

have in abundance, but it is not given that one man should possess that which is above another: wherefore the world lieth in sin: and wo be unto man that sheddeth blood or that wasteth flesh and hath no need.

And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man travelling on the earth: wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken: and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose: Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: behold I will go before you, and be your re-ward; and I will be in your midst, and you shall not be confounded: behold I am Jesus Christ, and I come quickly; Even so. Amen.

HE THAT WILL NOT WORK, IS NOT A DISCIPLE OF THE LORD.

Purposing to do the will of God in all things, every disciple must do with his might, whatsoever his hand finds to do, knowing that the idler is to be had in remembrance before the Lord. There is no respect of persons; every one ought to do his best to be approved in the sight of God. The old command is: Six days shalt thou labor and do all thy work, and no one will pretend that this commandment has been revoked or made void; on the contrary, Paul, at least 1500 years after this commandment came from the Lord, says, in his second epistle to the Thessalonian church, Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.—Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

It is no more than reasonable or right, to say, that he that will not work, should not eat, for as saith Alma, Thus says the Lord: ye shall not esteem one flesh above another, or one man shall not think himself above another. All men are after the sample of their father Adam. He was put into the garden to dress it; or, in other words, man was made to be fruitful, and multiply, and

replenish the earth, and subdue it. All men, then, to live according to the will of the Lord, must labor. And what can be more just? for there is no specimen of idleness in the creation, or works of the Lord. When the morning dawns, the invisible hand that drew the curtains of night around us for sleep and repose, opens the windows of day for the labor and refreshment of them that live upon the earth: And who can view the busy multitudes of created beings, and things, from the mite to the mammoth; from the spring to the ocean; from the mole-hill to the mountain: from the garden to the globe, and from man to his Maker, and not exclaim like Lehi of old: Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy, is over all the inhabitants of the earth.

Who can fail to see industry in the fly that furbishes her wings in the window? or among the cattle grazing upon a thousand hills? or with the bees culling the flowers of the land-scape for their sweets? or in the river running with all its glassy majesty? or in the green growing race of earth, from the grass to the trees, each with every blade, and every limb pointing to heaven? yes, who can look upon so much industry, and suppose that a man was made to live without labor? Not the disciple of Jesus Christ.

Since the heaven was stretched out as a curtain between this world and the worlds beyond, neither the sun, nor moon, nor the planets, nor the stars, have ceased for a moment, (except when Joshua commanded otherwise,) from performing their daily labors, and why does man, while he lives, shrink from what the Lord meant he should do? why not fill the measure of his days in helping himself and assisting others, that, when he appears before the bar of God, to give an account of his stewardship, he may hear the pleasing acceptance of his Lord and Master: Well done, good and faithful servant, you have been faithful over a few things, now be lord over many.

THE BOOK OF JOB.

Men of moral characters, as well as the disciples of Jesus Christ, generally venerate sacred or sublime writings. Faultless rules, pure principles, and the truth coming from man, or through the Spirit of the living God, have ever found friends, and while virtue has a mansion in the heart of man, we fear no change. Dr. Blair, who lived up to such good opinions of good things, when reviewing the bible, thus speaks of the book of Job: It is known to be extremely ancient; generally reputed the most ancient of all the poetical books: the author uncertain. It is remarkable, that this book has no connexion with the affairs or manners of the Jews, or Hebrews. The scene is laid in the land of Uz, or Idumea, which is a part of Arabia; and the imagery employed is generally of a different kind, from what I before showed to be peculiar to the Hebrew poets. We meet with no allusion to the sacred history, to the religious rites of the Jews, to Lebanon, or to Carmel, or to any of the peculiarities of the climate of Judea. We find few comparisons founded on rivers or torrents: these were not familiar objects in Arabia. But the longest comparison that occurs in the book, is to an

object frequent and well known in that region, a brook that fails in the season of heat, and disappoints the expectation of the traveller.

The poetry, however, of the book of Job, is not only equal to that of any other of the sacred writings, but is superior to them all, except those of Isaiah alone. As Isaiah is the most sublime, David the most pleasing and tender, so Job is the most descriptive, of all the inspired poets. A peculiar glow of fancy, and strength of description, characterize the author. No writer whatever abounds so much in metaphors. He may be said, not to describe, but to render visible, whatever he treats of. A variety of instances might be given. Let us remark only those strong and lively colours, with which, in the following passages, taken from the 18th and 20th chapters of his book, he paints the condition of the wicked; observe how rapidly his figures rise before us; and what a deep impression, at the same time, they leave on the imagination. "Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach the clouds, yet he shall perish forever. He shall fly away as a dream, and shall not be found; yea, he shall be chased away, as a vision of the night.—The eye also which saw him, shall see him no more; they which have seen him, shall say, where is he? He shall suck the poison of asps, the viper's tongue shall slay him.—In the fulness of his sufficiency, he shall be in straits; every hand shall come upon him. He shall flee from the iron weapon, and the bow of steel shall strike him through. All darkness shall be hid in his secret places. A fire not blown shall consume him. The heaven shall reveal his iniquity, and the earth shall rise up against him. The increase of his house shall depart. His goods shall flow away in the day of wrath. The light of the wicked shall be put out; the light shall be dark in his tabernacle. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net, by his own feet. He walketh upon a snare. Terrors shall make him afraid on every side; and the robber shall prevail against him. Brimstone shall be scattered upon his habitation. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness. They that come after him shall be astonished at his day. He shall drink of the wrath of the Almighty."

Again: Oh that my words were now written! Oh that they were printed in a book!—That they were graven with an iron pen, and lead in the rock forever! For I know my Redeemer liveth, and he will stand at the latter day upon the earth.

PEARL FISHERIES.—The Pearl Fisheries of Ceylon are among the most noted. The most skillful divers come from Collesh on the coast of Malabar, and some of these are alleged to have occasionally remained under water for the lapse of several minutes. According to the testimony of Mr. Le Beck, this feat was also performed by a Gaffre boy

at Carrical. The following is the usual mode of diving for pearls:

By means of two cords, a diving stone and a net are connected with the boat. The diver putting the toes of his right foot on the ear rope of the diving stone and those of his left on the net, seizes the two cords with one hand and shutting his nostrils with the other, plunges into the water. On gaining the bottom he hangs the net around his neck and throws into it as many pearl shells as he can collect, while he is able to remain beneath the surface, which is generally about two minutes. He then resumes his former posture, and making a signal by pulling the cords, he is instantly hauled up into the boat. On emerging from the sea he discharges a quantity of water from his mouth and nose. There are generally ten divers to each boat, and while five are respiring, the other five descend with the same stones. Each brings up about 100 oysters in his net at a time, and if not interrupted by any accident will make 50 trips in the course of a forenoon. The most frequent and fatal of the catastrophes to which they are subject, arises from sharks which by biting the diver in two, prevent his reascending to the surface.—History of British Italy.

FROM CANTON.—We are indebted to the politeness of Mr. James F. Thorndike, for the Chinese Courier of April 14th. Mr. T. came passenger in the ship Hamilton. The Courier states that the insurrection against the reigning Emperor was assuming a very serious aspect.—Boston Paper.

It is said that great difficulties are experienced in getting the imperial troops to face the enemy, and that better provisions, and even the forbidden opium were given to the forces, to induce them to perform their duty. Several large bodies of his Majesty's troops have been sent to the scene of action, where they were in several affairs worsted by the rebels, and in one instance, it is said that of 3000 men but seven escaped to tell the story of their defeat. There are many tales in circulation relative to these mountaineers and their success, which are evidently exaggerated. Two large towns, several villages and military posts have fallen into their hands.

The rebels have communication with the mountaineers in their neighborhood, and the hill-people of Kwag-se; and the Chinese say that very judicious measures have been adopted by the rebels for carrying on the campaign, they being well furnished with provisions and war-like stores. Many of the officers commanding the forces sent against them have been taken and destroyed, and after a serious defeat, in which his troops were entirely routed, the Foo yuen of Hou-Kwag was made prisoner.

The temper of the Chinese people generally, in regard to the present imperial government, is far from loyal, and there is little question that should the new self-nominated Emperor of China carry his success much farther, thousands who want but favorable opportunity to proceed to open rebellion, will join his standard.

The amount of property brought from Santa Fee, this year, is about \$190,000; consisting of coin, gold and silver bullion, peltry and mules.

Supposing the earth to contain 800,000,000 of inhabitants, the cholera has already swept off more than a 16th of them.