

A DISCOURSE

By President Young, delivered in the Tabernacle, Great Salt Lake City, Jan. 13th, 1855, after Elder Ira Ames had addressed the congregation.

REPORTED BY G. D. WATT.

There is a little more time which remains to be improved this morning, in which I will offer a few words to the congregation, feeling thankful for this, and for all other privileges that I enjoy from day to day.

We have had the pleasure this day of hearing the truth of the work of the last days declared, with the testimony of one of the servants of the Lord, who has had an experience of 20 years in this church. There are many others who also have a lengthy experience, and some have not had more than six months trial; but in that short time they have obtained an experience which has given them sufficient information to satisfy them that there is a God in this work—that a supreme power has attended the gospel of salvation, or what is called Mormonism, from its rise to this day.

I say to all, both saint and sinner, that there is not an individual who has heard the sound of this work, and the report of that book (the Book of Mormon), but the spirit of the Lord accompanied that report in power to them. There is no person, no matter as to his character, if he has heard the truth, and has not been made to acknowledge that there is enough of proof to substantiate the coming forth of the Holy Priesthood, which is calculated to save the children of men in the celestial kingdom, but must have passed the ordeal, where the spirits could not operate upon his feelings, or in other words, have sinned against the Holy Ghost. Consequently, the religious and the irreligious, the good and the evil, it makes no matter what class of characters you refer to, every person who has ever heard the sound of the Book of Mormon, of Joseph Smith, and of the Latter Day work, the spirit of the Almighty has convinced that individual of its truth, and I know it. The kings upon their thrones, the princes of the earth, the lords of the land, with the beggar upon the dunghill, have all felt the power of God at times witnessing to their hearts that the Book of Mormon is true; Joseph Smith a prophet, and that the Lord has set his hand the second time to redeem Israel.

Bro. Ames has said that "Mormonism will progress." If it does not, God will be deceived, for when he undertakes to do anything it will be done in spite of every opposing influence. When the wicked have power to blow out the sun that shines no more; when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and make a footstool of the throne of the Almighty, they may then think to check Mormonism in its course, and thwart the unalterable purposes of heaven.

They may persecute the people who believe its doctrines, report and publish lies to bring tribulation and distress upon their heads; earth and hell may unite in one grand league against it, and exert their malicious power to the utmost; but it will stand as firm, and unmoved in the midst of it all as the pillars of eternity. They may persecute the prophet, and those who believe in, and uphold him; they may drive the saints, and kill men, women, and children; but that does not affect the truths of Mormonism on its feet, for they will stand when the elements melt with fervent heat, when the heavens are wrapped up like a scroll, and the solid earth is dissolved. It stands upon the eternal basis of omnipotence. Jehovah is the Mormonism of this people, their priesthood, and their power, and all who adhere to it, in the day appointed will come up into the presence of the King Eternal, and receive a crown of life.

While speaking the other day to the people, I observed that the race was not to the swift, nor the battle to the strong, neither righteousness to men of wisdom. I happened to cast my eyes upon Ira Ames, who was sitting in the congregation; I knew he had been in the church a considerable length of time. I have been personally acquainted with him twenty years. Mine eye also caught many more of the first saints at the same time. These men know that Mormonism is true. They have moved steadily forward, and have not committed some outrageous crime to make themselves noted characters, as many have, but unseemly, as it were, they have steadily maintained their footing in the right path.

There are those who are dreadfully afraid they will not become public enough, so they commit some wicked act to bring their names before the public to be publicly talked of.

I could place my hand upon many in this congregation that will win the race, though they are not very swift to outward appearance, or make any great pretensions; they are found continually attending to their own business. They do not appear great warriors, or as if they were likely to win the battle; but what is their true character? They have faith to-day; they are filled with faith; their words are few, but they are full of integrity. You find them to-morrow they were yesterday or to-day; and to-day as unchanged as they were yesterday; visit them when you will, under whatever circumstances, and you will find them unalterably the same; and finally when you have spent your life with them, you will find that their life throughout has been well spent, full of faith, hope, charity, and good works, as far as they have had the ability. These are the ones who will win the race, conquer in the battle, and obtain the peace and righteousness of eternity.

It would inquire if the congregation recollects the text for the season? and let every man who preaches it, act according to it himself. If those who speak do so by the spirit of the Lord, they will speak according to the text, for it is impossible ever to depart from it if they remain in the truth; and they will always be within the power of being a son or a daughter of God. If they live to the one, their whole lives will aim directly to the other object,—to be encircled, wrapped up, filled and surrounded with the knowledge of God, that will make them one, prepare them to do unto others as they would that others should do unto them, to keep the whole law of the Father, and the Son, and all the laws of the celestial kingdom, which has or ever will be revealed, and to meet the Savior at his coming.

It yields solid satisfaction to hear men testify of the truth of the gospel. It is always particularly interesting to me to hear the saints tell their experience. An experience to me is one of the best of sermons, and to hear men and women relate to each other how the Lord has wrought upon their understandings, and brought them into the path of truth, life, and salvation, is one of the most lively conversations that can be introduced before a congregation. I would rather hear men tell their experience, and testify that Joseph is a prophet of the Lord, the Book of Mormon, the Bible, and other revelations of God, are true; that they know it by the gift and power of God, have conversed with angels, have had the power of the Holy Ghost upon them, giving them visions and revelations, then hear any other kind of preaching; it is the best that ever saluted my ears. If I could command the language and eloquence of the angels of God, I would tell you why: but the eloquence of angels never can convince any person that God lives, and makes truth the habitation of his throne, independent of its being clothed with the power of the Holy Ghost; it would be in the absence of this, a combination of useless sounds.

What is it that convinces men? It is the influence of the Almighty, enlightening the mind, giving instruction to the understanding of the inner man, not the outer man, touching the sensibility that every person is endowed with, that brings conviction to the mind; when that which inhabits this body, that which came from the regions of glory is enlightened by its kind influence, power, and spirit; it swallows up the organization which pertains to this world.

Those who are governed by this influence, lose sight of all things pertaining to mortality; they are wholly influenced by the power of eternity, a sight of time; all the honor, wisdom, strength, and whatsoever is considered desirable among men; yea, all that pertains to this organization which is in any way independent of that which came from the Father is obliterated to them; and they hear and understand by the same power and spirit that clothes the Deity, and the holy beings that are in his presence. Anything besides that influence will fail to convince any person of the truth of the gospel of salvation.

This is the reason why I love to hear men testify to the various operations of the holy ghost upon them. It is at once interesting and instructive. When a subject is introduced with all the calculation, method, tact, and cunning of man, clothed with the effusions of worldly eloquence before a congregation endowed with the power of the Holy Ghost, and filled with the light of eternity, they can understand it, trace its bearings, place all its parts where they belong, and dispose of it according to the unalterable laws of truth. This makes all subjects interesting and instructive to them.

But the case is quite different with those whose minds are not opened and instructed by the power of God. Sermonizing, dividing and subdividing subjects, and building up a fine superstructure, a fanciful and artificial building to fascinate a congregation, coupled with the choicest eloquence of the world, will not produce any good to mortals. The sentiments of my mind, and the manner of my life is to obtain knowledge by the power of the Holy Ghost. If all the talent, tact, wisdom, and refinement of the world had been combined in one individual, and that person had been sent to me with the Book of Mormon, and had declared in the most exalted of earthly eloquence, the truth of it, undertaking to prove it by his learning and worldly wisdom, it would have been to me like the smoke which arises only to vanish. But when I saw a man without eloquence, or talents for public speaking, who could only just say, "I know by the power of the Holy Ghost that the Book of Mormon is true," that Joseph Smith is a prophet of the Lord." The Holy Ghost proceeding from that individual illuminates my understanding, and light, glory, and immortality is before me; I am encircled by it, filled with it, and know for myself that the testimony of the man is true. But the wisdom of the world, I say, is like smoke, like the fog of the night that disappears before the rays of the luminous sun, or the hour frost in the warmth of the sun's ray. My own judgment, natural endowments, and education, bowed to this humble but mighty testimony.

There sits the man who baptized me, and who first presented the Book of Mormon to my notice, (Bro. Miller) there are also others. It filled my system with light, and my soul with joy. The world with all its wisdom and power, with all the glory, and gilded show of its kings and potentates, sinks into perfect insignificance compared with the simple, unadorned testimony of a servant of God. Jesus said, "Consider the lilies of the field; behold the splendor and simple beauty of their clothing; even Solomon, the greatest and wisest of earthly kings, who sawed his sceptre, so as to be admired and feared by all nations, and yet he in all his glory could not compare with one of these lilies, which you can sever from its native stem with the least effort; admire for a moment, and then toss it from you as you would a thing of no value. All that is considered valuable, precious, glorious, or magnificent, among men, cannot even compare with that lily, which you tread under your feet in beauty and excellence. It all vanishes away, and is no more; it is fleeting as the twilight of the morning, and as baseless as a dream."

The glory of man is fitly compared, in the Scriptures, to the flower of the grass, when it is cut down, which withers, and is gone for ever; but when the Almighty sheds forth his spirit upon an individual, or upon a people, the vision of their minds is opened, so as to discern between the things pertaining to this organization, and those pertaining to the organization of other bodies, which are brought forth in other spheres. All things are made new to them, for all things that are in the heavens and on the earth, endure in the presence of the Almighty, and can only be revealed unto mortals in their proper light, by the power of the Holy Ghost.

While Bro. Ames was speaking upon his experience previous to believing and embracing the faith of the gospel, and a few words of consolation that passed between him and Bro. Geo. Curtis, this question occurred to my mind, viz: "What causes men and women, whose minds have been accustomed to reflect upon theological subjects, to speak so intelligently as soon as the spirit of the Lord touches their understandings?" The experience of the most or the congregation can answer this question. You are the oracle of the spirit—the repository of intelligence that comes from another state of existence, invisible to the natural eye—of the influence that produces an effect without revealing the cause, and creates, apparently, miracles in the world.

You are already acquainted with my views upon the doctrine of miracles. In reality there can be no miracles to the ignorant. These invisible spiritual agents to the natural understanding are not only in us, but also in the elements, in the heavens above, and in the earth beneath; and are continually producing effects, the cause of which we cannot see with the natural eye, or feel with the natural sense of touch. Does the experience of this people teach them why men and women speak that which is wrong? Many of them, but not all, have an understanding of it tolerably well. Paul could not explain it, though he was one of Gamaliel's household servants, and probably swept his house, or cleaned his sandals; he, however, had an opportunity of learning much. I throw this in by way of remark. With all his learning and talent, he could not explain it any better than his uneducated brethren. When he would seek the Lord with all his heart, he found something in the way which endeavored to overcome him, and block up his path when he pursued the course of righteousness; and the only way he could explain it was by saying, "When I would do good, evil is present with me."

The evil is with us. It is that evil influence which tempts us to sin which has come into the world for the express purpose of giving us an opportunity of proving before God, before Jesus Christ, our elder brother, before the holy angels, and before all good men that are, or ever will be, that we are determined to overcome the evil, and cleave to the good; for the Lord has given us the ability to do so; consequently, when the evil is present with me, I have a little fighting to do; I must turn and contend it, until it is eradicated from my affections, as well as from my actions, that I may have power to do all the good I wish to perform. Every person is capable of this. They can bridle their tongues, and cease from every evil act from this time henceforth and forever, and do good instead.

There is an old maxim, and in many cases an excellent one; it is, think twice before you speak once, and three times before you act. If we train ourselves to think what we are about to do before we do it, and have understanding to know and power to perform the good, we can thereby avoid the evil that is present with us. When the enemy makes war with me I am thrown on the defence; and if I use my weapons skillfully, with firmness of purpose, my antagonist must yield to me the victory. Another apostle says, "Resist the devil and he will flee from you;" which is the duty of every saint. When evil is present with us, we must overcome it or be overcome by it. When the devil is in our hearts tempting us to do that which is wrong, we must resist him, or be led captive by him. When Bro. Ames, before he had time to pause or think, said, "I do not want to hear one word about Mormonism," it was the evil in him that caused him so to speak. Man is endowed with power and wisdom sufficient, if he will exercise them, to hush into silence his tongue, and

cause his hands to cease their operations. His feet may be swift as the wind, but he has power to pause, combat and conquer the enemy; for good is present with him also, and he is influenced to a greater or less degree by the spirit of the Lord. You experience these two opposites of good and evil in yourselves every day you live. You are tried, tempted, and overtaken in sin, by saying and doing that which is wrong. Now from this time henceforth resist and whatever you do, let it be done in a spirit of reflection. Never again set in haste, but let your actions always be the result of mature deliberation. "Do not hurry me," is one of the most prominent characteristics of my history. I frequently exhort the brethren, not to be in a hurry; for we shall not stop here; we are only hunting for the grave, and there is no fear but we shall find it.

We have embraced the gospel, and are professed Latter Day Saints; but evil will introduce itself in the midst of my brethren, then I have frequently to chastise them. There are two thousand people in this assembly, and if only half a dozen of them have done wrong, I could not chastise the evil doers without appearing to chastise the whole congregation, which in reality is not so. By chastising the guilty however, it is impossible to spot the conscience of good men and women, whose hearts are clean and spotless as a piece of white paper.

The Lord will help them that help themselves to do right. Should the people be determined from this time henceforth never to do anything but good, and go forth to build up the kingdom of God, doing everything in their power to promote the cause of truth, and never do another wrong, it would be but a short time before this people would be a holy people, sanctified unto the Lord. We are already the best people on earth, we can still improve. We are made for that purpose; our capacities are organized to expand, until we can receive into our comprehension, celestial knowledge, and wisdom; and so continue world without end.

There is another thought which strikes my mind at this moment, upon which it will perhaps be well enough to throw out a few ideas. It has been believed by numerous individuals, and is now, that the brute creation do actually increase in knowledge and wisdom, and will continue to progress from one state of intelligence to another, through numerous spheres of existence, until they become as intelligent as mankind are now. This is one of the most vague ideas that could be circulated in the mind of man. It is called the transmigration of spirits. It is enough for me to know that mankind are made to improve by their own efforts, and that the work of the world is the workmanship of our God the Supreme architect and ruler of the whole, who organized the world, and created every living thing that is upon it, to act in its sphere and order; to this end has he ordained all things to be as they are; for the principle of increase has the Lord Almighty decreed to be the great governing law of existence among the creatures that are the works of his hands, and for that purpose are we formed.

Furthermore, if men can understand and receive intelligence until they become, what I call, perfect beings, they would be able to fill, which, for a few of us, is impossible. When we use the term perfection it applies to man in his present condition, I am now as perfect in my sphere as God and angels are in theirs. My child is as perfect in its sphere, as his father or his mother is in theirs.

We are created for the express purpose of increase, there is nothing within us but that which can increase, from the birth to old age; what is there that is not ordained after eternal law of existence, for it is the duty within us that causes increase. Does this idea strike you? Are you ready to exclaim, what the supreme in the world, it is the duty of every individual to make of the elements that every individual is made of, and live in possession of a portion of the duty this you cannot now understand, but you will hereafter. The duty with us, is the great principle that causes men and women to increase, and to grow in grace and truth. The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created, but if we never commence to propagate our species, and keep the commandments of God we can not attain to the end we seek. Therefore let us commence to do the will of God in earnest from this time henceforth.

Let the child when he comes to understanding and the father communicates his will to him say, "Father from this time henceforth and forevermore I will do thy will," and so it has been beginning with father Adam, and will continue to the last one of his posterity upon the earth who will be sanctified and enter into the celestial kingdom; this will cause every person to do unto others as they would that others should do unto them, and make them as pure and holy in their sphere as God is in his. I commence with it and go through the veil into eternity with it, and still continue and the end thereof is man on earth knoweth, nor the angels in heaven.

Nothing short of the Holy Ghost will do us any lasting good. I told you, in the beginning of my remarks, the truth as it is in heaven and on earth, as it is with angels, and with prophets, with all good people, and with every sinner that dwells upon the earth. There is not a man or woman who on hearing the report of the Book of Mormon, but the spirit of the Almighty has testified to them of its truth; neither have they heard the name of Joseph Smith but the spirit has whispered to them "He is the true Prophet." It is the spirit which is invisible to the natural mind of man, that produces effects apparently without cause, and produces a powerful influence upon the earth. Three things we behold, but we cannot with the natural mind account for them, nor divine their ultimate end. These wonders are talked of by all people, by saints and sinners, high and low, kings and beggars their condition in life makes no difference, but the same power operates upon the hearts of all. God has raised up a Prophet, brought forth the Book of Mormon, influenced the people to lay the foundation of his kingdom, taking one of a nation and two of a family. When a person is worked upon by the spirit, he believes the truth of the gospel, the devil then tempts him to sin. Against the loss of my soul, and the loss of my family, and the loss of my name, I embrace the truth, for I am determined not to part with Mormonism then it is determined for granted by his friends who do not believe as he does that he is deluded; therefore but a few prove themselves worthy of the truth by taking the right path. Nearly all the world pursue their own path; they will not believe the truth when it is declared to them, nor see the light when it is before their eyes, but they close their eyes, harden their hearts, and would rather believe a lie than that they may be damned.

Let the individual be conversant with the history of this church further back than Bro. Ames, and as commenced in 1830. At that time it was said "Mormonism must be put down" but it is LARGER THAN EVER. They can only kill the body of man, and have no more that they can do; and Mormonism is not altered by that in the least. The Prophet Joseph was the oracle through which God spoke, they slew his body but Mormonism is still the same. Had Mormonism been a falsehood, instead of the devil and the world fighting against it, they would have sustained and built it up.

Perhaps I have said enough to the brethren at this time. It would give me much pleasure if we could prevail on all the inhabitants of these valleys, or the inhabitants of the whole earth, and on ourselves to cease to do evil, and learn to do well; that is all I could wish or ask for. All I desire to live is to see the inhabitants of the earth acknowledge God, bow down to him, and confess his supremacy, and his righteous covenant. To him let every knee bow, and every tongue confess, and let all creation say amen to his wise providences. Let all persons declare their allegiance to God, and then live to it, saying, "as for me and my house we will serve the Lord." As for me and all I have it is the Lord's and shall be declared happy here, peace is here, angels are here, God is here and we are exempt in the visions of eternity. But I am not the Lord and can do nothing more than to speak like others of his servants. I can do good myself, and my brothers and sisters can follow suit; we can unitedly keep his commandments, and do his will; and this is all I desire to make me happy here, and feel as well as I can in my mortal body. When I see an Elder

of Israel who is looked up to, who stands high in the kingdom of God doing something to tarnish his own character, and that of others, it makes me feel very unhappy; but when I see all people filled with the knowledge of God, there all is peace; all his happiness with me. May the Lord help us to live up to our religion from this time henceforth and forever. Amen.

From the Boston Transcript.

The Turkish Empire.

The frequent use of the words "Sultan," "Porte," &c., &c., in the newspapers publishing accounts of affairs in Turkey at the present time, are erroneously understood by many persons.

"The Sublime Porte," is the official title of Government of the Ottoman Empire, and not the title of any officer of the government, as many suppose it to be.

The Ottoman Emperor is called Sultan or Grand Sultan, or Grand Seligior, according to the fancy of the person speaking or writing. They all mean the same thing.

Pacha is the Governor of a province, and according to the importance of his province, he is distinguished by one, two, or three tails. Every Pacha has his own army in his own province, distinct from the grand army of the Empire. A Pacha with three tails has the power to punish with death any subject whom he employs, or any individual who seems to threaten the general safety.

Beys is a sub-governor under the Pacha.

The Divan is the Council of State and consists of the principal ministers.

The Reis Effendi is high chancellor of the Empire, and stands at the head of all the body of attorneys—which body is thought to contain the best informed men of the nation.

Cad is a sort of judge or justice of the peace.

To order the business of common people, to impose a fine on a rich Greek or European; to condemn a thief to be hanged, is about all the duty of an ordinary Cad.

The power of the Sultan is absolute. He appoints and displaces at his pleasure all the great civil and military functionaries, and is master of their lives and fortunes. When any State officer dies, whatever he possesses at his death goes into the pocket of the Sultan, who is also master of the lives and fortunes of every subject; and when any one dies without male issue, he becomes heir to the estate. In case there are sons, he claims only one tenth, and the sons retain the other nine tenths. In the Sultan's army any man can own or hold any right in fee simple in any inherited property. He is only a tenant for life, and the Sultan's claim comes in at every man's death. The clerks of the Grand Treasury make their own valuation in settling estates, at as high a rate as they please. It often happens that what is left after the one tenth is gone, is almost valueless.

In the cities and large towns, the Grand Seligior is curtailed in the exercise of this unlimited authority by the presence of so many well informed persons as there always are in cities, and through whose influence he expects to gain favor and credit in time of need.

A secret police in the pay of the Emperor is usually abroad, and the smallest pretences are enough to confiscate a citizen's property. The people, when they choose to rebel against their tyrant, set the city on fire, and almost always find support in the jealousy of some disappointed or ambitious person of influence, and sometimes in the indignant protest of some powerful individual.

In the political state, every man who is invested with power, is at liberty to delegate that power entirely to another. Thus the Sultan is viceroy of the Sultan. Every Pacha is a representative of the Sultan, and the bey is representative of the Pacha, and so on in military progression, till every soldier carrying an order has his authority, thus multiplying oppression, which falls heavily on all classes.

All public places and employments are openly given to the highest bidder. Thus a Pacha having paid high for his own office, in his turn disposes of those in his line to those offering the highest price, taking care to indemnify himself at the expense of those under him. The same system pervades all Turkish society—the least favor must be purchased by presents, and the seizure of the goods and declaration of witnesses are purchased in the same way. This system is the most dreadful, as every grade of judges pronounce sentences from which there is no appeal.

The present Sultan is said to be a high-minded man, and in favor of reforming many of the abuses of his government. There is room enough, certainly.

Burying Alive.

A paper was read before the French Academy of Science, in which the following extraordinary instance was adduced as a reason for abolishing the present custom of burying so soon after death:

A young female had been twice pronounced dead, when only in a trance, but had recovered in time to prevent being buried alive. A third trance came on, and in consequence of what had previously occurred, permission was obtained from the constituted authorities for the body to remain above ground as long as decomposition should not take place. A week—ten days passed away—there was still no decomposition; but all the medical men declared that she was dead, and at length she was laid in her coffin. Only a few minutes before the coffin was to be nailed down, and while the bell of the village church was already tolling for the funeral, a female, from an adjoining village, who had been a school-fellow of the supposed deceased, came to take a last farewell.

She stopped to kiss the lips of her departed friend, and remained in that position for some time. The bystanders attempted to remove her, lest her emotions should be injurious to her. She waved them away with her hands, and remained in that position, with her lips upon those of her deceased friend, and breathing, as it turned out afterward, the warm breath of life into her lungs. At length she exclaimed: "She lives!" and rising from the body, pointed out unequivocal signs of life. She then stated that as she was kissing her friend she fancied she felt her breathe, and in a few minutes was convinced of the fact. The female who was supposed to be dead was taken out of the coffin and placed in a warm bed, and in the course of a few hours fully revived. She stated that she was, during her trance, fully sensible of all that was passing around her, and she even heard the death-bell toll, but was utterly incapable of speech or sign to show that she was not dead!

Matrimonial Happiness.

"In the first solitary hour after the ceremony, take the bridegroom and demand a solemn vow of him, and give him one in return. Promise one another each other, never, not even in jest, to wrangle with each other; never to bandy words, or indulge in the least ill humor. Never, I say, never! wrangling in jest and putting on an air of ill humor merely to tease, becomes earnest practice! Mark that. Next promise each other sincerely and solemnly, never to have a secret from each other, under whatever pretext, with whatever excuse it might be. You must continually, and every moment, see clearly into each other's bosom. Even when you are alone, but confess it freely, let it cost tears, but confess it. And as you keep nothing secret from each other, so, on the contrary, preserve the privacies of your house, marriage state and heart, from father, mother, sister, brother, aunt, and all the world. You two, with God's help, build your own quiet world; every third or fourth one whom you draw into it with you, will form a party, and stand between you two. That should never be. Promise this to each other. Renew the vow at each temptation. You will find your account in it. Your souls will grow as it were together,

and at last will become as one. Ah, if many a young pair had on their wedding day known this secret, how many marriages were happier than, alas, they are!"

Rattlesnakes and Science.

Dr. Burnett, of Boston, has been making some very interesting experiments on rattlesnakes and the chemical composition of their poison. According to the doctor, the physiological action of the poison of the rattlesnakes in animals is that of a most powerful sedative, acting through the blood on the nervous system. He supports this position by the remarkable fact that its full and complete antidotes are the most active stimulants; and of these alcohol (commonly in the form of rum or whiskey) is the first. This remedy is well known in the South, and there are some twenty-five authentic cases on record proving that a person suffering from the bite of a rattlesnake may drink from one to two quarts of clear brandy without feeling the slightest tendency to intoxication, and eventually recover.

There is one very singular fact connected with the venom of this reptile, and that is, it can be taken into the stomach with as much impunity as soda water. Professor Salisbury tried the experiment on a cat, and established the fact beyond all controversy. To produce injury it must come in contact with the circulation. Professor Salisbury also ascertained the effects of rattlesnake poison on vegetation. It is as destructive to plants and trees as it is to animals. The experiments of Dr. Burnett may lead to some singular results. If it be the powerful sedative which he thinks it is, the time will yet come when genius will make it play an important part in medicine. If properly diluted, why may it not supercede the use of opium, chloroform, &c?

STRAYED OR STOLEN.

FROM the range south of Emigration Canyon, last summer, a small 4 year old Bay mare, black mane &c. Tail 2 or 3 white feet, and a roman nose, with 2 white spots in the face, one between the eyes running down to a point, the other, on the nose, running up to a point. Whoever will bring said animal in to Z. PULSIPHER, 16th ward G. S. L. City; or tell where she is, shall be liberally rewarded. feb2-5-3t

JOHN ALGER.

REMOVAL.

GEORGE GODDARD has taken the store formerly occupied by Mr. Cogswell, having purchased the entire balance of his stock, he has also removed into it the contents of his own store, so that he has now on hand a very numerous assortment of useful articles.

G. G. respectfully invites a continuance of that patronage so long bestowed upon his predecessor, and from the citizens generally he solicits a share of public support.

Superior Bed Cord, Indico, Altim, Coppras, Apples, Calicos, Jewellery, Gold & Silver Watches, Clocks, tobacco, Nails, Drilling &c. Haywood & Johnsons, Valley made Beaver Hats &c. &c.

The above are a few now on hand for sale, for either cash, wheat, flour, oats or corn &c. feb2-5-4t

TAKEN UP.

ONE red and white cow, branded on the left horn B. P. P. and on the right horn B. P. P.; and has a young calf. The owner is requested to prove property, pay charges, and take them away. feb2-5-21*50 HENRY REESE, 16 ward.

STRAYED.

FROM Joseph Astle, of 10th ward, in this city, about one year, the following: to wit—One large light brindle Ox, with hands, some horns, white breast and hind leg, and some white on his flanks, and a little in his forehead, the end of his left horn broken off, branded with a figure 2 on his left hip (but most worn out), about six years old. Also a Red Cow, with large horns, and white face, and a little under her belly, about seven years old, branded J A on left hip, but not deep. Also a Yellow and White pided Cow, with line back, and some white in her forehead in the shape of a heart, cumply horns, about five years old, branded with the slaty brand on the left hip, and J A on same place. Also a Black Heifer, two years old, line back, and a white spot in her forehead, branded H on her right hip, and J A on the left. All of the above have got ear marks. Also one Bay Stud Calf, about 18 months old, with a white spot in his forehead. Colt and ox seen last spring at the Welsh settlement. Any person finding said cow, ox, and cows, and will bring them to me, or give any information where they may be found, shall be rewarded for their trouble. feb2-5-3in. East part of 10th Ward.

TAKEN UP.

CAME into my enclosure, at the first of the last snow-storm, a two year old bull, dark red, all four feet white, and half of the tail white. Also a dark brindle heifer, two year old, white face, some white under the belly, branded R C on the left hip, the owner is requested to prove property, pay charges, and take them away. feb2-5-3in

T. W. WINTER, bishop of 6th ward.

STRAYED.

SOMETIME in July last, a Yoke of Oxen, four or five years old; one red and white, with horns drooping nearly to a level; the other red, horns upright, bush of tail, no marks nor brands remembered, except G W J, scratched on each ear horn, in small letters. It is supposed they went over Jordan, with the Springville herd. Whoever will return them, or give information where they may be found, to A. Whiteside, in the 14th, or C. Burdick, in the 16th Ward, in this City, shall be liberally rewarded by GEO. W. JOHNSON. feb2-5-3in.

HEARTS FOR LIFE.

HO, for Valentines, sweet girls, There's the time to please the boys; There's the time to set your curls, Spread out life and "couple" joys. Go to some sweet girl's mind and gent, Buy ye all a Valentine; Show your works by your good sense, Joining hearts is sure dining; Ho, for Valentines, and look Down the street for the "Big Book." feb2-5-3in.

NOTICE.

IS HEREBY GIVEN to all persons whether in town or country, owning lots in the 11th Ward, that the said Lots will be sold at auction to defray the expense of the City Wall and School House Tax, unless paid, or arrangements made to pay the same, either with the Committee of said Wall or School House, or the Bishop of the Ward, by the 10th of April, 1854. JOHN LYTLE, Bishop 11th Ward. feb2-5-3t

Matches! Matches! Matches!!

VALLEY Manufacture, wholesale and retail, by A. Neibaur, (Surgeon Dentist,) 13th ward, opposite City Brewery. Warranted to be as good as any imported and more in account. jan19-3-3t

M. & R. M. ROGERS.

ON the west side of Council House St, near Emigration, at the Sign of the Tin Shop, Manufacturers of Tin, Copper, Sheet Iron and Brass ware. Also, Sheet Iron Cooking Stoves of different sizes, and the best and heaviest of Iron Heating Stoves of different sizes, &c. We have on hand a large and splendid assortment of Tinware, Camp Furniture, Sheet Iron Buckets, Kettles, &c., Cooking Utensils. All kinds of job work and repairing done on short notice. Old Pewter taken in exchange. Call and examine before purchasing elsewhere. nov12-21-6m

CASH FOR CATTLE.

THE undersigned will pay cash for Oxen, Cows, and Young Cattle. OFFICE—North Corner Tidling Building. We have authorized Lewis Robinson of Utah, and Benj. F. Cummings of Ogden to buy stock for us. HOLLADAY, WARNER & HOOPER. N. B.—Cash paid for wheat. dec1-23-3m

Arrival and departure of the U.S. Mail from and to G. S. L. City Post Office.

The Eastern Mail leaves for Independence, Mo., the 1st of each month, at 6 a. m. Arrives the last day of each month at 6 p. m. The Western Mail leaves for Sacramento City, California, the 1st day of each month, at 6 a. m. Arrives the 30th day at 6 p. m. The Oregon Mail leaves for the Dallas, the 1st of Dec., Feb., April, June, Aug., and Oct., at 6 a. m. Arrives the last day of Nov., Jan., March, May, July, and Sept., at 6 p. m. The above mails will be closed at 4 o'clock p. m., precisely, the last day of each month. The Brownsville and Miller's creek mail leaves every Monday and Thursday, at 6 a. m. Arrives every Tuesday and Friday, at 6 p. m. The Southern mail leaves every Monday, at 6 a. m., for American Fork, Provo, Springville, Payson, Salt Creek, and Manti Post offices, and returns every Saturday, at 6 p. m. No regular mail to Fillmore City, or Parowan. When will the mail close? How late can I get a letter in this mail? Please read the above, and do not trouble the Post Master to answer such questions. jan26-4-3t

TAKEN UP.