

sequently each party feels justified in doing that which the other party would feel condemned in, and hence they condemn each other. You may inquire how far a person can go and be justified, and pray and receive a portion of the Spirit of the Lord. Can he go so far as to steal? Yes, because through his traditions and customs he would not deem that he had stolen, though I might think he had. I presume there are those who would take your ax or mine, if they found it in a road or canyon, even though the owner's name was upon it, and take it home and keep it. Will they pray to God, while they do such things? Yes, as fervently as those who do not. Will they have the Spirit of the Lord? Yes, a portion of it. Could I do so? No. But there are those who have been thus traditionated, and the Spirit of the Lord will find its way to their hearts as it would to the heart of an Indian.

The very Indians who massacre men, women and children on the plains, have their religious ceremonies and pray to their God for success in killing men, women and children. The French and Austrians meet and slay one another by hundreds and thousands, and thousands of women and children who were not engaged in battle, are also sacrificed by the folly of those Christian wars. The instigators of those wars are just as guilty of murder, before God, as the Indians are for killing the men, women and children who are passing through their country. What is the difference in the eyes of our Father and God? It is just as much murder to kill unjustly a million at a blow, as it is to kill one; though Dr. Young has stated that "one murder makes a villain, millions makes a hero." Were I to make war upon an innocent people, because I had the power, to possess myself of their territory, their silver, gold, and other property, and be the cause of slaying, say fifty thousand strong, hale, hearty men, and devolving consequent suffering upon one hundred thousand women and children, who would suffer through privation and want, I am very much more guilty of murder than is the man who kills only one person to obtain his pocket book.

Our traditions have been such that we are not apt to look upon war between two nations as murder; but suppose that one family should rise up against another and begin to slay them; would they not be taken up and tried for murder? Then why not nations that rise up and slay each other in a scientific way, be equally guilty of murder? "But observe the martial array, how splendid! See the furious war horses, with their glittering trappings! Then the honor and glory and pride of the reigning king must be sustained, and the strength, and power, and wealth of the nation must be displayed in some way, and what better way than to make war upon neighboring nations, under some slight pretext?" Does it justify the slaying of men, women and children that otherwise would have remained at home in peace, because a great army is doing the work? No, the guilty will be damned for it.

Let this people called Latter Day Saints examine themselves and be sure that they are right before God, and do as they should in all things, and hurt not the oil and the wine. Never pray for riches; do not entertain such a foolish thought. In my deep poverty, when I knew not where I could procure the next morsel of food for myself and family, I have prayed God to open the way that I might get something to keep me and my family from dying. Those who do more than this are off more or less from the track that leads to life eternal. When you obtain eternal riches, and the true and living faith within you, and the visions of your mind are opened to understand and see things as they are, you will then be made aware that the riches of this world are disposed of by a Supreme Power, and that all that is necessary will be added to you. If it is to die while you are hunting out an asylum for the poor, persecuted Saints, die. If while a missionary to the nations of the earth you should be shipwrecked on a desolate island and starve to death, die like a man.

Let the providence of God take its course. Ask for that which will make you happy, and prepare you for life or death. What is that? Food for the mind, to feed the intelligent part of the creature. The Lord has planted within us a divinity, and that divine, immortal spirit requires to be fed. Will earthly food answer for that purpose? No, it will only keep this body alive as long as the spirit stays with it, which gives us an opportunity of doing good. That divinity within us needs food from the fountain from which it emanated. It is not of the earth, earthy, but is from heaven. Principles of eternal life, of God and godliness, will alone feed the immortal capacity of man and give true satisfaction. But it is very lamentable to observe how so many grovel in darkness, seeming not to understand anything beyond what they can feel with their hands, see with their eyes, and hear with their ears. They seem to feel, "Let me eat and drink to-day, for to-morrow I am not." Where are you to-morrow? "Gone into nonentity—passed away like a vapor, for aught I know. My life, existence, intelligence, my organism, the whole man has passed into the great chaos of nature, never to be again reorganized to reflect, see, think, understand, enjoy, or endure; it is all gone for ever." Like brutes they live, and like brutes they die. Like the unconscious bullock that is led to the slaughter-house, they know nothing until the knife drinks their life blood and they sink into death.

My feelings are,—O that men would understand the purpose of their existence. Our organism makes us capable of exquisite enjoyment. Do I not love my wife, my son, my daughter, my brother, my sister, my father, and my mother, and do I not love to associate

with my friends? I do, and love to reflect and talk on eternal principles. Our salvation consists in knowing them, and they are designed in their nature to cheer and comfort us. Is that eternal existence in me, that feeds upon eternal truth, organized to be destroyed? Is that organism ever to come to an end, so long as it lives upon eternal truth? No. Let me eternally enjoy the society of those I love. Let our associations in time and in eternity never be destroyed.

In this life we are full of pain, disappointment, and worldly trouble. This gives us a chance to prove to God that we are his friends. Seek unto the Lord for his Spirit, without any cessation in your efforts, until his Spirit dwells within you like eternal burnings. Let the candle of the Lord be lighted up within you, and all is right. Until prayer time is over, be still, keep quiet, and all is right. For the present let the world go, for they have been repeatedly preached to. It is necessary that all have the privilege of receiving or rejecting eternal truth, that they may be prepared to be saved, or be prepared to be damned.

I pray that what I have said this morning may do you good, and do no person any harm; and that your hearts may be comforted and made steadfast in the truth. If you wish to know what you shall do to do right, I answer, do all that you know to be good. Pray to the Father to guide you in righteousness, and never permit yourselves to do that which you know is evil. And if you do evil ignorantly and in good faith, I promise you it shall result in good.

By and bye, when prayer time is over, many of those whom you think are nearly gone to the devil will feel and express their sorrow for their foolishness, and promise henceforth to be good children. But you may as well try to stop with sand the gushing streams that flow down our canyon gorges, as to stop a man from committing sin who is determined to sin. We can cut such persons off from our fellowship, which I am determined to do. We will not fellowship the old, dead, dry limbs.

May the Lord bless you, brethren: Amen.

Old Virginia.

An Illinoisian took a great dislike to a foolish young Virginia who was a fellow-passenger with him on one of the Mississippi steamboats. The Virginian was continually combing his hair, and brushing his clothes, or dusting his boots—to all of which movements the Sucker took exceptions, as being what he termed "a little too darned nice, by half." He finally drew up his chair beside the Virginian and began—

"Whar might you come frum, stranger?"

"I am from Virginia, sir," politely answered the gent.

"From old Virginny, I s'pose?" says the Sucker.

"Yes, sir, old Virginia," was the reply.

"You are pooty high up in the pictures thar, I suppose?"

"I don't know what you mean by that remark, sir."

"Oh, nuthin," says the Sucker, "but that you are desprate, rich, and have been brought up right nice."

"If the information will gratify you in any ways," says the gent patronizingly, smoothing down his hair, "I belong to one of the first families."

"Oh, in course," answered. "Well, stranger, bein' as how you belong to the furst, I'll just give you two of the fattest shoats in all Ill'nois if you'll only find me a feller that belongs to one of the second families."

"You want to quarrel with me, sir," says the Virginian.

"No, stranger, not an atom," said the Sucker, "but I never seed one of the second family, and I'd gin suthin to get a sight at one of 'em. I know you are one of the furst, 'cause you look just like John Randolph."

This mollified the Virginian—the hint of a resemblance to the statesman was flattering to his feelings, and he accordingly acknowledged relationship to the orator.

"He, you know, descended from the Ingin gal Pocahontas."

"You are right, sir," said Virginia.

"Well, stranger," said the Sucker, "do you know thar is another queer thing allers puzzles me, and it's this—I never seed a Virginyn that didn't claim to be either descended from an Ingin, John Randolph, or a nigger."

We need not add that the Sucker rolled off his chair suddenly. They were separated until the Sucker got off at a landing near his home. As he stepped ashore, he caught sight of the Virginian on the upper deck, and hailed him at once with:

"I say, old Virginny, remember—two fat shoats for the first feller you find belonging to the second Virginia family."

VERDANCY IN INDIANA.—An insurance agent in this city, a gentleman well and favorably known as a man of truth and veracity, tells the following, in the illustration of the verdancy of a gentleman in Pike county, Indiana, with whom he had effected a policy of insurance:

In the list of printed questions in the Company's blanks, there is one like this:

"Ashes—how kept?" The Pike county gentleman was burned out, and after the fire discovered this question in his policy, and, resolving to make a sure thing of his premium, wrote our informant something in this wise:

"Dear Sir—I was burned out on the—day of —, and according to your laws, I have kept the ashes. They are in barrels, what shall I do with them?"—[Peoria Union.

TAKING COLD.—In the *American Agriculturist* we find the following truthful theory and advice relative to what is generally termed "taking cold," which we print for the especial perusal of those who are now the apparently involuntary recipients of colds—the number of which is not a few:

"A 'cold' is not necessarily the result of low or high temperature. A person may go from a hot bath directly into a cold one, or into snow even, and not take cold. He may remain out in the coldest atmosphere until chilled through, and still not take cold. On the contrary, he may take cold by pouring a couple of tablespoonfuls of water upon some parts of his dress, or by standing in a door, or before a stove, or sitting near a window or other opening, where one part of the body is colder than another part. Let it be kept in mind that uniformity of temperature over the whole body is the great thing to be looked after. It is the unequal heat upon different parts of the body that produces colds, by disturbing the uniform circulation of the blood, which in turn induces congestion of some part.

If you must keep a partially wet garment on, it would perhaps be as well to wet the whole of it uniformly. The feet are the great source of colds, on account of the variable temperature they are subjected to. Keep these always dry and warm, and avoid draughts of air, hot or cold, wet spots on the garments, and other direct causes of unequal temperature, and keep the system braced up by plenty of sleep, and the eschewing of debilitating foods and drinks, and you will be proof against a cold and its results.

BIBULOUS CAPACITY OF AN ENGLISH PILOT.

—A China correspondent of the *N. H. Patriot*, Rev. Mr. Wood says:—"The capacity of the English stomach is most astounding. We had an English pilot, whom we took at Singapore, of the name of Smith. He told me first he was a 'temperance man,' in compliment probably to my profession and my habits. His face, however, told secrets, for the skin was almost as red and thick as sole leather, while his little eyes, imbedded in fat, and inflamed, seemed to be struggling to get a peep of day. We spent three weeks at Penang, where he betook himself to a hotel. His bill was presented to the purser for payment, out of his fees as pilot, when I happened to see its daily charges.

Every day from seventeen to nineteen drinks of brandy were put to his account, independent of wine and other liquors. For the three weeks his tavern bill amounted to close upon two hundred dollars! I called him henceforth 'Extra Bill;' he went a little beyond all the Smiths I had ever heard of, and even all the John Bulls. And yet he complained of his poverty and struggles to support his young family."

LITERARY EXAMINATIONS IN CHINA.—In the province of Kwan Tong—in which was Canton, a city of a million of inhabitants, surrounded by a population of three millions—of 22 millions of inhabitants, the schools being all picked, sent forth their best students to the capital for examination, which occurred once in three years, and at these periods between 8,000 and 10,000 students entered Canton. Out of this number only 72 were selected and the amount of competition was extremely great.

The examination hall at Canton had 9,000 apartments, into which each was locked to answer their examination papers. He had known many instances of death by over exertion at these examinations, and not only youths, but men of 70 to 80 years of age competed in these examinations.

The examiner from Pekin, to prevent him being corrupted, was conveyed to Canton in a sedan chair locked, to the educational hall, where he had to officiate.

It often happened that a youth of 22 or 23 years of age was the examiner of students who had been engaged forty or fifty years in their studies. —[Sir John Bowring at the Manchester Mechanics' Institute.

GOING INTO SLAVERY.—Under this heading the *Austin (Texas) Gazette*, has the following paragraph:

We learn that all the free negroes of Mr. James Barnes, of Grimes county—some ten in number—have resolved to go into slavery, and have petitioned the District Court to be permitted to choose certain citizens as their masters. We believe that these slaves were brought from Georgia to Texas under a contract and, having been free in Georgia, the courts decided them free here. They preferred, however, to go into slavery rather than leave the State, which it would have been necessary to do, had they remained free.

VERY TRUE.—A gentleman, on a visit to Washington, one day very coolly opened the Senate Chamber, and was about to pass in, when the door-keeper asked, "Are you a privileged member?" "What do you mean by that?" asked the stranger. The reply was "a governor and ex-member of Congress, or a foreign minister." The stranger replied that he was a minister. "From what court or country?" asked the official. Very gravely pointing up, the stranger replied, "From heaven, sir." To this the door-keeper waggishly replied, "This government at present holds no intercourse with that foreign power."

SIGN OF DEGENERATION.—Grasshoppers are degenerating in Virginia. They have begun to chew the tobacco.

CLIPPINGS.

—The *Memorial*, of Amiens, France, states that some workmen while recently engaged in digging out a foundation at the mill of Jneguva, near Abbeville, discovered three Celtic flint axes. There has been found a worked flint in one of the sand pits of Menahecourt. It was in one of these pits that were discovered, some time back, scattered remains of the gigantic animals of the old world, mastadons, rhinoceros, elephants, &c.

—The railway at the Cape of Good Hope was commenced lately under the Presidency of Sir G. Grey, and the work is being vigorously prosecuted. The first of eight locomotives that have been ordered for the new road has been completed, and has been making trial trips on one of the English railways. This will be the road in Southern Africa, and its construction will inaugurate a new era in the reclamation and civilization of that great continent.

—An English paper gives an account of an old inhabitant of the village of Rockhampton, near Thornbury, aged 82 years, who, after having been for about eight years totally blind, on awakening in the morning a few days since, to her joyful surprise found that she could see those around her. It is, however, only with one eye that she received the blessed power of sight, and she can now plainly see objects at a considerable distance.

HISTORICAL.—A young Prince of the illustrious house of Monaco was asked why he had married a rich old woman. "Ma foi," was the gay young Prince's reply; "let me ask you, what poor man in a hurry to get an enormous bank note cashed troubles himself to look at the date of it?"—[Punch.

AN OLD COIN.—A. W. Wellington Eats, of Braintree, Mass., while digging a hill of potatoes, near his house, dug up a pine tree shilling, dated 1652, the first year after authority was given to Massachusetts Bay to coin money. The coin is almost as bright and as perfect as a new piece.

DESERET ALPHABET.

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* In the following example when the name of a letter occurs, as for instance 7 in TEARS, instead of 7d46 it is 746.

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