

To the friends and patrons of the Deseret News, we would say that our new office is nearly completed; our new press, type, and stationery have arrived; and if our subscribers increase, in proportion to the increase of the size of our paper, we propose to issue our first enlarged sheet, more than twice the size of our former, about the middle of November, and thenceforth semi-monthly, on the 1st and 15th of each month, at \$5 per annum, PAYABLE IN ADVANCE, together with arrangements.

We design to pursue our former course of conducting the News in general, with the addition of the doings of the Legislature, proceedings of the Courts, City Councils, and Executive of the Territory; and devote a portion of each paper to the continuation of the life of Joseph Smith, and history of the Church of Jesus Christ of Latter-day Saints, whence it was left by the "Times & Seasons;" but we cannot proceed with the News, without a large increase of subscribers, and READY PAY; yet all can pay, who have grain, beef, pork, cattle, horses, and such other articles as may be useful to the laborer; though our friends who can procure cash will please remember we must have cash to pay for stock, and blige us accordingly.

Payment will be due at our office, on receipt of first number, and no one need expect the second number, until these terms are complied with, as credit will not create the paper, ink, press, or hands (labor).

Advertisements inserted at our usual rates, and received at the Post-Office, where all business concerning the News will be transacted.

Great Salt Lake City, Oct. 20, 1851.

**The Wife's Night Cap.**  
Mr. A.—"who does't live more than a mile from the post office in New Orleans, met some friends the other evening, and extending to them the hospitality of the "Green-elm city," visited so many of the principal saloons and "Marble halls," imbibing spiritual consolation as they journeyed, that when he left them at their hotel at the midnight hour, he felt, decidedly, that he had "a brick in his hat." Now, he has a wife, an amiable, accomplished, and beautiful ally, who loves him devotedly, and finds but one fault with him. That is his too frequent visits to the saloons where these "bricks" are obtained.

After leaving his friends, Mr. A. paused a moment, looking at his watch, and having shaped a course on the principle that continual angles meet, made sail for home. In due course of time he arrived there, and was not much astonished, but rather frightened, to find his worthy wife sitting up for him. She always does. She smiled when he came in. That she always does. "How are you, dear A.?" she said; "you staid out late, that I feared you had been taken sick."

"Hic—aint sick, wife; b-but don't you t-think I'm—b-but a little t-tired?"

"A very little, perhaps, my dear—but that's nothing you have so many friends, as you say, you must find them in a glass once in a while?"

"Wife, you're too good—the truth is, I'm d-d tired."

"Oh, no, indeed, my dear—I'm sure that another glass wouldn't hurt you. Now suppose you take a glass of Scotch ale with me, just as a night cap, dear?"

"You are too kind, my dear, by half—I know I'm tired."

"Oh, no—only a julep too much, love—that's all!"

"Yes—juleps—McMasters loves such stuff!"

"Well—take a glass of ale, at any rate—it can't hurt you, dear; I want one before I retire."

The lady listened to open a bottle, and as she put the two tumblers before her on the sideboard, she placed in one a very powerful emelle. Filling the glasses with the foaming ale, she handed one to her husband. Suspicion came cloudily upon his mind. She never before had been so kind when he was drunk. He drank from the glass—raised it to his lips—then hesitated.

"Dear, we won't you just taste mine, to make it sweet—sweet?" said he.

"Certainly, love," replied the lady, taking a mouthful, which she was careful not to swallow.

Suspicion vanished, and so did the ale, emetic and down the throat of the satisfied husband. After sipping out the taste, the lady finished her glass, but seemed in no hurry to retire. She fixed a foot-stool of mine before an easy chair, as she intended to bathe her beautiful little feet. But small as were those feet, they were not water enough in the tub to cover them. The husband began to feel sick, and he wanted to retire.

"Wait only a few minutes, dear," said his loving wife, "I want to read the news in this afternoon's Delta. I found it in your pocket."

A few minutes more elapsed, and then, oh ye gods and Dims! the lake, what a time. The husband was placed in the easy chair. He began to understand what his wife was doing; he soon learned what ailed him. Since it to say, that when he arose from the chair the trick had left his hat. It hasn't been there since. He says he'll never drink another julep; he met her Scotch ale, but he's death on lemonade!

Believe his wife better than ever.

And so would many a poor drunkard if his wife were read a night cap.—Ed.

**Dad's Blessing.**—A Dutch preacher, who was drunk, remained towards the long party during the profratious war, happened once to get into an American camp, on Sunday, and was consequently called upon for sermon and a prayer. He from force of habit commenced the latter with—"Got pless the soldiers, when there was considerable excitement about the soldiers, when he perceived it, with a horrible presence of mind, continued—"Yes, mine zakes! I say Got pless the king;—pless him mit plenty zakes!—pless him mit a whig parliament!—pless him mit defeat on land!—pless him mit a short life!—ant, zakes, may we have no more of him!"

"Father, I do hate Mr. Smith," said a beauty, 9 other day, to her honored parent.

"Why so, my daughter?"

"Because he always stares at me so hard when he looks me in the street."

"But, my child, how do you know that Mr. Smith looks at you?"

"Why, because I have repeatedly seen him do it."

"Well, Julia, don't you ever look at that impudent fellow, when you meet him, and then he may stare at you, without annoying you in the least. Remember that I always take two pair of eyes to make perfect stars."

"Ahem—well—I—I—believe you are right father."

**How to know a Fool.**—A fool, says the Arab proverb, may be known by six things; anger without cause, speech without profit, change without motive, injury without object, putting trust in a stranger, and knowing his friends from his foes.

# DESERET NEWS.

"Truth and Liberty."

VOL. 2. GREAT SALT LAKE CITY, U. T., SATURDAY, NOV. 29, 1851. [NO. 2.]

For the Deseret News.

**Millennial Song.**

Let silence reign, ye sons of men;

Let every soul give ear;

Behold! thro' heaven an angel comes,—

List ye his words to hear:

"I bear glad tidings to mankind;

Yea, tidings of great joy:

Ye contrite ones, lift up your heads,

Let praise your tongues employ.

"Though darkness covereth the land,

And light has fled from men,

The Lord commands, "Go forth, and let

The true light shine again."

Therefore I come, as long foretold

By John, the favored one

The ancient gospel I restore,

And error's race is run.

"Fear God, and glorify his name,

For judgment's hour is come;

And worship him that formed the world,

Yea, bow before his throne.

Behold this Book,—it is the words

Of those who've slumbered long;

In this they speak as "from the dust,"

A nation great and strong.

"The truths unfolded here are pure,

Unstained by Gentile hand;

The records of a righteous seed,

Who once possessed the land:

But ah, through wickedness they fell,

And wildly now they roam

The hills of fair Columbia's soil,

Freedom's eternal home.

"Arise, and shine; thy light is come,

O Zion! long oppressed;

Proclaim unto the faithful ones,

SEEK YE YOUR PROMISED REST;

For God the Lord has set his hand,

And wonderful shall be

The marvelous act he'll bring to pass,

Which nations soon shall see.

"The work of God in latter days,

Cut short in righteousness,

Shall sweep the wicked from the earth,

And bring the reign of peace:

The grand Sabbath year, ere long,

Shall dawn upon the world;

Its kingdoms, realms, and powers become

The Kingdoms of our Lord.

"What glorious things do then await

The tried and faithful ones:

To reign as Kings and Priests to God,

Yes, to be called his Sons!"

My soul, with rapture swell the song:

Holy, holy, is the Lord;

To him doth honor, praise belong,

And truth his throne shall guard.

The PRINCE OF PEACE descends to earth,

With myriads in his train;

The dwelling of our God comes down,

The NEW JERUSALEM;

Then, clothed in robes of righteousness

The Saints of God shall be,

And in celestial glory

Spend all eternity.

PHILALETHES.

[Copyright Secured.]

**LIFE OF JOSEPH SMITH.**

August 29th, nine o'clock in the morning,

council being organized in due form, the testimony was continued as follows:

Elder Luke Johnson said, in relation to a circumstance that transpired on the twenty-fifth mile prairie, (so called) in Missouri, that by a direction from the leader of the camp, he had been back to inspect the crossing at a certain creek; that when he came up with the camp, he found it moving, and as he was behind, he went on till he came up with brother Wright's and Sylvester's company, and found them out of the road, building a fire to cook supper. As the teams passed on, brother Sylvester called to the leaders of companies (those who were following; whether General Wright or some other man. Some hesitated a little, and went on. After taking supper, he (Luke) went on with his company.

When he came up with the camp from the creek, he found that the ensign or flag commonly carried ahead for the camp to follow, was then moving forward. He further said that he understood that Joseph was appointed to lead the camp; that he always, or generally gave orders when the camp should move forward, and when it should stop; that when on his way to the creek the second time, he met President Smith, who told him that he (Joseph) should order the camp to move into the prairie. When the camp came to order on the prairie in the evening, brethren Wright and Sylvester were called upon to give an account of themselves, why they had sought to divide the camp. They both acknowledged that they had been out of the way by so doing, and were reproved for their conduct. Relative to an assertion heretofore made, that President Smith did at the time throw a trumpet or horn at brother Sylvester, he did not consider at the time, that President Smith had any intention of throwing it at brother Sylvester, because he might have hit him with it, being so near to him as he was; it only fell to the ground near to them, (himself and brother Sylvester) but supposed that he had had it in his hand, and only threw it down as usual, or as another man would. He further said, that the reproofs given by President Smith at the time, were no more severe than he had often heard him give previously; that he did not consider him mad, as has been represented.

Elder Hyrum Smith said, that when the camp first came to the creek, himself and his brother Joseph were forward; that while the teams were crossing, brother Joseph asked whether it was advisable to move into the prairie to camp. After consultation it was first advised to camp in the bushes near the edge of the prairie—While making preparations to encamp they were informed that a mob intended to make an attack upon them that night. They further consulted upon their situation, and himself and brother Joseph were requested by brother Joseph to go into the edge of the prairie, where they might encamp. They looked out a place, but it was near the bushes, and brother Joseph gave an order to go forward on to the prairie. Some complained of the order because they could not find fuel to cook their supper. They were told that it would be advisable to carry wood for

that purpose. Some further remarks were offered on the subject of a visit from the mob; and preparations were made with the guns, &c. Some fears were entertained for the teams and families yet crossing the creek, and it was thought advisable to send back a company to guard and assist them over, among whom was Luke Johnson. He then took the flag or standard, (as he had previously carried it) and gave the word to move forward, and the teams immediately began to follow. After the company had come upon the prairie, himself and elder Roger Orton received an order to call on Lyman Wright to place a strong guard around the camp that night; but he refused doing anything further, because he supposed that he (Lyman) had ordered the camp on to the prairie, without an order from the Commander of the company. He was then informed by brother Joseph, that it was by his (Joseph's) order that the camp moved on to the prairie. He was present when brother Joseph reproved Lyman Wright and Sylvester Smith, and saw the transactions concerning the trumpet or horn, and as to brother Joseph's intention or design to throw it at brother Sylvester, he had no such thought at the time, nor could he have since; that at the time when he (Joseph) had finished his remarks to Lyman Wright and Sylvester Smith, he threw the horn on the ground; that brother Wright told him the next day that he had been a jealous existing in his mind against him (Lyman) for some days, but now his mind was satisfied, and he now had no hardness or jealousy. He further said, that when he received the order for moving the camp on to the prairie, brother Sylvester and Lyman were near by.

Adjourned to 1 o'clock, p.m.

Council met according to adjournment. The Clerk called the names of the councillors and parties, when business was resumed. Elder B. Young said, that he was in company with President Joseph Smith, jr., from about 27 miles of this place, till they arrived in Clay county, Missouri; that at the time the difficulty occurred on the prairie, when the camp was divided, he occurred in what brother Hyrum had said, and that he could not relate it any more particularly than he had done. He further said that he had not seen anything in President Joseph's conduct to justify the charge previously made by brother Sylvester, (that his heart was corrupt.) So far from this, he had not soon the least shadow of anything of the kind. He had not seen anything in his (Joseph's) conduct during his journey to the west unbefitting his profession as a man of God. Question by Sylvester: Did you not think that my character was injured in the minds of the weaker part of the camp in consequence of those reproofs and chastisements which were given me by brother Joseph? Answer: I did not. Elder Young further said in relation to a certain difficulty which took place relative to a dog, that on a certain evening after crossing the Mississippi River, brother Sylvester came up with the remaining part of the camp, when the dog came out and insulted him; he knew not whether he touched him or not. The next morning, after hearing considerable complaint and murmuring concerning the dog, President Smith spoke to several brethren present, and said, "I will descend to that spirit that is in the camp, to show you that spirit you are of, for I want to drive it from the camp." The first man that kills that dog, (or my dog) I will whip him." He thought that about this time brother Sylvester came up, and said, "If that dog bites me, I will kill him." Joseph replied, "If you do, I will whip you." Sylvester said, "If you do, I shall defend myself the best way that I can."

Brother Joseph then said that he "could in the name of the Lord." The President then asked the brethren if they were not assured of such a spirit. Said he, "I am." He then proceeded to remove them for condescending to that spirit; that they ought to be above it; that it was the spirit of a dog; and men ought never to place themselves on a level with the beasts; but he possessed of a more noble disposition. He (Joseph) then said, he had "condescended to that spirit, in order to show the spirit which was among them." Elder Young further said, that this explanation gave general satisfaction, and the most of them saw that he had only made these remarks for the purpose of instructing them, and warning them against such a spirit or disposition. Elders Lyman Johnson and Heber C. Kimball concurred.

Elder D. Elliott said he was not present when those reproofs were given in the morning; that the circumstances were related to him afterwards, which disaffected his mind and gave him some disagreeable feelings; that at noon he heard President Joseph give a further explanation, which perfectly satisfied his mind. He further said, that during the forenoon there were many of the brethren dissatisfied with President Smith's remarks concerning the dog, in the morning, but that after the explanation at noon was so generally given, he thought that every one in the camp might have known it.—Elder Lorenzo Booth concurred in the statement of elder Young; though he was not present in the morning when the reproofs were given concerning the dog, that he was with President Smith from twenty-seven miles from this place to Missouri; and a part of the way home; that he did not see anything in President Smith's character derogatory to a man professing religion; that he was present during a certain transaction which occurred during their journey home, respecting certain articles of bedding; that he had heard since his return, that President Smith and Ezra Thayer had fought; that he was present during the whole transaction, and there was no fighting. He further said in relation to a certain report, which had come to his knowledge, since his return from Missouri, that President Smith had taken a bed-quilt which was not his property; that while at New Portage, Ohio, on their way to Missouri, one of the brethren gave him (Joseph) two bed-quilts, which he (Booth) had charge of, as he was the individual who drove the team for President Smith, and had charge of the baggage; that before leaving Clay county, Missouri, he (Booth) took them to be washed and after starting for home, he put them on board of the wagon, the baggage of which he had the charge during his journey home; that he brought the same back with him, he has seen them since, and knows that the one which was said to be the property of President Smith, at Norton, Counselor F. G. Williams said while at Norton, certain articles were handed him to mark, among which were two bed-quilts, which he marked with common ink; has seen certain bed-quilts since his return and has no doubt but that one in question is the one he marked.

Elder B. Young further said relative to a certain difficulty arising out of a certain circumstance, concerning some bread, that elder John S. Carter on their journey to Missouri, on the line between Ohio and Indiana, said to President Joseph, "Is this thing right?" "What thing?" "Concerning P. P. Pratt's asking brother Sylvester for some bread for supper." He then learned that brother Pratt had asked brother Sylvester for some bread, that Sylvester had bread at the time, but directed him to some one else, who he (Sylvester) said had sufficient; that elder Pratt called upon that individual and could not obtain any; that he was present when President Smith told brother Sylvester that he had not conducted rightly in the matter; that he ought to impart when he had, in preference to directing one where he was not certain he could obtain; that by so doing some might be deprived of food at times. He further said, that brother Sylvester contended he had been right, and justified his own conduct in the matter; that Joseph reasoned with Sylvester to convince him that he (Sylvester) was in fault; but he continued to justify his course till President Joseph reproved him sharply. He frequently heard the brethren speak of this circumstance, and all whom he had heard say anything of the subject, manifested a satisfaction with President Smith, and thought his observations correct, and the principles which he advanced to be right.

Elder Lyman Sherman said, that he concurred in elder Young's statement concerning the bread; that he thought that it was generally known that Elder Pratt in consequence of brother Sylvester's not furnishing him with bread, was deprived of bread that night; that at the time he (Joseph) told him (Sylvester) that brother Parley did not obtain any bread in consequence of the same.

Elder Jacob Bump said, that since the brethren's return from the west, he went with Sylvester to older Rigdon to advise concerning the adjusting of certain complaints which were in circulation respecting President Joseph Smith's conduct to and from Missouri; that brother Sylvester told brother Rigdon that elder Pratt did obtain bread of the individual to whom he sent him.—Elder O. Hyde said, that he concurred in the statements of elder Brigham Young concerning the circumstances which transpired at the time the difficulty arose about the bread. Elders Lyman Johnson, and Heber C. Kimball concurred in the same statement.

Elder O. Hyde then exhibited an account current taken from the receipts of monies and other property expended during their late journey to and from Missouri.

This account was taken from documents kept during the journey by counselor Frederic G. Williams, who said that the account exhibited was correctly taken from his accounts, as he had the charge of the monies, and attended to paying them out, &c.

The one then submitted to the council, and the councillors severally spoke in their turns, followed by the complainant and accused as follows: First, the councillors; Jared Carter commenced fifteen minutes before 6 o'clock, p.m., and spoke twenty-five minutes. Joseph Smith, sen., commenced ten minutes past 6 o'clock, and spoke five minutes. John Smith commenced fifteen minutes past 6, and spoke ten minutes. Lyman Johnson commenced 25 minutes past 6, and spoke one minute. Oliver Cowdery commenced twenty-eight minutes past 6, and spoke two hours and twelve minutes. Joseph C. commenced twenty minutes before 9 o'clock, and spoke five minutes.

The accused, Sidney Rigdon, commenced 15 minutes before 9, and spoke 60 minutes. Oliver Cowdery spoke seven minutes.

The accused, Sylvester Smith, commenced eighteen minutes before 10, and spoke one hour and eighteen minutes.

The Moderator then gave the following decision:

"That if brother Sylvester Smith will acknowledge the following items of complaint before this council, and publish the same in print, that he can remain yet a member of this church; otherwise he is expelled from the same, viz:—First, he is to acknowledge, that he has wickedly and maliciously accused our President, Joseph Smith, Jr., once on the line between Ohio and Indiana; and at another time after crossing the Mississippi river; and at another time after leaving the church in Missouri, at Florida; that he is to acknowledge, that in making these charges against President Joseph Smith, Jr., he has himself wilfully and maliciously lied; that he has maliciously told falsehoods in saying that President Joseph Smith, Jr., has abused him with insulting and abusive language, and also in injuring his character and standing before the brethren while journeying to Missouri; that he further cast out insinuations concerning President Joseph Smith's character, which was also an evil and malicious design to injure President Smith's standing in the church; that he further acknowledged, that he has abused the former councils which have set upon his case, and wickedly and maliciously insulted their just and righteous decisions; that he has further tantilized this present council, in seeking to excuse himself contrary to the counseling of the councillors, after acknowledging that it was organized by revelation; and further, that he has wilfully and maliciously lied, by saying that brother Joseph Smith, Jr., had prohibited the liberty of speech on their journey to Missouri; that he also acknowledged that he has wickedly and maliciously lied, by charging President Joseph Smith, junior, of being possessed of a heart as corrupt as hell.

The councillors were then called upon to give their assent to the foregoing decision, and concurred unanimously.

I hereby certify, that the foregoing charges or complaint are just and true, and hereby acknowledge the same, as set forth in the decisions of this council, by signing my own proper name to their minutes, with my own hand.

(Signed) SYLVESTER SMITH.

The above was signed for fear of punishment.

The council then proceeded to other business. President Joseph Smith presiding. Council agreed that the church in Kirtland be instructed in their particular duties, &c., on Sunday next, by President Joseph Smith, Jr. It was further decided, that elder Brigham Young be appointed to take the lead in singing in our meetings.

The council then closed. Brother Reynolds Cannon prayed.

Fifteen minutes before three o'clock, a.m., on the 30th of August, 1834.

OLIVER COWDERY, } Clerks.

ORSON HYDE.

The excitement of the people began to repose and the saints both in Missouri and Ohio began to enjoy a little peace. The elders began to go forth two and two, preaching the word to all that would hear, and many were added to the church monthly.

A temperance paragon, extending its views into the domain of tobacco, exclaims:

"What a splendid figure the apostle Paul would have made, had he gone about to proclaim the sublime truth of Christianity with a quid of tobacco and a long pipe in his mouth!"

for some bread for supper." He then learned that brother Pratt had asked brother Sylvester for some bread, that Sylvester had bread at the time, but directed him to some one else, who he (Sylvester) said had sufficient; that elder Pratt called upon that individual and could not obtain any; that he was present when President Smith told brother Sylvester that he had not conducted rightly in the matter; that he ought to impart when he had, in preference to directing one where he was not certain he could obtain; that by so doing some might be deprived of food at times. He further said, that brother Sylvester contended he had been right, and justified his own conduct in the matter; that Joseph reasoned with Sylvester to convince him that he (Sylvester) was in fault; but he continued to justify his course till President Joseph reproved him sharply. He frequently heard the brethren speak of this circumstance, and all whom he had heard say anything of the subject, manifested a satisfaction with President Smith, and thought his observations correct, and the principles which he advanced to be right.

Elder Lyman Sherman said, that he concurred in elder Young's statement concerning the bread; that he thought that it was generally known that Elder Pratt in consequence of brother Sylvester's not furnishing him with bread, was deprived of bread that night; that at the time he (Joseph) told him (Sylvester) that brother Parley did not obtain any bread in consequence of the same.

Elder Jacob Bump said, that since the brethren's return from the west, he went with Sylvester to older Rigdon to advise concerning the adjusting of certain complaints which were in circulation respecting President Joseph Smith's conduct to and from Missouri; that brother Sylvester told brother Rigdon that elder Pratt did obtain bread of the individual to whom he sent him.—Elder O. Hyde said, that he concurred in the statements of elder Brigham Young concerning the circumstances which transpired at the time the difficulty arose about the bread. Elders Lyman Johnson, and Heber C. Kimball concurred in the same statement.

Elder O. Hyde then exhibited an account current taken from the receipts of monies and other property expended during their late journey to and from Missouri.

This account was taken from documents kept during the journey by counselor Frederic G. Williams, who said that the account exhibited was correctly taken from his accounts, as he had the charge of the monies, and attended to paying them out, &c.

The one then submitted to the council, and the councillors severally spoke in their turns, followed by the complainant and accused as follows: First, the councillors; Jared Carter commenced fifteen minutes before 6 o'clock, p.m., and spoke twenty-five minutes. Joseph Smith, sen., commenced ten minutes past 6 o'clock, and spoke five minutes. John Smith commenced fifteen minutes past 6, and spoke ten minutes. Lyman Johnson commenced 25 minutes past 6, and spoke one minute. Oliver Cowdery commenced twenty-eight minutes past 6, and spoke two hours and twelve minutes. Joseph C. commenced twenty minutes before 9 o'clock, and spoke five minutes.

The accused, Sidney Rigdon, commenced 15 minutes before 9, and spoke 60 minutes. Oliver Cowdery spoke seven minutes.

The accused, Sylvester Smith, commenced eighteen minutes before 10, and spoke one hour and eighteen minutes.

The Moderator then gave the following decision:

"That if brother Sylvester Smith will acknowledge the following items of complaint before this council, and publish the same in print, that he can remain yet a member of this church; otherwise he is expelled from the same, viz:—First, he is to acknowledge, that he has wickedly and maliciously accused our President, Joseph Smith, Jr., once on the line between Ohio and Indiana; and at another time after crossing the Mississippi river; and at another time after leaving the church in Missouri, at Florida; that he is to acknowledge, that in making these charges against President Joseph Smith, Jr., he has himself wilfully and maliciously lied; that he has maliciously told falsehoods in saying that President Joseph Smith, Jr., has abused him with insulting and abusive language, and also in injuring his character and standing before the brethren while journeying to Missouri; that he further cast out insinuations concerning President Joseph Smith's character, which was also an evil and malicious design to injure President Smith's standing in the church; that he further acknowledged, that he has abused the former councils which have set upon his case, and wickedly and maliciously insulted their just and righteous decisions; that he has further tantilized this present council, in seeking to excuse himself contrary to the counseling of the councillors, after acknowledging that it was organized by revelation; and further, that he has wilfully and maliciously lied, by saying that brother Joseph Smith, Jr., had prohibited the liberty of speech on their journey to Missouri; that he also acknowledged that he has wickedly and maliciously lied, by charging President Joseph Smith, junior, of being possessed of a heart as corrupt as hell.

The councillors were then called upon to give their assent to the foregoing decision, and concurred unanimously.

I hereby certify, that the foregoing charges or complaint are just and true, and hereby acknowledge the same, as set forth in the decisions of this council, by signing my own proper name to their minutes, with my own hand.

(Signed) SYLVESTER SMITH.

The above was signed for fear of punishment.

The council then proceeded to other business. President Joseph Smith presiding. Council agreed that the church in Kirtland be instructed in their particular duties, &c., on Sunday next, by President Joseph Smith, Jr. It was further decided, that elder Brigham Young be appointed to take the lead in singing in our meetings.

The council then closed. Brother Reynolds Cannon prayed.

Fifteen minutes before three o'clock, a.m., on the 30th of August, 1834.

OLIVER COWDERY, } Clerks.

ORSON HYDE.

The excitement of the people began to repose and the saints both in Missouri and Ohio began to enjoy a little peace. The elders began to go forth two and two, preaching the word to all that would hear, and many were added to the church monthly.

A temperance paragon, extending its views into the domain of tobacco, exclaims:

"What a splendid figure the apostle Paul would have made, had he gone about to proclaim the sublime truth of Christianity with a quid of tobacco and a long pipe in his mouth!"

**ELDERS' CORRESPONDENCE.**

Extracts of a Letter from Elder George Cannon, to Elders Cain and Brower.

LAHAINA, MAUI, S. I. }  
April 17th, 1851. }

Dear Joseph and Arieh:—I take time to address a few lines to you, in the hope that you will receive it in time to answer this season. I arrived with the rest of the brethren, at Honolulu, Oahu, the capital of the Hawaiian Nation, all in the enjoyment of a tolerable degree of health, Dec. 12th.

We were soon scattered upon the different islands, two and two: this island fell to my lot with Brother Keeler for a partner; we were accompanied by brother Bigler, brother Morris, his partner having been counselled by brother Clark to stay and work at Honolulu. Brother B. has been over since upon this island endeavoring to acquire the language. About six weeks after our landing, I received a letter from H. Clark, to come to Honolulu and stay with him, as brother Whittle was going home.