

Jesus Christ." But my determination is, not to renounce the Lord Jesus Christ and his commandments, but to keep his commandments faithfully, and let this people pursue the same course, and wait until the final issue, and see who will come off victorious in the great contest.

At present the enemies of all righteousness have the lead, and say, "Now you poor Mormons, are you not afraid that we can muster our thousands, and destroy every one of you?" Go to hell, say I, and be damned; for you will go there, and you are damned already. I can prove from the scriptures that they are in hell, though sanctimonious persons consider it wicked to make such remarks. I also say, stay in the hell you are in, if you choose, or go to another if you can.

Are the people going to fear? If fear is in the hearts of any of you, it is because you do not pray often enough; or when you do pray you are not sufficiently humble before the Lord. You do not plead with Him until your will is swallowed up in his. If every one of the Latter Day Saints lived up to their privileges, they would not fear the world, and all that they can do, any more than they fear that the cranes, that fly croaking three quarters of a mile above them, will drop their eggs upon them to dash their brains out. You might as well fear that event, as to fear all the forces of hell, if the people were sanctified before the Lord, and would do his will every day.

Are these ideas strange to you? Read and learn how the Lord protected the children of Israel in former days, even during their wickedness, and rebellion against him.

Whenever a good man would say, cease your wickedness, turn from your idols, and seek to the Lord, and they hearkened to his counsel, then the Lord would fight their battles, and kill their enemies by scores and hundreds of thousands. And on one occasion the angel of the Lord slew one hundred and eighty-five thousand of those who came against His people to destroy them, "and when they arose early in the morning, behold, they were all dead corpses." So reads the Bible. The Lord fought their battles.

Again, Elisha's servant saw that there was more for them than all who were against them; he saw that the sides of the mountains were covered with 'chariots of fire.'

When the Lord commands those invisible beings, shall I say, those who have had their resurrection? yes, millions and millions more than the inhabitants of this earth, they can fight your battles.

Now, since one angel could fight their battles in former times, and overcome the enemies of the people of God, who shall we fear? Shall we fear those who can kill the body, and then have no more that they can do? No, but we will fear Him who is able not only to destroy the body, but has power to cast both soul and body into hell fire.

There is an item of doctrine that I will now present just as I occurs to me. You are aware that many think that the devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil. The spirit that the Lord puts into a tabernacle of flesh, is under the dictation of the Lord Almighty; but the spirit and body are united in order that the spirit may have a tabernacle, and be exalted; and the spirit is influenced by the body, and the body by the spirit.

In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the devil then has power to overcome both the body and spirit of that man, and he loses both.

Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffeted, and step out of the way inadvertently; when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed.

The influence of the enemy has power over all such. Those who overcome every passion, and every evil, will be sanctified, and be prepared to enjoy eternity with the blessed. If you have never thought of this before, try to realize it now. Let it rest upon your minds, and see if you can discover in yourselves the operations of the spirit and the body, which constitute the man. Confidently and righteously watch the spirit that the Lord has put in you, and I will promise you to be led into righteousness, holiness, peace, and good order.

But let the body rise up with its passions, with the fallen nature pertaining to it, and let the spirit yield to it, your destruction is sure. On the other hand, let the spirit take the lead, and bring the body and its passions into subjection, and you are safe.

It is instructive to reflect upon the acts of men, to observe what prompts them to action, and to see how liable they are to get out of the way, how weak they are, how short-coming, how failing in their spirits to do the will of the Lord, and how fearful they are. Afraid of what? Do you reflect, and realize that your fear is all pertaining to your bodies, that it is not pertaining to your spirits? Let me tell you, when the spirit is once separated from the body, it is one of the most beautiful and delightful objects that you could contemplate, and there is nothing that can give a pure spirit so much joy as to have the privilege of being separated from the body, and of going back to its Father in heaven, to await the morning of the resurrection.

Remember this when you are afflicted with

fear and trembling, and are exclaiming, "O what shall we do?" Do you recollect what has been said here? I recollect that when I chastised certain individuals who were really not worth any body's notice, the cry of some was, "O dear! we are all going to be destroyed, where shall I go to save my life, to the north, south, east, or west?" That fear arose from the organization of the tabernacle, and not from the spirit within it.

The fear and trembling, the misgivings, and wavering arise from the anxiety we have to know how to save ourselves pertaining to the flesh. That weakness is not exhibited in the spirit.

I am afflicted with it just as you are, but what do my judgment, the revelations of Jesus Christ, the scriptures, and the spirit of the Gospel teach me? That my tabernacle is of comparatively small value, although it is a pretty fair one, and one that I am willing to take in the morning of the resurrection. The Lord gave it to me, and I am thankful for it. When it is the will of my Father that my spirit should return to Him, what do I care about the mouldering tabernacle, so that the spirit is unlocked, and set free from its prison house of clay? It can go to the Father who gave it, until the body is resurrected, when the spirit will again be reunited with the tabernacle, to be exalted to thrones, kingdoms, principalities, and powers, and spread abroad, and to the increase there shall be no end.

Fears arise from the weaknesses of the flesh, over which the devil has power. We should care, comparatively, but little about it; let it crumble, let it fall, and go back to its mother earth, and be reserved to the morning of the resurrection. I shall have this body again, then what need we care, how quickly our bodies dissolve? All I care for it, in my spirit, in my judgment, and in my moments of reflection and revelation, is merely that I wish it to endure here to fight the tabernacles which devils dwell in, until the last one is driven from the earth. Then let my tabernacle stay here and contend with the fallen nature that it is heir to, and let my spirit rise triumphant over it, until every passion, feeling, and appetite is brought in subjection to the will of God. Let me stay here until I have accomplished this, and have done the work I was designed for in this my probation, then my spirit will be free from mobs, and strife, and I can soar far above those who have power over them, even death, hell, and the grave.

I say to the Latter Day Saints, who are coming here by thousands, and thousands, and who are coming into the church by tens of thousands, begin to think, especially some of you first Elders, and ask yourselves how many you can bring to mind of those who are now in good faith in the Church, in proportion to the number that you have known to have come into it, and you will find that there are only a very few.

If you should hunt up many of those who have been baptized for some time, but have not yet gathered, and ask them if they believe that Joseph Smith was a true prophet of God, and that the Book of Mormon is true, several of them will reply, "O yes." "Then why don't you gather with the Saints?" "O, I don't know; I am poor now; but I won't very much like to gather with them." At the same time, I know that their feelings are, "if I go there I shall be persecuted, but if I live here I shall have peace with my neighbors, so long as I let religious matters alone, and here I can live without persecution, until my tabernacle is ready to return to the earth." What makes them have that fear of trials and persecutions? It is on account of their tabernacles. The spirit is not afraid. If it was free of the encumbrances of the tabernacle, no such fear would be manifested; and while we are in the flesh the Gospel is calculated to deliver those who live by its principles from all those fears.

I recollect many times when bro. Joseph, reflecting upon how many would come into the Kingdom of God and go out again, would say, "Brethren, I have not apostatized yet, and don't feel like doing so." Many of you, no doubt, can call to mind his words. Joseph had to pray all the time, exercise faith, live his religion, and magnify his calling to obtain the manifestations of the Lord, and to keep him steadfast in the faith.

Do you not know others who had manifestations almost equal to those Joseph had, but who have gone by the board? Martin Harris declared, before God and angels, that he had seen angels. Did he apostatize? Yes, though he says that the Book of Mormon is true. Oliver Cowdery also left the Church, though he never denied the Book of Mormon, not even in the wickedest days he ever saw, and came back into the Church before he died. A gentleman in Michigan said to him, when he was pleading law, "Mr. Cowdery, I see your name attached to this book, if you believe it to be true, why are you in Michigan?" The gentleman read over the names of the witnesses, and said, "Mr. Cowdery, do you believe this book?" "No, sir," replied Oliver Cowdery. "That is very well, but your name is attached to it, and you say here that you saw an angel, and the plates from which this book is said to be translated, and now you say that you do not believe it. Which time was you right?" Mr. Cowdery replied, "There is my name attached to that book, and what I have there said that I saw, I know that I saw, and belief has nothing to do with it, for knowledge has swallowed up the belief that I had in the work, since I know it is true." He gave this testimony when he was pleading law in Michigan. After he had left the Church he still believed Mormonism; and so it is with hundreds, and thousands of others, and yet they do not live it.

If the Saints in the midst of these mountains would live their religion according to the best of their knowledge, according to what they see, feel, and hear, there is no power that could move them out of their place.

A great many of the new comers have been in the Church but a short time, but you may take the Saints as a body, from those who have been in the Kingdom twenty, and twenty-two years, to

those who have embraced it but a few years past, and, according to my feelings and faith, and I will call upon every man and woman, who has got the Holy Ghost, to say whether I am right, faith and good works are rapidly increasing among this people. You know whether I tell the truth, or not. If they have not increased, for Heaven's sake, for God's sake, for your own soul's sake, for Zion's sake, for Jerusalem's sake, and for the sake of scattered Israel, let them increase from this time henceforth. Let 'Mormonism,' the faith of the Gospel, which is 'Mormonism,' continue to increase, and cease all your evil deeds, and return to the Lord, and be honest and true. I tell you that a man cannot believe 'Mormonism' as I do, and be a bad man.

You will find in the scriptures of the Old and New Testaments, and in the other revelations of God, that there is a clear distinction made between the sinner and the ungodly. A person to be ungodly must have known godliness, and must have a knowledge of what the Lord requires concerning him. There are many in the midst of this people who believe the gospel with all their hearts, but yet do wickedly; this makes them ungodly. Do wickedly no more, but follow good works, and cherish faith and benevolence one to another.

### Life in England.

A correspondent of the N. Y. Express gives the following reflections on life in England:

"The first thing that strikes an American in England is not only the civility but the servility of its population.

The servility is painful on whatever side, or on whatever class we look—The beggar begins—where beggars exist (for public beggary scarcely exists out of Ireland and the ocean frontiers of Scotland,) the beggar begins in this servility, and workman, peasant, farmer, gentry, noblemen, all follow on in gradation and in regular servile course more or less. The nation, at once, to an American eye, seems to be a nation of castes—a nation of Hindoos—not Hindoos of the East, by any means, but Hindoos transplanted from the East into a Northern invigorating clime—and transplanted with their castes their artificial organizations, and their social invincible prejudices.

True English laws look upon all classes of men alike, and the principles of Magna Charta cover the lowborn as well as the highborn—but what the British subject has won in civil and political liberty he has altogether lost in social organization. He is not free—he is not equal.—I do not mean to say that he is not a political freeman, for he is now politically—that is, in the eye of the laws—equal in almost all things, whatever his condition. But nevertheless, he is a social slave.

From royalty to peasantry there are castes, there are ranks, about as hard to overcome and about as unendurable as the castes among the eastern Hindoos. A lord is worshipped as an idol in the East. To know my lord, to have shed on you the sunshine of his presence, is in spiring always. Hence one terrific, civil, social war seems ever going on here. True, it is not fought in field as in Cromwell's day, but in saloon, in hall, in boudoir, in park, in equipage, in livery, with pretense or with insolence, or in pounds, shillings, and pence. Money though, makes no man, while blood makes a man of anything; but money buys blood at times, and gold thus gets the guinea's stamp.

The terrific struggle is for rank, for position, for social place. The shop-man's daughter has had bought for her a princess' education, and would be a princess, but the struggle is all in vain. What was born soap must die soap, unless it be through some mighty struggle in the priesthood or the bar. Soap may froth up, and it may bubble in England; and the bubbles may have the violet, the blue, the green, all the colors of the rainbow—but still it is soap. The grease and the ashes, and the lie stick to it, and it always smells of soap. Despite all this the astonishing thing is, that the lower Hindoo looks up and really reverences the Hindoo higher in caste as a superior, better made clay.

Hence, not only what the Queen is doing with her prattling babyhood, but what road she rides over, what hour she rides, what elements of sunshine or of fog are over her, what maids attend her, what clothing all have on, and such things one and all, not in royalty alone, but throughout the allied ranks, have an interest for Squires and Squeers, as he reads them fully recorded in the Morning Post—such as might have the bombardment of Sebastopol or the taking of Cronstadt.

From Gutxo's Cromwell.

### The Death of Cromwell.

Cromwell died in the plenitude of his power and greatness. He had succeeded beyond all expectation, far more than any other of those men had succeeded, who, by their genius have raised themselves, as he had done, to supreme authority; for he had attempted and accomplished, with equal success, the most opposite designs. During eighteen years that he had been an ever-victorious actor on the world's stage, he had alternately sown disorder and established order, effected and punished revolution, overthrown and restored government, in his country.

At every moment, under all circumstances, he had distinguished, with admirable sagacity, the dominant interests and passions of the time, so as to make them instruments of his own rule—careless whether he belied his antecedent conduct so long as he triumphed in concert with the popular instinct, and explaining the inconsistencies of his conduct by the ascendant unity of his power. He is, perhaps, the only exam-

ple which history affords of one man having governed the most opposite events, and proved sufficient for most various destinies.—And in the course of his violent and changeable career, incessantly exposed to all kinds of enemies and conspiracies, Cromwell experienced this crowning favor of fortune, that his life was never actually attacked; the sovereign against whom killing had been declared to be no murder, never found himself face to face with an assassin.

The world has never known another example of success at once so constant and so various, or of fortune so invariably favorable, in the midst of such manifold conflicts and perils. Yet Cromwell's death-bed was clouded with gloom. He was not only unwilling to die, but also and most of all, to die without having attained his real and final object.

However great his egotism may have been, his soul was too great to rest satisfied with the highest fortune, if it were merely personal, and, like himself, of ephemeral earthly duration.

Weary of the ruin he had caused, it was his cherished wish to restore to his country a regular and stable government—the only government which was suited to its wants—a Monarchy under the control of Parliament. And at the same time, with an ambition which extended beyond the grave, under the influence of that thirst for permanence which is the stamp of true greatness, he aspired to leave his name and race in possession of the throne.

He failed in both designs: his crimes had raised up obstacles against him, which neither his prudent genius nor his persevering will could surmount; and though covered, as far as himself was concerned, with power and glory, he died with his dearest hopes, frustrated, and leaving behind him, as his successors, the two enemies whom he had so ardently combated—anarchy and the Stuarts. God does not grant to those great men who have laid the foundation of their greatness amidst disorder and revolution, the power of regulating, at their pleasure, and for succeeding ages, the government of nations.

**THE BOY AND THE BRICKS.**—A boy, hearing his father say, 'Tis a poor rule that won't work both ways,' said, 'if father applies this rule in his work, I will test it in my play.'

So, setting up a row of bricks three or four inches apart, he tipped over the first, which, striking the second, caused it to fall on the third, and so on throughout the whole row, until the bricks all lay prostrate.

'Well,' said the boy, 'each brick has knocked down the neighbor which stood next to itself; yet I only tipped one. Now I will raise one, and try if it will raise its neighbors. I will see if this rule works both ways.'

He looked in vain to see them rise.

'Here, father,' said the boy, 'it is a poor rule that will not work both ways. They knock each other down, but are not disposed to help each other up.'

'My son,' said the father, 'bricks and mankind are alike—made of clay, active in knocking each other down, but not disposed to help each other up. When men fall they love company; but when they rise, they prefer to stand alone, like yonder brick, and see others prostrate and below them.'

**ANTIMONY CANNON BALLS.**—Extensive experiments are now being made, by order of the English government, to test the effect of shot made from antimony upon wooden as well as iron surfaces. As far as they had been tested, the destructive effects of these balls are more apparent than those arising from iron ones, for as soon as the surface is struck the metal, owing to its great brittleness, breaks, and the various particles consequently widely spread.

The authorities seem to be much elated with the success which has attended these experiments, and we are informed that an immediate supply of antimony balls will be despatched to our fleets in the Baltic and Black Seas. The use of this new missile will create a demand for our Cornish antimony, which is now in considerable request.—[English Paper.]

**A LESSON FOR THE GIRLS.**—My pretty little dears—You are no more fit for matrimony than a pullet is to look after a family of fourteen chickens. The truth is my dear girls, you want, generally speaking, more liberty, and less fashionable restraint, more kitchen, and less parlor, more leg exercise, and less sofa, more making puddings and less piano, more frankness, and less mock modesty, more breakfast, and less bustle. I like the buxom, bright eyed, rosy cheeked, full breasted bouncing lass, who can darn stockings, make her own frocks, mend trousers, command a regiment of pots and kettles, milk the cows, feed the pigs, chop the wood, and shoot a wild duck as well as the Dutches of Marlborough, or the Queen of Spain; and be a lady withal in the drawing room.—Mrs. Ellis' Lectures.

**THE TEACHER STUMPED.**—It happened in a school room one day, while a class of boys and girls were reciting a lesson in arithmetic. It was about their first lesson.

'Five from five leaves how many?' asked the teacher, of a little girl of some six years of age.

After a moment's reflection, she answered—'Five.'

'How do you make that out?', said the teacher.

Holding her two hands out towards him, she said: 'Here are five fingers on my right hand, and five on my other. Now, if I take the fingers of my right hand away from the fingers on my left hand, won't five remain?' The teacher was 'stumped,' and obliged to knock under.

Twenty cords of wood, and a few loads of poles, wanted immediately on subscription, at this office.