

Before temperance ships came in vogue Saturday night was a happy time to poor Jack. Then it was, that the end of each week brought him nearer the port of his destination; he looked forward with pleasure to the time when he should be released for a while from the hardships of another voyage, and anticipated the fun of a frolic ashore. On such occasions the steward regularly came forward with a bottle of rum and the compliments of the captain, when the little half gill cup would be handed around, and as each man tossed off his grog, proceeded by some quaint and original sentiment, a hearty laugh would follow—such a laugh as only sailors can give. Then came the anecdote and the yarn, while others employed themselves in their watch on deck, in scrubbing out a pair of trousers for the coming Sabbath—for sailors always "dress up" at sea of a Sunday, provided the weather will permit.

It was on a Saturday night, then, when it was expected that the ship would make the land during the next week, and the crew had been speculating on what "high old times" they would have when they got ashore, that Sam spun the following yarn:

"Did any of you, messmates, ever know old Jack Ringbolt?" asked Sam.

"I've heard of him," replied one of the sailors.

"Well," continued Sam, "he was a chum of mine the first voyage I ever went to sea, and he used to be the life of the whole ship. There was not a port in the world, I believe, that he had not been to, and if any sailor ever knew 'the ropes,' it was Jack Ringbolt, for there wasn't anything but what he was up to. He said he once came home in one of our frigates—it was a long time ago—after a three years' cruise, in which he had served as captain of the fore-top. The frigate arrived at Philadelphia, and he was paid off there. In those days there were no railroads; and so Jack, after having had a regular spree, concluded to take the steamboat and stage coach to New York, and go to Boston to see his friends. On leaving his landlord he called for his bill, and told him he wanted to pay double, for fear that when he came back he might have no money."

"But I might forget you," said the landlord.

"Oh, no you won't," said Jack, holding up a stick in his hand; "you see this stick; and he took off his tarpaulin and put it on it, at the same time giving it a whirl, and winking at the landlord; 'well when I return you shall know me by this sign.'"

So off Jack went, and on the boat, and in the stage coaches, taverns, &c., as he traveled along, he did the same thing, paying double for everything, and giving the same counterpane, telling them that he expected to return shortly, and would prefer standing a double shot, as he might not have anything left in the locker when he wanted to come back. Jack arrived at Boston under a full press of sail, with all colors set, and after spending some time with his friends—the result he had anticipated having taken place, for he was completely cleaned out—so he thought he would return. So he up stick and made a straight wake for the Delaware.

As the stage stopped at a farm house in New Jersey, a Jew, who was a fellow passenger, had observed that Jack never paid for anything as he traveled along, but merely gave a whirl of his hat on his stick, and a wink to the coachman or landlord, who immediately recognizing old Jack, sung out "all right." The Jew was then all at once at this, and thinking that he had some mermaid's charm about his hat or stick, was dying to find out the mystery. At last the Jew could stand it no longer, and itching with curiosity, he opened his guns upon Jack to find out his secret.

"How is it, Jack," asked he, "that you don't pay for anything on the road?"

"What do you want to know for?" said Jack, saying the Jew as one of the many land sharks that fleece us ashore.

"Why," said the Jew, seeing that he was not going to get anything out of Jack easily, "why, I'd give something to know."

"Well," said Jack, with a wink at the balance of the passengers, whose attention had been attracted by the conversation; "there, do you see his hat?" and Jack put his tarpaulin on his stick and gave it a whirl. "That's the ticket you can travel the world over with."

The coach soon after stopped at a tavern to change horses and give the passengers a chance to dine. The Jew watched Jack, to see if his hat really had the magical effect which he was gradually becoming a believer in. Jack called for liquor on entering the tavern, and after making his lips, perceiving that the bar-keeper recognized his colors, said nothing. After dinner the driver blew his horn, and the passengers hurried to get in the stage.

"Stop! stop! you sailor man; you haven't paid," said the landlord.

"Avaunt there a bit, old Blowhard," said Jack, taking off his hat and giving it a turn on his stick, at the same time winking at the landlord, who responded "all right," to the utter astonishment of the Jew.

On re-entering the stage, the Jew asked him what he would take for his hat and stick.

"Why," said Jack, "I wouldn't part with them. I got this hat and stick at Shanghai, from a Chinese Princess, who gave them to me for saving her child, who fell out of a boat, from a shark, and she told me that I never should part for anything as long as I kept them, and less her beautiful top-lights if it hasn't proved true."

They were near the end of the journey, when the Jew, who, having seen such strong and unmistakable evidence of the magic of Jack's hat and stick, determined to purchase it at any rate.

"What would you take for your hat and stick?" asked the Jew again.

"Oh more than you can give. Why," said Jack, "you haven't got money enough to buy them."

"You don't know that," said the Jew, pulling out a full filled pocket book and showing its contents to Jack. "Come," said the Jew, holding up the money temptingly, "what do you say, what price do you ask?"

"Blow me," said Jack, "if Uncle Sam's got money enough to buy this hat and stick."

"Well, let me take them," said the Jew, stooping to take hold of the stick.

"Hands off," cried Jack, "for I'll knock seven olls out of ye. You'd steal the charm if you got your pickers and stealers on them."

"Here's the money," said the Jew, perseveringly, again showing his bank notes, "name your price."

"No," said Jack, "I'm going to stop at the next town, and I know you won't give me that Pd ax."

"How much?" asked the Jew, eagerly.

"Why," I was reckoning, as I was going back the East Indies shortly, and could get anything I'd take two hundred dollars."

"Done," said the Jew, "here's the money," and he counted out the sum, while Jack took off

his old tarpaulin, and handed it over with the stick.

"Here," said he, "take my hat and give us your bank notes."

The Jew received them eagerly, and gave Jack his cap in the bargain. At the next stopping place Jack got out and bid the Jew good bye, who continued on his way. As the stage drove off, Jack burst into a fit of laughter, and, slapping his hands on his thigh, turned to the jolly host, and said, "I wish I may never see land again if I don't sell my old hat and stick to that Jew for two hundred dollars!" and Jack roared again as he inquired when the next stage would come along.

The Jew soon arrived in Philadelphia, and, exulting over his fortunate purchase, with a ravenous appetite he entered an eating house, and determined to have a glorious dinner. Having called for the best of everything and drank a bottle of wine, he rose to depart, and putting Jack's tarpaulin on the stick, he gave it a turn and winked at the landlord, in imitation of Jack.

"What do you mean by that?" asked the host.

"Why, don't you know?" said the Jew, going through the motions again.

"Come, come, none of your nonsense," said the host, "but pay for your dinner."

"Pay for my dinner?" replied the Jew in surprise, and thinking that perhaps he had not done the thing right, he tried it over again, and cooking up his eye, he gave the landlord another wink.

"What do you mean by that?" asked the landlord, who now got in a furious passion, "you needn't think to come to me with your winking and tom-foolery; pay for your dinner, sir, or I'll have you taken up." And here he seized the Jew by the throat, whose top-lights looked as if they would start from his figure-head and carry away his top-gallant eye-brows. The Jew sung out for mercy, and tried to explain, by attempting once more to make the landlord understand, and gave the hat another whirl on the stick, when the landlord, boiling with rage, knocked him over.

"Tell that to the marines," said one of Sam's messmates, who had been laughing nearly to split their sides, "for you can't make us swallow that for duff" (dough).

"It's true," said Sam, "every word, just as old Jack told it to me; for when he got to Philadelphia he heard that the Jew had been arrested for swindling, and on his being brought up before the court he told the story and went through the motions, which raised such a shout of merriment among the by-standers, that the judge, who came high blowing his chop sheets out of the bolt ropes, thinking that the Jew was crazy, ordered him to be set free."

Another roar of laughter followed, when Sam was called to take his trick at the wheel.

From the Millennial Star.

The Days of Tyranny and Wrong are not Forever.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunders in silent sleep?
The sun that rises, the seas that flow,
The thunders of heaven, all answer—no!

Can ye drive young spring from the blossom'd earth,
Or the earthquake still in its awful birth?
Will the hand on Time's dial backward flee,
Or the pulse of the universe pause for thee?
The shaking mountains the flowers that blow,
The pulse of the universe, answer—no!

Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeon dire;
Or stay the soul as it sears away,
To glorious life, from this mouldering clay?
The truth that liveth, the thoughts that go,
The spirit ascending, all answer—no!

O priest! O despot! your doom they speak,
For God is mighty as ye are weak!
Your night and your winter from earth must roll;
Your chains must melt from the limb and the soul.
Ye have wrought us wrong, ye have brought us woe;
Shall ye triumph much longer? We answer—no!

Ye have built your temples, with gems imperaled,
On the broken hearts of a famished world;
Ye have crushed its heroes in desert graves,
And made its children a race of slaves!
O'er the future age shall the ruin go?
We gather against you, and answer—no!

But ye laugh in scorn from your shrines and towers,
But weak are ye,—the strength is ours!
In gold, in arms, and in pride ye move;
But we are stronger,—our strength is Love!
Can ye slay Truth or Love with a curse or blow?
The beautiful heavens, they answer—no!

The winter night of the world is past;
The day of humanity dawns at last!
The veil is rent from the soul's calm eyes,
And prophets, and seers, and heroes arise!
Their words and their deeds like the thunders go:
Can ye stifle their voices? they answer—no!

It is God who speaks in their words of might;
'Tis God who acts in their deeds of right!
Lo! Eden waiteth like a radiant bride:
Humanity's path leads to her side!
Can ye sever the twin who to oneness flow?
The voice of Divinity answereth—no!

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LIFE OF JOSEPH SMITH.

September 1834. I continued to preside over the church in Kirtland, and in forwarding the building of the House of the Lord. I acted as forman in the temple stone quarry, and when other duties would permit, labored with my own hands.

Sept. 2d. Conference wrote bro. Cherry, by Orson Hyde, Clerk, to correct a report that "he had been cut off from the church;" advising the brethren not to find fault one with another, after having returned home from such an arduous journey; and their offerings accepted of the Lord; also encouraging him and others to move west.

On the 4th elder Edmund Bosley said that if he could obtain the management of his property, in one year, he would put it in for the printing of the word of the Lord.

MINUTES of a Conference of Elders, at New Portage, Ohio:

Sept. 8th, 1834. After prayer, President Joseph Smith, jr., and Oliver Cowdery united in anointing with oil and laying hands upon a sick sister, who said she was healed; but requested us to pray that her faith full not, saying, if she did not doubt, she should not be afflicted any more. President Joseph Smith then made remarks upon the subject of False Spirits.

Elder Ambrose Palmer presented a case, which had previously occasioned some difficulty in the church; which was, that bro. Carpenter had been tried for a fault before the church, and the church gave him a certain time to reflect whether he would acknowledge or not. Bro. Gordon, at the time, spoke in tongues, and declared that bro. Carpenter should not have any lenity. Elder Palmer wished instruction on this point, whether they had proceeded right or not, as bro. Carpenter was dissatisfied, &c.

President Joseph Smith then gave an explanation of the gift of tongues; that it was particularly instituted for the preaching of the gospel to other nations and languages, but it was not given for the government of the church. He further said, if bro. Gordon introduced the gift of tongues as a testimony against bro. Carpenter, it was contrary to the rules and regulations of the church; because in all our decisions, we must judge from actual testimony.—Elder Gordon said the testimony was had, and the decision given before the gift of tongues was manifested. President Smith advised that we speak in our own language, in all such matters, and then the adversary cannot lead our minds astray.

Elder Palmer stated, that when he was presiding in a conference, several of the brethren spoke out of order, and elder J. B. Bosworth refused to submit to order according to his request, and he wished instructions on this point, whether he, or some one else should preside over this branch of the church; and also whether such conduct could be approved in conferences. Bro. Gordon made some remarks on the same subject. President Smith said, relative to the first question, that bro. Gordon's tongues in the end did operate as testimony, as, by his remarks in tongues, the former decision was set aside, and his taken; that it was his decision, that bro. Gordon's manifestation was incorrect, and from a suspicious heart. He approved the first decision, but discarded the second. Bro. Joseph Keeler acknowledged, that in the former decision he had acted hastily himself, in urging bro. Carpenter to make acknowledgment without having time to reflect, and asked forgiveness wherein he had erred.—Bro. Gordon said he discovered that he was in an error, and was satisfied with the council, and was willing to ask forgiveness of the brethren and of the Lord.

Decision was then given on the second question, that elder Bosworth was out of his place, in opposing elder Palmer, when he presided in the council. The two decisions were confirmed by unanimous vote of the conference. A motion was then made and passed by unanimous vote, that a letter be written to bro. J. B. Bosworth, informing him of the last decision, and that he has acted out of place in opposing elder Palmer in a former council, when requested to take his seat, that the business might proceed according to order; and that such letter be signed by the clerk of this conference. The case of elder Milton Stow was then presented, when it was proved that he had delivered prophecies at two different times that were not true: one time in saying that Zion was redeemed; and at another in saying that bro. Carpenter was cut off forever, and also in saying that sister Carpenter was dead; when it was decided by vote, that bro. Milton Stow, be, and by the decision of this conference is, suspended from the privileges of this Church of Latter Day Saints, and from acting in the authority of an elder in said Church of Latter Day Saints, till he appear before the Bishop's council in Kirtland, and make proper satisfaction. Conference closed by prayer. Oliver Cowdery, Clerk of Conference.

The following letter was written according to the instructions of the conference, as recorded in the foregoing minutes:

To Joseph B. Bosworth, a high priest in the Church of Latter Day Saints.

New Portage, Ohio, Sept. 8, 1834.

Dear Brother:—By a decision of this conference I am directed to inform you, that a previous difficulty has been presented to this body, which arose in a former council, between yourself and elder Ambrose Palmer, informing us, that in a council where elder Palmer presided, according to the office of his appointment, as president of this branch of the church of the Latter Day Saints, you, when requested by him to be seated, refused to submit to his decision, and spoke disrespectfully of our brother while acting in his calling, which has occasioned a wound in this conference. It is the decision of this conference, that you come before the church; (as you are not present to do it at this conference) and make the proper confession required in the Law of the Lord. Why I say disrespectfully, is because when you were requested to be seated and desist speaking, you said you had as much right to speak as he (elder Palmer) had.

OLIVER COWDERY,
Clerk of Conference.

Extracts from the minutes of the High Council of Zion, assembled in Clay county, Sept. 10, 1834:

The following were chosen to fill the place of absent members: Zebadiah Coltrin for P. P. Pratt; Hazen Aldrich for Solomon Hancock; Elias Higbee for Newel Knight; Isaac Higbee for Wm. E. McLellin; Peter Dustin for Orson Pratt. Elisha H. Groves was ordained to the High Priesthood.

A letter was read from President Joseph Smith to W. W. Phelps, dated 16th of August; also a petition, written by W. W. Phelps, to the Governor of the State of Missouri, was read and accepted. Calvin Boobé and Levi Jackson were nominated as first elders to go forth to Kirtland, preaching by the way, and if approved by the Revolver, should be accounted worthy, and numbered as such. Decided by the President and sanctioned by the council, that the first elders go forth as soon as they can get ready, and preach by the way to Kirtland. Voted that those elders that came up in the camp apply for a dismissal from Lyman Wight and a recommendation to bishop Partridge, to go forth to preach the gospel. Thomas B. Marsh, Secretary pro tem.

MINUTES of the High Council, Kirtland, September 24, 1834:

Joseph Smith, jr., presiding, assisted by Sidney Rigdon and Frederick G. Williams, Counsellors. Jared Carter and Martin Harris were absent. After prayer, the President made some remarks, when the case of Sylvester Smith was called up to enquire, whether, under existing circumstances, he can fill the office of High Counsellor. It was decided that four counsellors speak on the case, viz: Samuel H. Smith and Orson Johnson, Luke Johnson and Orson Hyde. The counsellors severally spoke in their course, followed by bro. Sylvester; after which the assistant presidents spoke, when the President gave a decision, that bro. Sylvester stand no longer a high counsellor; but that he retain the office of high priest, and continue to lift up his voice in the name of Jesus, in preaching the gospel, to which the council assented; and bro. Sylvester gave his assent with thankfulness.

The President nominated Hyrum Smith, to fill the office, vacated by Sylvester, which was seconded by the clerk. The counsellors voted for the nomination, as also the conference present. The President led in prayer, and then he ordained Hyrum to the office of High Counsellor; pronouncing blessings upon him in the name of the Lord; after which Joseph Smith, son, blessed his son Hyrum in the name of the Lord, confirming the same blessing. Elders John P. Green and Brigham Young were then appointed to fill the vacancies occasioned by the absence of counsellors Jared Carter and Martin Harris.

The council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter Day Saints; which church was organized, and commenced its rise on the 6th of April, 1830. Those items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the church, up to this date; or shall be, until such arrangements are made. Counsellor Samuel H. Smith nominated President Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams, to compose said committee, which was seconded by counsellor Hyrum Smith. The counsellors then gave their vote in the affirmative, which was also agreed to by the whole conference.—The council then decided that said committee, after arranging and publishing said book of covenants, have the avails of the same. The council then decided that a notice be published to the churches and conferences abroad, that high priests be ordained hereafter, in the high council at Kirtland, and receive license, signed by the clerk of the council. The council decided that bishop Whitney be privileged to make such arrangements with his store as he shall deem most advisable, considering his present embarrassed circumstances. Closed by prayer. Oliver Cowdery and Orson Hyde, Clerks.

Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were, with nothing, as to means, yet the way opened as we proceeded, and the saints rejoiced.

October. The former part of October was spent in arranging matters respecting the Lord's house and the printing office; for it had previously been published that the "Evening and Morning Star" would be discontinued, and a new paper entitled "The Latter Day Saints Messenger and Advocate," issued in its place. Having accomplished all that could be done at present, on the 16th of the month, I, in company with my brother Hyrum Smith, and elders David Whitmer, F. G. Williams, Oliver Cowdery, and Roger Orton, left Kirtland for the purpose of visiting some saints in the State of Michigan, where, after a tolerably pleasant journey, we arrived at Pontiac on the 20th.—While on our way up the Lake on board the steamer "Monroe" elder Cowdery had a short discourse with a man calling his name Elmer. He said he was "personally acquainted with Joe Smith; had heard him preach his lies, and now, since he was dead, he was glad." He had heard Joe Smith preach in Bainbridge, Chomango co., New York, five years since; he knew it to be him, that he was a dark complexioned man," &c. He appeared to exult the most in that Joe was dead, and made his observations in my presence: I concluded he had learned it from the popular priests of the day, who, through fear that their craft will be injured, if their systems are compared with the truth, seek to ridicule those that teach it; and thus am I suffering under the tongue of slander, for Christ's sake, unceasingly. God have mercy on such, if they will quit their lying. I need not state my complexion to those that have seen me; and those who have read my history thus far will recollect, that five years ago, I was not a preacher, as Elmer represented; neither was I over in Bainbridge.

After preaching, and teaching the saints as long as our time would allow, we returned to Kirtland, greatly refreshed from our journey; and much pleased with our friends in that section of the Lord's vineyard. It now being the last of the month, and the elders beginning to come in, it was necessary to make preparations for the school for the elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter. A building for a printing office was nearly finished, and the lower story of this building was set apart for that purpose, (the school) when it was completed. So the Lord opened the way according to our faith and works, and blessed be his name.

No month ever found me more busily engaged than November; but as my life consisted of activity and unrelaxing exertions, I made this my rule: when the Lord commands, do it. Among other matters, the following letter was sent to George James, Brownhelm, Ohio, by order of the High Council:

Kirtland, November 10, 1834.

DEAR BROTHER:—There having been serious complaints presented to us against you, we sincerely request you to come to Kirtland immediately, as it will be necessary that a proper notice be taken of the same. We do not write the above, with a view to accuse ourselves; but you know the great responsibility resting upon us, and the propriety of noticing charges, especially when they are preferred against men in important and interesting stations in the church of the saints. We have truly written the above with feelings of deep interest for your own welfare and standing in the church; and we do hope you will not fail to come down immediately, as the representations made to us will require immediate notice. It is necessary for us to inform you, that until you appear and make the satisfaction requisite, you are suspended from acting in the authority of the office to which you have been previously ordained. With feelings of respect we subscribe ourselves, your brethren in the new covenant. Joseph Smith, jr., Sidney Rigdon.—Oliver Cowdery, Clerk of the High Council.

I continued my labors daily, preparing for the school, &c.; and received the following revelation, given November 25, 1834:

It is my will that my servant, Warren A. Cowdery, should be appointed and ordained a presiding high priest over my church in the land of Freedom, and the regions round about, and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the kingdom of heaven and his righteousness, and all things necessary shall be added therunto; for the laborer is worthy of his hire.

2. And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night; therefore, gird up your loins, that you may be the children of the light, and that day shall not overtake you as a thief.

3. And again, verily I say unto you, there

was joy in heaven when my servant Warren bowed to my sceptre, and separated himself from the crafts of men; therefore, blessed is my servant Warren, for I will have mercy on him; and notwithstanding the vanity of his heart, I will lift him up, inasmuch as he will humble himself before me; and I will give him grace and assurance wherewith he may stand; and if he continues to be a faithful witness, and a light unto the church, I have prepared a crown for him in the mansions of my Father; even so, amen.

The same day, Hon. J. T. V. Thompson, Missouri State Senator, wrote elder Phelps, at Liberty, as follows:

"Jefferson City. Dear Sir: I will say to you, that your case with the Jackson people has been mentioned to the highest officer of the State, the Governor. He speaks of it in his message, and so much of his message will be referred to a committee. I am not able to say what will be their report, but I will write you again. I have the honor, &c. J. T. V. Thompson."

The following is that portion of the Governor's message referred to in the foregoing letter:

"In July, 1833, a large portion of the citizens of Jackson county organized themselves and entered into resolutions to expel from that county, a religious sect called Mormons, who had become obnoxious to them. In November following they effected their object; not however without the loss of several lives. In the judicial enquiry into these outrages, the civil authorities who had cognizance of them, deemed it proper to have a military guard for the purpose of giving protection during the progress of the trials. This was ordered, and the Attorney General was requested to give his attention during the investigation, both of which were performed; but all to no purpose. As yet, none have been punished for these outrages, and it is believed, that under our present laws, conviction for any violence committed against a Mormon, cannot be had in Jackson county. These unfortunate people are now forbidden to take possession of their homes, and the principal part of them, I am informed, are at this time living in an adjoining county, in a great measure upon the charity of its citizens. It is for you to determine what amendments the laws may require, so as to guard against such acts of violence for the future."

Kirtland, November 28. Minutes of a Council. A council convened this evening to transact business according to the regulations of the church; Joseph Smith, jr., S. Rigdon and F. G. Williams, presiding. Eight counsellors present. John Johnson and Hyrum Smith were appointed to speak. A letter from the church in Lewis, Essex county, New York, was presented by brethren John H. Tappin and Joseph H. Tappin, and read by the clerk. Said letter contained an account of money and other property sent by the church in Lewis, in the care of said brethren, to carry to Missouri, to purchase land. These elders wished the advice of the council, whether they had better pursue their journey or not. The two counsellors spoke on the case, followed by President Williams, counsellor O. Hyde and the clerk; after which President Rigdon gave a decision; that our brethren be advised to tarry in this place during the winter, in which the council concurred. The two brethren then arose respectively and said they were perfectly satisfied with the decision of the council. The amount donated by the church in Lewis, is, according to their letter, in cash, \$473.20. The amount in "Stap" property is \$375.11. Aggregate, \$848.40.

The council then decided, that President Joseph Smith, jr., take such amount of said money as these brethren can part with for the present, by giving sufficient security, to be paid with interest by the 15th April, 1835. It was ascertained by the council, that sister Caroline Tappin held \$149.75 of the money mentioned in said letter; she was accordingly called into the council, and expressed a willingness to loan the same. One note of \$250 was drawn in favor of John H. Tappin; and another of \$150 in favor of Caroline Tappin, due, each, April 15, 1835, signed by Joseph Smith, jr., Oliver Cowdery, and F. G. Williams. Oliver Cowdery, Clerk.

The following letter was presented by John H. Tappin, and formed the subject of the preceding council, written to Pres. Joseph Smith, jr., and the High Council in Kirtland, by Alvah L. Tappin, to be sent greeting: President Smith will recollect the time I left Kirtland last winter, in order to come for to dispose of the property I had in possession, which I have been striving to do from that time till about the first of September last; but I have felt very uneasy while the commandment has gone forth for the eastern churches to flee unto the west. The last, or about the 1st of September, I, with two of my brethren, took the revelation concerning the redemption of Zion and read it, and then we agreed to ask God to enable us to obey the same. As we live in the Eastern States, our minds lit over these important lines: Therefore a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste nor by flight; but let all things be prepared before you. Observe the commandments which I have given concerning these things, which saith or teneth to purchase all the lands, by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson county and the counties round about, and leave the residue in mine hand. Now, verily I say unto you, let all the churches gather together all their monies; let those things be done in their time; be not in haste, and observe to have all things prepared before you; and let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries, when they are built up, if they will hearken unto the counsel, they may buy lands and gather together upon them; and in this way they may establish Zion. And after further consideration and much prayer, we carried the case before the church in this place, which met the approbation of the same. Accordingly, we strove to become of one heart and one mind, and appointed a day for fasting and prayer; and asked the Lord to enable us to collect all our monies; and appointed a day for the church to come together for council. Accordingly we came together; and after conversation, chose a moderator, and clerk to keep the records of the church; counselled together concerning property owned by the church, and commenced to make sale and collect pay according to the voice of the church, in order to collect all monies owned by the church, and send by the hands of wise men, who were appointed by the voice of the church; one elder and one priest, according to the will of God. Alvah L. Tappin, County of Essex, New York, October 20, 1834.

A branch of the church of the Latter Day Saints, agreeable to the requirement of heaven, have strove to unite their hearts and views, in order to be found spotless before the blazing throne of the great Jehovah, when he comes to make up his jewels; and for this end do send property by the hands of wise men, appointed by the voice of the church, (agreeable to the revelation concerning the redemption of Zion) for the purpose of purchasing land in Jackson county, or counties round about, for the inheritance of the church. Agreeable to this, we give our names with the affix sums, annexed:

Joseph H. Tappin, cash \$98.67; property \$120.37; Alvah Tappin, cash \$34.63; property \$80.00; John H. Tappin, cash \$171.05; property \$31.93; Henry Adams, cash \$11.13; property \$3.75; Zebulon Adams, cash \$1.75; Caroline Tappin, cash \$151.06; property \$107.00; David Briggs, cash \$5.00; property \$1.06; Gustavus A. Perry, property \$3.00.

Aggregate, \$848.40; \$100 to be left in Kirtland in boots and shoes. The wise men appointed are John H. Tappin and Joseph H. Tappin.

On the evening of the 29th of November, I united in prayer with brother Oliver; for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east, to loan us \$430; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz: That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we do not trouble nor brought into dispute before the world, nor his people; after that, of all that he shall give us, we will give a tenth, to be bestowed upon the poor in his church, or as he shall command; and that we will be faithful over that which he has entrusted to our care, that we may obtain much; and that our children after us, shall remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands. Joseph Smith, jr., Oliver Cowdery.

And now, O Father, as thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went, from the time he made a like covenant before and with thee; as thou didst, even the same night, open the heavens unto him, and manifest great mercy and power, and give him promises, so will thou do with us his sons; and as his blessings prevailed above his progenitors unto the utmost bounds of the everlasting hills, even so may our blessings prevail like his; and may thy servants be preserved from the power and influence of wicked and unrighteous men; may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among thy saints here, and thy sanctified when they shall rest; amen.

While reflecting upon the goodness and mercy of God this evening, (November 30) a prophecy was put into our hearts, that in a short time the Lord would arrange his providences in a merciful manner, and send us assistance to deliver us from debt and bondage.

December 1st. Our school for the elders was now well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes being mostly elders, gave the most studious attention to the all important object of qualifying themselves, as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears, and hearts.

According to the direction of the Holy Spirit, on the evening of the 5th, while assembled with Sidney Rigdon, Frederick G. Williams, and Oliver Cowdery, conversing upon the welfare of the church, I laid my hands on bro. Oliver Cowdery, and ordained him an assistant president, saying those words: In the name of Jesus Christ, who was crucified for the sins of the world, I lay my hands upon thee, and ordain thee an assistant president to the high and holy priesthood, in the church of the Latter Day Saints.

On the 11th, elder Phelps wrote from Liberty, Clay county, to J. T. V. Thompson, Jefferson City, (in reply to his letter of the 25th November) expressive of thankfulness to his Excellency, for introducing the sufferings of the saints in his message; also asking counsel "whether it would avail anything for the society to petition his honorable body (the legislature) to petition his honorable body (the legislature) for an act to re-instate them in their rights," &c.; and requesting him to confer with his friends and his Excellency on the subject, and give an early answer.

About the middle of the month, the message of Governor Dunkin, of Missouri, to the legislature, arrived at Kirtland, was read with great interest, and revived the hopes of the church for the scattered brethren of Jackson county.

Elder Phelps wrote again to enquire Thompson, on the 18th, as follows:

Dear Sir: By this mail I have forwarded to Captain Acheson of the lower house, a petition and depositions, on the subject of our rights in Jackson county. He will hand them to you for the senate, when through in the house. I shall be greatly obliged, if you will lay them before your honorable body; and any information you may require, or even personal attendance, write, and you shall have it in my power. As a people, all we ask, is our rights. With esteem, &c., W. W. Phelps.

On the 20th, Messrs. Thompson and Acheson wrote elder Phelps from the "Senate Chamber," acknowledging the receipt of his letter, stating that the committee on the Governor's message had not reported, and recommending the saints to get up a petition to the Legislature, with as many signatures as possible, promising their assistance and influence to obtain redress of grievance. A petition was accordingly forwarded, but, without bringing anything to pass for the relief of the saints in Missouri, the year closed.

ELDERS' CORRESPONDENCE.

From the Frontier Guardian, Sept. 19.

Elder James McGaw, writes from Grimes co., Texas, under date of the 20th July, stating that he was warmly received there by the Saints, and also by those who do not belong to the church or profess the faith of the saints. He says also, that the saints in that quarter will be on their move westward next spring; and from the counsel given by Elder Hyde to bro. McGaw, we believe that he will urge the necessity of the saints' removal to the Valley the coming season.

The latest dates received from elder Isano Bullock, is from Oswego co., New York, where he was laboring faithfully in awakening the saints to a sense of their duty, and preaching the gospel of Christ to all those that would hear him.

David M. Gamet, writes from Niagara co., New York, where he says, he can find now and then a scattered herd of wheat, fit to be gathered into the garner.

Richard Cox writes from Joe Davis co., Ill., and says, that elder David E. Bunnell, had visited them in that region, after preaching twice, had baptized sixteen persons; eight of which had never been received into the Church before.

The following extract we copy from Elder A. D. Boren's letter, who wrote from Marion, Illinois, August 1st:

"I can say, that I have been happily disappointed in some places, to find no church, or section are friendly."