

A LETTER dated Madrid, Dec. 17, published in the London Times, gives an account of the scene in the Cortes on the day the voting was done which elected Prince Amadeus, son of Victor Emanuel, King of Italy, King of Spain. The scene was of a most exciting character, and it seemed as if the weight of a feather would have inaugurated another revolution. To "ensure freedom of election" on the occasion, and prevent any insurrectionary manifestations, the city of Madrid had been converted into a military camp, troops being stationed everywhere, and massed in great strength around the House of Parliament.

Opposition of the most determined character was evinced by the adherents of Montpensier, Espartero, and Alfonso, but more than all from the Republicans, the leaders of whom tried to induce the republican members to leave the hall in a body. This gave rise to the wildest excitement and alarm, as it was expected, if they left, it would be a signal for bloodshed to the people, collected in great crowds outside. After a good deal of expostulation from other members the republicans consented to remain, and when the President of the assembly, had broken two or three bells, in his efforts to bring the assembly to order, a resolution "to vote the king" was passed, and the voting proceeded, the result being as follows:

Duke of Aosta	191
Duke of Montpensier	27
Duchess of Montpensier	1
Espartero	8
Alfonso	2
Republica Federal	60
Republica Espanol	2
Republica	1
Votes in blank	1
Total	311

The announcement that Aosta was elected was received in silence; a salvo of artillery being the signal to the people that the voting had closed.

THE writer of a balloon letter, dated Paris, 19th ult., and published recently in the New York Times, says, "next week we are to have distributed to us, alternately, salted and fresh meats, not quite two ounces per day, to each adult, but sufficient, when combined with our stores of rice, dried vegetables etc., to keep the wolf from the door."

The old saying, "It is an ill wind that blows nobody any good" is illustrated in the account, given by this writer, of the speculations of one Dubosq, a butcher who made a large sum of money through the scarcity of fresh meat occasioned by the siege of Paris. At the commencement of the siege he bought the entire stock of animals, biped, quadruped, horned and feathered of the Jardine d'Acclimation, and has reaped a golden harvest by the sale of the flesh of kangaroos, reindeer, pheasants, cassowaries, formerly kept there, which have been eagerly sought for by those rich enough to pay the prices he exacted. The price per pound of reindeer was from 80 cents to \$1.40, according to the quality of the cut; kangaroo fetched not less than a dollar, and cassowary \$1.25 per pound. Kangaroo is pronounced delicious, finer than the finest venison; but cassowary, is declared to be the most delicious animal food ever eaten. The flesh of this bird, has the appearance of the finest venison, and in flavor resembles the wild turkey.

THE Chattanooga (Tenn.) Times, in one of its recent editions gives a description of an execution by hanging, which took place in that vicinity, which is fully as remarkable as the many accounts which we see frequently announced in our exchanges. The condemned man was named Andy Williams, alias Heard. He was driven to the scaffold, half a mile from the jail, followed by a large crowd, who, to the stranger, would have seemed all going to a fair. Women were to be seen on animals of all sizes and shapes. Men enough to form a cavalry expedition, all of them merry, indulging in all kinds of jokes; the prisoner seemed as merry as the rest. After he ascended the scaffold he made inquiry for a minister whom he named. This person was not present. The Sheriff then inquired if there was a clergyman present who would administer to the prisoner's wants. One volunteered his services. He came forward and asked the prisoner "if all was well; if his prospects in the skies were bright; and if he had experienced a change of mind?"

The prisoner replied that his road was clear, and he was willing to leave

this sinful world. Mr. Clark repeated a hymn: "And I am only born to die," which he sang and the prisoner joined.

The priest then prayed. When he had ended, the prisoner called for several persons to come forward, out of the crowd, with whom he held some conversation, after which, he requested baptism. Water was brought in a bottle, which one of the "roughs" present had just previously emptied of whisky, and the sprinkling was performed by the minister. The prisoner then sang, "Hark from the tomb a doleful sound." This singing he did alone; and his style was said to be decidedly original. The execution was then attended to.

It is by such solemn mockery as this that popular religion is enforced upon the people. No wonder it has fallen into contempt, or that people of sense revolt at such an exhibition as was witnessed at this execution and fail to see God in it, or godliness in the minister who officiated in such mummery.

A SAD ACCIDENT.—From the Ogden Junction, of the 28th ult., we glean the following particulars of a mournful accident which occurred at South Weber on the Saturday previous:

"Two boys were out hunting, and while crossing the ice on the river, about half a mile from the school house, one of them slipped and fell. He had a shot gun in his left hand, and when he fell the muzzle pointed to his heart; the gun went off and at the same time, a can of powder in his left pocket exploded, and he was killed instantaneously. The other boy was struck in the leg by one or two shots, but was not injured.

The name of the unfortunate boy who was killed, was William Simpson Cook, son of David S. and Janet Cook. He was a promising lad, aged 13 years 5 months and 3 days, and was well respected in the settlement, all the people there attending his funeral, which took place on Monday. This calamity threw a cloud over the whole community, spoiling the joy and hilarity of the season."

PRISONERS ESCAPED.—McKay and Heath, two of the three men who committed the mail robbery in Juab County, a short time since, and who, it will be remembered, were promptly captured by the County Sheriff and posse; together with three others who were under confinement at Camp Douglas and whose names we have not learned, escaped from that place last night. St. Ledger, the other of the three mail robbers and who turned States' evidence, did not run with the rest. He probably thought it would be more prudent to remain, being aware that the feelings of his ex-confederates, towards him, cannot be of the gentlest description.

WHEN WILL WONDERS CEASE?—We have of late heard so much of "New Lights" that we had well nigh become surfeited; but, passing down East Temple street last evening, we were attracted with a brilliant illumination in the large French plate windows of Messrs. T. & W. Taylor. Most every person passing exclaimed, "Why, here is the gas at last!" and truly it was real gas, generated upon a very simple principle, without wick or chimney. It is said to be the cheapest and we do not hesitate to say it is the most brilliant light ever introduced here. It is also said to be rapidly superseding coal gas, kerosene and all other artificial lights, because of its brilliancy and cheapness.

BUZZ! BUZZ!—Wm. D. Roberts, Esq., who is now in the East, writes from St. Louis on the 25th inst., to Elders W. Woodruff and R. L. Campbell, in this city, that he had attended the Bee Convention held at Indianapolis on the 22nd and 23rd inst., and had gained a large store of information, which would be of use to the beekeepers of Utah. He had made his purchases of bees, and calculates to ship them early in February.

He will require all money due, paid and forwarded to him not a bit later than the first of February.

The Indianapolis Journal of the 23rd inst., contains a report of the second day's proceedings of the Bee Convention, from which we clip the following paragraph:

"By request of the Association, Mr. Roberts, the delegate from Utah, gave an account of the Italian bee, lately introduced into that Territory, and also of the honey producing plants of Utah. It was the purpose to secure the Italian bee for Utah, and then to exclude the black bee from the Territory by legislative enactments so as to keep the stock pure. There were to be no individual interests in hive patents there, but there was to be a selection made, and all was to be common property throughout the Territory so far as bee culture was concerned. He was much gratified with his kind reception here; the class he represented were seldom treated abroad with so much kindness."

WILL LEAVE.—General C. C. Rich will leave town for his home, in Rich County on Monday morning next.

OUR cordial acknowledgements are extended to E. Reid, Esq., for his "compliments of the season." It was worthy of his fine establishment.

DISCOURSE

By Elder JOSEPH F. SMITH, delivered in the Tabernacle, Ogden City, November 12th, 1870.

REPORTED BY DAVID W. EVANS.

In rising before you this evening I desire an interest in your prayers that I may be able to speak to our mutual edification. I realize, most truly, in my own experience, that it is a very difficult matter to rise before a congregation of Saints and preach the gospel without the assistance of God's spirit; I do not feel capable of doing it, and I therefore pray that that spirit may be enjoyed by us who are here this evening. I feel that we have had a good and profitable time to-day, if we can but treasure up the instructions which have been given. But the great difficulty is,—we are too careless, listless and unconcerned in relation to what is taught us from time to time, we do not weigh, with that thought and care that we should do, the instructions and counsels which we receive. We allow other things to occupy our minds: the cares of the world, the desire for gain, the anxiety to promote our own interests and to provide for the necessities of life choke out the word of God to some extent. This is too much so with the Latter-day Saints, and it is pre-eminently so with the world at large. They do not believe the gospel when they are taught it, which is the reason that our elders meet with so little success abroad. The world has grown so indifferent to the gospel that it is almost impossible to excite inquiry regarding it. Perhaps one cause of this is that there has been too much teaching and too many varieties of it, and the minds of the people are unsettled and filled with speculation regarding the principles of salvation. They see men preaching various doctrines, hence they conclude that they who claim to be ministers and presume to preach, have neither the authority to do so, nor the spirit of the gospel, the knowledge of the truth or the testimony of Jesus, and they are losing confidence in them. People who reflect can not do otherwise, for, however much the various gospels are taught to the people, nothing but dissatisfaction, doubt and disappointment result therefrom. There is no prospect, to all earthly appearance, of their ever arriving at a knowledge of the truth; in fact the Christian world to-day are in exactly the position described by the ancient Apostle,—they have a "form of godliness but deny the power thereof;" and "they are ever learning but never come to the knowledge of the truth."

But while this is the condition of the world, why should we, who have received the gospel, as revealed in our day through Joseph Smith, sink to a level with them in our faith and actions? Having received the gospel, it is our privilege to receive the testimony of the same; and if we have not, it is our own fault, for it is promised freely to every man and woman who will obey it; and there is not a son or daughter of Adam with common reason, but he or she is entitled to a perfect knowledge of the gospel of salvation upon rendering obedience to its requirements; and if all who do so do not receive the promised blessings, it is their own fault and not the fault of the gospel or its Originator. The gospel plan is broad and ample, and its Author has promised that they who seek shall find, and that to them that knock the door shall be opened. James, the Apostle, says "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." This is well known in the world, for the scriptures are read there, and they are aware of the existence of these promises; and I presume that many of them endeavor to ask for what they need, in conformity with the teachings of the scriptures: for they do certainly realize, to some extent, that they need wisdom and understanding which they have not, and which seems out of their power to obtain. But why do they not get what they ask for? The promise is very pointed, and is given in language that cannot be mistaken. James explains this. Says he, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." "For let not that man think that he shall receive anything of the Lord." But he who asks in a proper manner, who humbles himself before the Lord like a little child before its earthly parent, and is willing to trust in God, and comes before him doubting nothing, that man, or that woman, will receive what he or she shall ask for. God has said it; He has promised it by the mouths of His servants, the Prophets and the Apostles, and the promise is sure and unfailing; and if there is any fault, it is on our part, and through our own lack of faith, meekness and humility before the Lord.

The Apostle James says that "Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." We may ask blessings of the Lord, from now to all eternity, and if we ask with pride and ambition in our hearts, and with a desire to increase our worldly possessions for our own aggrandizement, God will not grant what we ask. Hence the necessity of learning how to approach our Creator, and of asking Him according to the way He has appointed.

When we meet together it is for the purpose of listening and being instructed and uniting our hearts in prayer to God, not as individuals but as a community, that by our combined supplications we may obtain from His hands that which we need. We do not come together, as some do, to admire fashionable attire; but we meet to worship God, and to be instructed regarding the principles of salvation, that we may be strengthened and encouraged in the prosecution of the labors devolving upon us, in overcoming the evils of our own fallen natures and bringing ourselves into subjection to the law of God. Those who come together for this purpose will receive their reward.

There are evils in the midst of Israel, as well as in the world, arising from pride and neglect of duty. Many have no anxiety for anything but the things of the world. A man, for instance, has a farm and flocks, and they engross his whole time and attention. If he does take a little time to rest from his toils in the field and attends meeting, he comes drowsy and thoughtless, and leaves no better than when he came. He has learned nothing; in fact he did not come to be taught. He came, perhaps, simply because it was customary, or because some of his family or neighbors came, and not because he felt any interest in being there himself. If an angel should address a congregation of such individuals, his words would have no effect. The words of an angel would have no effect on the minds of women who attend meeting to look at the bonnets of their neighbors, or to see how the fashions change, any more than upon the minds of men who do the same thing for form's sake. Such persons have no conception of truth, and have no place for its reception; it is shut out from their understanding, and they sit like figure heads, and derive no benefit from the instructions of the servants of God. So far as their influence goes, if they have any, it is as a damper thrown upon those around them.

I do not believe it would be necessary to preach so much to the Saints, as it now appears to be, if we lived our religion, and would exercise one-tenth part of the faith that we should exercise for our own good and the good of Israel; but under present circumstances it seems to be absolutely necessary to preach day after day and week after week to the Saints to keep them anywhere within the bounds of the gospel. We are so easily led astray so easily benumbed and chilled in our perceptions of truth. If there ever was a time that we needed to live the religion of Jesus Christ it is at the present. We should begin to realize that every man and woman is an agent, and exercises a certain amount of influence in the sphere in which he or she moves. Parents have an influence over their children; children have an influence over each other; neighbor has an influence with neighbor; and although we may not perceive that our example has any influence or weight, I assure you many times injury has been done by acts that we regarded as trifling through the influence they had upon our neighbors or children. Who can tell the result of a promise, made and not kept, by a father to his child? Will the child grow up in the belief that the father and mother guilty of this practice, mean what they say, or that they say one thing and mean another? From the conduct of the parents in this respect the child is very likely to take license to follow their example, and perhaps to do worse. Who can tell how long evils of this nature will tell upon children, transmitted through them to their posterity? Yet we see fathers and mothers set an example before their children which they themselves condemn and warn their children against. The inconsistent conduct of parents has a tendency to blunt the sensibilities of children, and to lead them from the way of life and salvation, for if parents teach their children principles which they do not practice themselves, that teaching is not likely to have much weight or effect except for evil. We do not look at and reflect upon these things as we should. What will a child, when he begins to reflect, think of a parent who, professing to believe that the Word of Wisdom is part of the gospel of Jesus Christ, and has been given by revelation, violates it every day of his life? He will grow up to believe that his parent is a hypocrite and without faith in the gospel. They who take such a course incur fearful responsibilities. We cannot be too consistent in our course, neither can we be too faithful in fulfilling promises.

What confidence would you have in a man who will tell you, "To-morrow morning I will pay you what I owe you;" but when to-morrow morning comes he does not fulfill his word? You meet him during the day and says he, "Brother, I forgot all about that little matter, but I will call in the morning." The morning comes, but he does not come, and so it passes on day after day, and that promise remains unredeemed. You may extend this to any other promise or profession. If men are untruthful and fail to meet their obligations, you come finally to the conclusion that they are dishonest and all confidence is lost in them. They cannot be trusted in anything, and you are compelled to regard them as little else than liars and swindlers, and you avoid having anything to do with them. Yet there are such men who have been down into the waters of baptism for the remission of sin, and have covenanted with God to forsake every evil. What does such a profession of repentance amount to? No mouth profession of repentance is accept-