

He has set up His kingdom among us, and the people had better look to it closely and see that each one is performing his and her duty faithfully. If we do this, then all will be well. Will the Latter-day-Saints do this? I know not what they will do, but I fully believe that we are naturally a little rebellious, and that we are practically so; we are a little disposed to have our own way too much. There is a disposition among mankind generally that leads them to the extreme of being damned rather than to submit to anything only that which suits them, unless they are made to submit by the strong hand of the law.

As the world is now so were ancient Israel; they were ignorant of God's righteousness, and went about to establish their own righteousness, not submitting themselves to the righteousness of God. We are too much disposed to believe and act like the world, not rendering that submission and humble obedience to the righteousness of God which would justly accord with our high profession. Many are disposed through their own wickedness "to do as I damned please," and they are damned. The volition of the creature is free, to do good or to do evil; but we are responsible to God for our acts, as man is responsible to man if he breaks the laws which man enacts. When we boast of our independence to act, it would be well for us to remember that we are bounded by these limits; if we transcend them and violate the laws of God and man, we shall sooner or later be made to suffer the penalty, without any reference to our choice whether we are willing to suffer that penalty or not. Hence, true independence and freedom can only exist in doing right. It is written, "that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Every item will be recorded and all will be known when the books are opened.

We are acting upon our own responsibility and agency which God has given us, if we secretly violate the laws of righteousness, and our wicked works are in the dark while we maintain a pious and fair exterior; they are nevertheless known; and for every evil word and work which we commit, unless repented of we shall be brought into judgement and be made to pay the utmost farthing of the penalty. The Spirit of the Lord is in the hearts of all people to teach them to cleave to good, and to forsake evil. If they will listen to the whisperings of this Spirit when the gospel of Jesus Christ is presented to them, whether by the voice of his ministers, or in the written word, their minds will be enlightened to understand it.

Before Joseph Smith made known what the Lord had revealed to him, before his name was even known among many of his neighbors, I knew that Jesus Christ had no true Church upon the earth. I read the bible for myself; I was supposed to be an infidel and to content myself with a moral religion. When I was told to believe in Jesus Christ, and that was all that was required for salvation, I did not so understand the bible. I understood from the bible that when the Lord had a church upon the earth it was a system of ordinances, of laws and regulations to be obeyed, a society presided over and regulated by officers and ministers peculiar to itself to answer such and such purposes, and bring to pass such and such results, and I have not received a revelation to the contrary. Such a system answering the description given in the bible I could not find on the earth, and I was not prepared to listen to the men who said "lo here" and "lo there," who presented themselves, as they said, as true ministers of heaven. When I would ask the ministers of religion, if they were prepared to tell me how the kingdom of God should be built up; if that which is laid down in the new Testament is not the pattern, all the reply I could receive from them was; "but you know, my dear friend, that these things are done away." They would tell me that ordinances were mere matters of ceremony, that belief in Jesus Christ was all-essential and all that was really necessary.

I could only think of the religious world as a mass of confusion; and when I visited England I saw it in its perfection. There I saw hundreds of men and women down upon their knees in the middle of the streets praying for sinners. In that country it rains often, and it is then very muddy. I would stop and listen to their cries for the power to come down upon them, etc., and concluded that that filled the bill exactly for sectarian religion as I looked upon it, no acknowledged ordinances, no standard, no beacon light, no compass or rule

to guide the ship of Zion. In one of their chapels, on one occasion, where a Latter-day Saint sister happened to be present, a young man was convicted of his sins, and cried out, saying: "What can I do to be saved." That sister answered him, and said: "Repent and be baptized for the remission of sins, and you shall receive the Holy Ghost." They put her down stairs in double quick time.

Will the inhabitants of the earth receive the truth? They will not. Will the Latter-day Saints live the truth? You answer, "I mean to be a good Saint;" yet there are contention and abuse here and there. We are elders in this Church—ministers of God to perfect the people for the coming of the Son of man. Many of us have been in this Church for years, and yet we cannot live in peace and dwell together in union; and if we cannot do this, how can we sanctify the people; and if we cannot live and love each other as we should, be as neighbors as we should, serve the Lord together as we should, deal with each other as we should, fellowship each other as we should, how are we going to prepare the people for the coming of the Son of man? It is folly in the extreme to think of it, unless we set the pattern ourselves.

I believe it is our duty to imitate everything that is good, lovely, dignified and praiseworthy. We ought to imitate the best speakers, and study to convey our ideas to each other in the best and choicest language, especially when we are dispensing the great truths of the gospel of peace to the people. I generally use the best language I can command. We often hear people excuse themselves for their uncouth manners and offensive language, by remarking "I am no hypocrite," thus taking to themselves credit for that which is really no credit to them. When evil arises within me let me throw a cloak over it, subdue it instead of acting it out upon the false presumption that I am honest and no hypocrite. Let not thy tongue give utterance to the evil that is in thine heart, but command thy tongue to be silent until good shall prevail over the evil, until thy wrath has passed away and the good spirit shall move thy tongue to blessings and words of kindness. So far I believe in being a hypocrite. This is practical with me. When my feelings are aroused to anger by the ill-doings of others, I hold them as I would hold a wild horse, and I gain the victory. Some think and say that it makes them feel better when they are mad, as they call it, to give vent to their madness in abusive and unbecoming language. This, however, is a mistake. Instead of its making you feel better, it is making bad worse. When you think and say it makes you better you give credit to a falsehood. When the wrath and bitterness of the human heart are moulded into words and hurled with violence at one another, without any check or hindrance, the fire has no sooner expended itself than it is again re-kindled through some trifling cause, until the course of nature is set on fire; "and it is set on fire of hell."

If this practice is continued, it will lead to alienation between man and wife, parents and children, brethren and sisters, until there is no fellowship to be found in the hearts of the people for one another. How can we, and be consistent, with the same tongue bless God, even the Father, and curse man who is made in the similitude of God. Out of the same mouth should not proceed blessings and cursings, but bless and curse not. "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom." The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

As I have often remarked on former occasions, confidence is lost from among mankind; men who are in authority, who sit at the head of nations, kingdoms and governments, all fear the knife of the assassin, and the torch of the incendiary. Wickedness has submerged the world, and confidence and good faith has fled. We are trying to restore the lost treasure to the world. Then, let me exhort the Latter-day Saints to live a life that is worthy of imitation. Envy not those who do better than you do; do not pursue them with malice, but try to shape and frame your life by theirs. We are trying to govern ourselves, and if we continue trying and faint not, we shall assuredly conquer. Let us from this time forth live so as to create confidence in all men with whom we deal and come in contact; and treasure up each particle of confidence we obtain as one of the most

precious possessions mortals can possibly possess. When by my good actions I have created confidence in my neighbor towards me, I pray that I may never do anything that will destroy it. I have tried to do this, and have constantly endeavored to have it increase within me, that when my word is given it may be just as good as the word of an angel. Let us seek always to be guided by the spirit of truth in our utterances, that we may never say anything which we shall afterwards regret.

The psalmist inquires, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but He honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not," etc. Let every man honor his word that he has given to his neighbor, although it may be to his disadvantage and loss, yet in the future it will be to his gain. Preserve your honor, and your integrity, and ever cherish the confidence that men repose in you.

May the Lord bless you. Amen.

(From the *Millennial Star*.)

#### SCIENTIFIC.

A new work, by Professor Orson Pratt, has been laid on our table, entitled "Pratt's Cubic and Biquadratic Equations." From the limited examination of the work we have been able to make, we are pleased to adopt the language of the Author in the preface, as our own, in reference to this valuable acquisition to the science of mathematics.

"1. The Author's discovery of the Equation of differences, together with several other kindred discoveries, resulting from the properties of this equation, has enabled him to entirely dispense with every process for finding the limits of the roots; to dispense with the theorem of STURM, and all similar theorems, having for their object the determination of the number of real roots and their situation in the arithmetical scale; to dispense with all processes for finding the first figure of a root by trial or successive substitution; and to dispense with the successive trial divisors used by HORNER.

2. By this new method the first figure of a root is found in the same manner that the first figure of any quotient is obtained; and each new divisor is derived, by a simple formula, from the figures of the roots already developed; and instead of each divisor being disjointed from the dividend, and placed in a column far distant, as is the case in HORNER'S method, it is made to occupy its usual place on the left of the dividend, as in common division; thus reducing the whole process into a more compact and simple form, more in accordance with the usual arithmetical form of extracting the square root, which it, in some respects, resembles.

3. All those cases in which the roots approximate each other in value, hitherto considered so difficult of solution, become, by this method, exceedingly simple; indeed, the nearer two roots approach equality the less is the labor in the operation of development.

4. A new process, simple and expeditious, has been devised for obtaining the remaining roots of a Cubic or Biquadratic equation, after one root has been found, without resorting to the common, or more tedious method of depressing the equation.

5. A new general formula has been discovered, by which the three roots of a Cubic equation, when they are all real, can be obtained in terms of the co-efficients, without resorting to the process of development figure by figure.

6. A new and simple method of extracting the cube root is given, by which the labor becomes several times less than by the usual methods. This very expeditious process requires only about the same number of figures as extracting the square root, and constantly maintains the divisors in the same horizontal lines with their respective dividends.

7. General Cubic and Biquadratic Equations which have, in all cases, two equal roots, are given, and considered by the Author of considerable importance in their relative bearings upon other equations.

8. A "General Solution" of the Biquadratic Equation is given, resembling in some respects DESCARTES'S Solution, but differing in other respects from all solutions with which the Author is acquainted, by obtaining a resulting auxiliary Cubic Equation whose second term is absent. These are

some of the peculiarities in this little treatise; but the reader is referred to the propositions in the body of the work for further information."

We trust the work will meet with the reception it justly merits.

#### NEWS ITEMS.

TELEGRAPH poles in South Australia are made of mahogany, at a cost of about four dollars and a half a piece, because other wood will not stand the climate and burial in the ground.

THE medical visitors of the Hartford Insane Retreat report that the admissions and discharges during the past year have been larger than in any previous year, and that the cases of chronic or incurable insanity are largely in the ascendant.

THE whole cost of the Bhootan war in India, up to February last, is computed at two hundred and eighty thousand pounds sterling. A famine is said to have broken out in the interior of Bhootan, and the lower order are the sufferers.

THE post mortem examination of a little girl aged seven years, who died in Bethlehem, Ct., revealed the fact that her death was caused by particles which had been bitten from her finger nails. They were swallowed, and sticking into the sides of her stomach caused ulceration, and death ensued.

THE Boston Traveller understands that the ship-carpenters and caulkers of that city intend to open an office on their own account, and take jobs by the lump, without reference to compensation or hours of labor, and to deal directly with those who may require their services, rather than through the medium of other parties.

LAST April there were sixty-five attempts at suicide in Vienna. Forty-seven were by men, fifteen by women, and three by children from nine to fourteen years of age. Twenty-two persons hanged themselves, fifteen drowned themselves, eleven took poison, five cut their throats, two shot themselves, and seven died of self-inflicted stabs.

A DISCOVERY of an important character is said to have been made in France, which will enable us to pass over the silkworm and go direct to the mulberry tree for our supply of silk. In the bark of the tree a fine textile substance exists, and M. Brunet has succeeded in reducing this to the fineness, durability and general appearance of silk. He is buying up bark for the purpose of producing large quantities of this new kind of silk.

THE village National Bank of Bowdoinham, Me., was robbed on the night of June 21 by a party of robbers, who followed the cashier home, gagged his family, and placed a guard over them. The robbers then took the cashier back to the bank again and after robbing the vaults of their contents, amounting to about \$67,000, they locked him into the vault and made their escape with their plunder. They have been traced to Topsham, and it is supposed are now making for Canada.

A MURDER, almost as tragical as the late Deering murder in Philadelphia, occurred in Orange county, Ind., on the 19th, inst. A man by the name of Saunders, having been indicted for the crime of arson, swore vengeance on a family who were to appear as witnesses against him, and succeeded in murdering every one of them—a father, mother, daughter and grandmother.

THE Utica Herald has the following letter, written by Professor Peters, of Hamilton College Observatory, and dated June 21:

On the morning of the 15th inst. a new stranger was discovered at this observatory. The strong twilight of daybreak, however, and the then following days of bad weather, did not permit before last night to make sure of its motion and planetary nature. It is a new asteroid, the eighty-seventh of the group, a little brighter than stars of the twelfth magnitude, and was this morning in twenty hours twenty-four minutes of right ascension, and seventeen and a half degrees of southern declination, with a slow motion towards the West.

A LABORER, in France, has just died of hydrophobia, in the Asylum of St. Pierre, at Marseilles. Both he and his wife were bitten at the same time, by a dog, but the woman more prudent than her husband, consented to have the wound cauterised immediately, and she felt no ill effects from it. The man, who took no precautions, expired in great agony.