

DESERET EVENING NEWS.

Tuesday, December 15, 1898.

PAST, PRESENT AND FUTURE.

"Look not mourning into the Past,
It comes not back again,
Wisely improve the Present,
It is thine."
O why should we sigh for the Future,
Or the Past so wrinkled and grey,
While the golden hours of the Present
Are rapidly fitting away?
The Past is a thing to dream of,
And the Future a thing to strive for,
But the bright substantial Present
Is ours wherever we go.
She offers us priceless treasures,
From the boundless mine of thought,
And points to her glowing pages,
With the lore of ages fraught.
Many live in the Past and Future,
And traverse aerial ground,
Unheeding the gems which the Present
So lavishly scatters around.
And while they aimlessly trifle
With imagination's toys,
Comes knavish Procrastination,
And snatches the princely spoils.
The Past is a beautiful phantom,
That brings us both pleasure and pain;
The Future is a shadowy dream,
One glimpse of her features obtain.
The wandering step will falter,
Pursuing her airy trail;
And the eyes grow dim with striving
To peer through the murky veil.
As well might we strive to follow
Life's last faint flickering breath,
Or follow the shades that hide from
Our vision the vale of death.
Then why when the Present is fleeting,
With steps no mortal can stay,
Should we flit in idle dreaming,
Its priceless moments away?

THERE is a whole sermon contained in the following questions of a little child which is told in the *Advocate*, a Congregational paper, the truth of which the writer vouches for:

There was a little girl not long ago, whose religious training had been peculiarly constrained and sombre. The Sabbath of her life were distinguished by the abstraction of every amusement and occupation which brightened the week days and the substitution of nothing suited to her childish apprehension and taste. The grown folks' church service, the grown folks' unintelligible meditation—these were the only associations which the Lord's Day had gathered in itself during her little life. One Sunday afternoon, when the sacred time seemed peculiarly oppressive and interminable, the little soul suddenly burst out with the startling inquiry: "Mother, do there be any Sundays up in Heaven?" The shocked mother replied severely: "Any Sundays? Why, Heaven is one everlasting Sunday." Who can tell what impious caricature of the city of God was painted by the single stroke before the child's mind? After pondering its own place in the light of memory, in the silence, she at last sobbed out: "Mother, I don't think that I was just as good as there, be it the week, after I go to Hell and maybe He'd let me Saturday afternoon?"

THE TEETH OF A HORSE.—At five years of age a horse has forty teeth—twenty molar or jaw teeth, twelve incisor front teeth, between the molars and incisors, but usually wanting in the mare.

At birth, only the two nippers or middle incisors appear.

At a year old the incisors are all visible on the first or milk set.

Before three years, the permanent nippers have come through.

At four years old, the permanent dividers next to the incisors are cut.

At five the mouth is perfect, the second set of teeth having been completed.

At six the hollow under the nipper, called the mark, has disappeared from the nippers, and diminishes in the dividers.

At seven the mark has disappeared from the dividers, and the next teeth or corners are level, though showing the mark.

At eight the mark has gone from the corners, and the horse is said to be aged. After this time, indeed, good authorities say that after five years the age of the horse can only be conjectured. But the teeth gradually change their form, the incisors becoming round, oval and triangular. Dealers sometimes scoop the teeth of old horses, that is, scoop them out to imitate the mark; but this can be known by the absence of the white edge of the enamel which always surrounds the real mark, by the shape of the teeth, and other marks of age about the animal.—*Rural Gentleman.*

CAPITAL punishment is inflicted with the axe in Prussia. Reindel, the Prussian headman lives in a very fine house in the neighborhood of Havelburg, and is well off; but his neighbors studiously refrain from holding any intercourse with him. He says he never yet met with a criminal who was to be beheaded but whose courage finally gave way. He thinks hanging would be a better mode of execution, nearly every criminal being afraid of the pain which they think the axe, in cutting off their heads, would give them. He says the most trying moment for him is always that of confronting his victim for the first time, for the purpose of looking at his neck and cutting off his hair. All the women whom he beheaded, he says, fainted as soon as they caught sight of him and learned who he was and what he wanted of them. He thinks there is sensibility in the head for several minutes after it has been severed from the trunk. A woman beheaded in Mecklenburg in 1866 had fainted on the scaffold and seemed perfectly lifeless when she was tied to the block. After her head was off he picked it up, and saw, to his horror, that her eyes opened slowly, with an expression of great agony.

Frederick the Great, after a terrible engagement, asked his officers: "Who behaved most intrepidly during the contest?" The preference was unanimously given to himself.

"You are all mistaken," replied the king, "the boldest fellow was a farmer whom I passed twenty times during the engagement, and he did not cease or vary a note the whole time."

At a recent public dinner in Birmingham, Eng., Elihu Burritt's pocket was relieved of \$150.

A statistician says a man stands sixteen chances to be killed by lightning to one of being worth a million of money.

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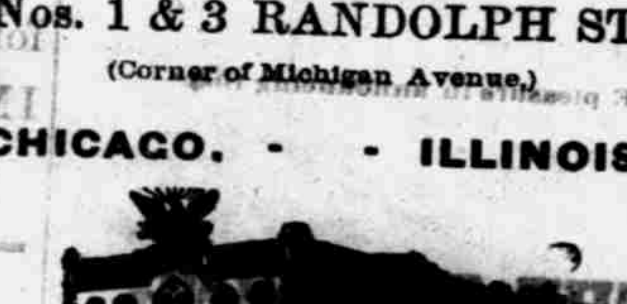
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