the roof, each holding 700 gallons; besides the usual number of engines &c. In this theatre 21 Sapeurs and officers are on duty during the performances.

The Opera house is furnished with very large reservoirs, and 32 Sapeurs and officers do duty during the performances. At Balls 42 men of the corps do service there. The Theatre des Italiens has cisterns holding 6000 gallons and a guard of 15 Sapeurs. All other theatres and places of amusement are similarly provided according to their dimensions.

The Corps pays particular attention to rescuing lives and property at conflagrations. The main apparatus used for this purpose is the so-called "Rescue bag." This consists of a long leather bag, 3 to 4 feet in diameter, and long enough to reach to the highest windows. One end is taken to a window by a fireman, and there fastened by means of poles, and the other end is held by three or four men at a little distance from the building, so that the bag assumes a diagonal position. It is therefore easily seen, how well a person can glide down the inside of this sack without the least concussion, an account of the diagonally inclined position of the bag. The first part of the descent would be tolerably rapid but the latter almost horizontal.

Furniture and valuable articles are also saved in this manner with the greatest facility. Articles most liable to breakage can be saved in this manner without a concussion. This bag is very frequently used by the corps.

By the stairs on account of the fire, the firemen climb up the facade or front of the building by means of an iron ladder from 10 to 12 feet in length, which has a joint in the centre, so that it may be folded together and easier carried, and the sides of which are so crooked at the ends, that it can be fastened to a window sill. The Sapeur takes the ladder, hooks it up to the sill of the first window, and then climbs up to that window with one of his companions. As soon as he has arrived there he hangs his ladder, while he is held by his comrades, to the next window above, and thus climbs to the highest part of the building in an incredibly short time. In this manner he can also take along the one end of the rescue bag or the hose, just as circumstances may require. This short ladder is much heavier than the long awkward ones used in this country; but it requires experienced and agile men for the short ladders. These ladders are laid upon the horse carriage and thus transported.

In Paris very strict rules regarding the mode of building dwellings and other buildings are enforced. Every stovepipe, every chimney, must be constructed according to the rules of safety. All buildings in the city constantly stand under the inspection of Government officers, and these measures of precaution and the excellent Fire Department explain the insignificant destruction by fire in that city.

During the year 1850, in that city, numbering upwards of 1,200,000 inhabitants, only 500 fires occurred.

The Corps of the "Sapeurs Pompiers" consists of 923 subaltern officers, Corporals and Lieutenants, 5 Captains, 4 Lieutenants, 5 Second Lieutenants, 1 Treasurer, 2 Surgeons and 2 adjutants.

These 923 men are divided into 4 Companies, which are stationed at the 4 main points of the Capital. In Paris there are 38 posts, including 4 barracks, 15 Theatres and the quarters of the staff. Each post is provided with an engine, hose, &c. Each barracks has 7 or 8 pumps and the quarters of the staff equally as many.

Each post consists of 3 men, which suffice to draw the engine and put it in operation, in which they avail themselves of the assistance of the bystanders until other soldiers arrive.

Their pay is as follows:

The captain receives per year	2,500 francs, or \$500.
First lieutenant	1,500 " " 300.
Second	1,300 " " 260.
Sapeur (Fireman)	475 " " 95.

The above mentioned pay of the Sapeurs refers to the expenses of each man. As he is a soldier he has his rations, lives in the barracks &c., but his actual pay amounts to about \$4.00 per month.

It must be considered that in France, labor and wages of all kinds are from 40 to 50 per cent lower than in this country.

The cost of one of the above mentioned engines amounts to 80 francs, a ladder 40 francs, and a rescue bag 120 francs.

Mr. Gustave Paulin, Colonel of the Engineer Corps and Ex-Commander of the Paris Sapeurs Pompiers, declares in respect to this corps:

"The Sapeurs Pompiers were not able to do efficient service until they had received a military organization. In Paris the loss by fire amounts to only 500,000 francs a year, and the corps is indebted solely to its military organization for this favorable result."

DISCOURSE

By Elder C. A. Smith, Tabernacle, Sep. 10, 1854.

At the request of my brethren I arise this morning to offer such reflections as the spirit of truth may suggest to my mind. I do not rise to speak in consequence of having digested any particular subject, but simply to communicate those feelings which are predominant in my breast, and which I feel anxious should dwell in the hearts of all the saints.

Years ago when we were scattered throughout the earth, and dwelt among the inhabitants of various dominions we were very anxious to gather

together,—every feeling and sentiment of our breast was to be permitted to gather together where we could enjoy in union our religion, and practice and carry out its principles. In the early history of the Church, this was the natural result of the spirit of gathering, and began with the commencement of this dispensation to be felt in the hearts of all the saints wherever scattered, or whatever their temporal circumstances.

It has been my lot since the establishment of settlements in this Territory, to be familiar with the inhabitants of the greater portion of it, and to observe and realize the feelings and views which operate upon them after having been permitted to settle in the valleys of the mountains; how they enjoy the society of the saints, and how they regulate their own conduct, which is in numerous instances as they have a mind to.

It appears that in ancient times God brought Israel out of Egypt, with a design to make them a holy people, and to make them a nation, a kingdom of priests,—to give them a Priesthood, which would exalt them to celestial thrones. He commenced by bringing them out of the bondage they were under to the kings of Egypt, and brought them across the Red Sea, into the wilderness where they traveled under the direction of inspired leaders who were set apart for the establishment of that kingdom. Under these circumstances the children of Israel left Egypt, led by Moses and Aaron by the power of the Almighty. While in the wilderness, tempters were let loose among them, and some of them began to murmur, and find fault. Moses went up into the Mount of God to obtain the law, and in his absence some of them thought best to make gods of their own, for they did not know what had become of Moses.

This is a glance at some peculiar circumstances in which Israel was placed when they are represented as being baptized in the cloud, and in the sea, or when the gospel was preached to them; but it is not being mixed with faith in them that heard it, they would not abide a celestial law they would not walk in all the ordinances and privileges that pertain to the Priesthood, but would worship other gods, so the Lord became angry, and proposed to Moses to annihilate them as a people, and make of him a greater nation.

Finally he gave them a law, which is represented by the Apostles as a schoolmaster, he gave unto them ordinances that would suit their actions. As they were not willing to receive the thing promised to them, he gave them something else they would receive. Under this law, Israel became subject to the rule of judges, and eventually choose for themselves a King, and commenced struggling with idolatry, and with their own evil passions, until finally they were carried away captive, and their king's authority taken from them.

Every saint should regard this as a useful lesson; for all promises which God has made to the children of men are upon conditions; if they are obedient to the law of heaven he will bless them with the blessings he has promised them. Egypt, children of Israel when they came from If the had been obedient to the law of heaven, they would have been made acquainted with the principles of exaltation, and the fulness of the Priesthood, and it would have rested upon them to such an extent as to exalt them to the throne of glory, and have given them power and dominion in time, and in the eternal world; for the laws of exaltation had been unfolded to them, but as the Apostles say, "The word did not profit them not being mixed with faith in them that heard it."

When Christ came upon the earth he offered himself a sacrifice for the sins of man, he communicated to the people the Priesthood; he called apart to proclaim the gospel, and was acknowledged by us as would believe on him to him he would give power to become the sons of God. He laid before them the principles of exaltation, and they went, and proclaimed them to the world.

The result was that millions received their gospel in its simplicity; but in a few generations they began to corrupt their way before the Lord, and the powers of darkness increased around them; the Savior was put to death, and the Apostles were slain, or compelled to retire from the field; the blood of the saints flowed like water until Christ's humanity became so perfectly mixed with the heathen ceremonies of the Roman world, that it was very difficult to tell the one from the other. The then known world was subjected to the rule of the Roman Empire and idolatry; there were no more exceptions. Those parts to which the Apostles had access to preach the gospel were under the Roman rule, Romans claimed and enjoyed protection under the garb of Roman citizens, while others had to purchase their freedom.

The Roman Empire at that time was partly of a religious character, there was attached to the Empire a sacerdotal authority; the senate possessed power to proclaim gods and goddesses and dedicated temples to them, and a variety of heathen rituals, which were connected with the ceremonies of the heathen religion.

When the Apostles proclaimed the gospel it was in its true simplicity, purity and fulness, and it was received by the people in that light, and was persecuted alike by the Jews, and by the pagans of the Roman Empire, which persecution was continued by successive emperors until the time of Constantine, when he found it a political advantage to him to assume Christianity. I would not pretend to say that Constantine did not have some Christian feelings; but the whole history of his life, as far as I have traced it, indicates his political feeling to be a great deal stronger than his religious impulses.

It is said he was baptized in the font of the Church of Saint John Lateran; the mother of Catholic churches at Rome. He may have attended to the ordinance, but Eusebius tells us that Constantine put off his baptism like some people do their wills, till the day of his death, at Nicomedia. The facts in relation to this important amount to but little any way. The point I wish to show is that a revolution produced by Rome, instead of the establishment of Christianity, corrupted it with the pagan religion that before existed. Pagan rituals, ceremonies, and corruptions were mixed so directly with it that it could not be distinguished from paganism; and men began to secede from it, and on their own responsibility, establish what is termed reformed religions, hence we find in the middle ages a great religious and political revolution going on in Europe called the reformation.

Princes following the example of Constantine undertook to establish religion on their own responsibility. For instance, in our mother country, Henry the Eighth, a pious Catholic, wrote a work in defense of the Pope bestowed upon him the title of Defender of the faith. Yet, being crossed in his notions in relation to divorcing Queen Catherine, he established a religion of his own, excommunicated the Pope, and proclaimed himself the head of the church, and confiscated all the estates of the Catholic church, with valuable property belonging to those that he now denounced