

THE NEWS

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Our Good Time is in the Present.

(From the Millennial Star.)

BY ELDER W. G. MILES.

I have the wisdom of discontent
 That marks the age we live in,
 That speaks of olden times well spent,
 To our forefathers given:
 Some sing their worth and competence,
 And some their merit are boasting,
 While some despise their taste and sense,
 And sing, "The good time's coming!"
 What though the future may be great,
 Or past were good and pleasant,
 We have no share in either state,
 Our duty's in the present.
 They had their wants and trials too,
 Their light was not still shining,
 And we're enough within our view
 To keep us from repining.
 The landscape's lovely to the eye
 When we from distance view it;
 Yet there are faults we may deprecate,
 Whence'er we ramble through it.
 But while the scenes before, behind,
 With beauty are abounding,
 We may be able here to find
 Some charms our steps surrounding.
 The times we have, which some regret,
 To our seed will be given;
 And they, with unborn posterity,
 May call this period golden!
 And they may chant their grateful lays,
 Their future bliss up-summing,
 Just as we sing of bygone days,
 And long for better coming.
 Then let such murmuring feelings die,
 That long for other ages;
 The blessings that we now enjoy
 Will shine on history's pages.
 The best pillow for man,
 Life's present care enduring,
 Is none to do the best he can,
 This future bliss securing.

Short Letters.

The Memphis Eagle gives the following letter
 from a flat-boatman to his father. He and his
 brother "Bill" had flatted a load of corn to New
 Orleans:—

No ORLEANS, June 8.
 Dear Dad:—Matters is dull corn is highly to and Bill
 and me.
 Your affectionate son
 J. B.

This is short and to the purpose. It reminds
 us of the celebrated correspondence between a
 stay-at-home mother and her absent son:—

Dear John:—Come home. A rolling stone gathers
 no moss.
 Your loving mother.

The answer was not long in coming back, and
 was not long when it got back:—

Dear Mother:—Come here. A sitting hen never gets
 fat.
 Your loving son.

A still shorter letter was the answer given to a
 gentleman by a lady, whom he had offended by
 the same treacherous, few wooden-headed knives,
 with blades of rugged iron, were a luxury for the
 great, and candles unknown. A servant girl held a
 torch at supper; one, or at most two, mugs of
 coarse brown earthenware, formed all the drinking
 apparatus in a house. Rich gentlemen wore
 clothes of unlined leather. Ordinary persons
 scarcely ever touched flesh meat. Noble man-
 sions drank little or no wine in summer—a little
 cold seemed wealth. Women had trivial marriage
 portions—even ladies dressed extremely plain.

The chief part of a family's expense was what the
 male spent in arms and horse, none of which,
 however, were either very good or very showy;
 and grandees had to lay out money on their lofty
 towers.—[Order of St. John.]

Fussy PEOPLE.—There are many people who
 go thro' the world, in their own miserable way,
 by being "fussy." They always appear to be
 doing something—always on the yet are ap-
 parently always doing nothing. Sum up each day's work
 there's, and what does it amount to? Just what
 their conduct does, viz: "fuss and feathers." A
 quiet man speaks only when he is spoken to, and
 who, when he is about his business, hates to be
 disturbed by outsiders or anybody else, and labors
 industriously and diligently, accomplishes more
 real labor in an hour than a fussy balloon or a
 noisy person in a whole day. Fussy people invariably
 enjoy a good opinion of their abilities, and it is
 lucky they do, for nobody else harbors such ideas.

ARA PROVERBS.—Listen if you would learn.—
 Be silent if you would be safe. Inquire about your
 neighbors before you build, and your com-
 panion before you travel. The first of wisdom
 is the fear of God. The world is carillon, and its
 followers dogs. Poverty without debt is independ-
 ence. Long experience makes large wit. The
 shagard becomes a stranger to God, and an ac-
 quaintance with Indigence.

By six qualities may a fool be known:—Anger
 without cause, speech without profit, gauch-
 without motive, inquiry without an object, put-
 ting trust in a stranger, and wanting capacity to
 discriminate between a friend and a foe.—[Mad-
 don's Trav. in Turkey.]

WHAT IS MOST CONDUCTIVE TO MAN'S HAPPINESS?
 It is said that the Persians, in their ancient con-
 stitutions, had public schools in which virtue was
 taught as a liberal art or science; and it is certain-
 ly of more consequence to a man that he has
 learnt to govern his passions in spite of tempta-
 tions, to be just in his dealings, to be temperate
 in his pleasures, to suppress his passions with
 prudence in his misfortunes, to behave with prudence
 in all his affairs, and in every circumstance of life,
 than it is of much more real advantage to him to
 be thus qualified than to be a master of all the
 arts and sciences in the world besides.—[Frank-
 lin.]

VARIETIES.—In Great Britain four out of
 six men, and four out of seven women, are
 married.

The Wesleyan Methodist Connection has
 decreased in numbers about 7000 during the
 last year.

DISCOURAGED

TRUTH AND LIBERTY.

VOL. 4. GREAT SALT LAKE CITY, U.T., THURSDAY, NOV. 23, 1854. NO. 37.

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HISTORY OF JOSEPH SMITH.

DECEMBER, 1840.

The following is a list of Books, Pamphlets, and
 Letters published for and against the Latter Day
 Saints, during the past year, so far as have come
 under my observation:—

Fourteen numbers of the "Times and Seasons"
 have been issued from the Office in Nauvoo, con-
 taining 224 pages, edited by E. Robinson and Don
 Carlos Smith, three numbers having been issued
 during 1839.

Eight numbers of the "Millennial Star" have
 been published at 149 Oldham Road, Manchester,
 England, containing 216 pages, edited by Elder
 P. Pratt.

A selection of Hymns was published about the
 first of July in England by Brigham Young, John
 Taylor, and Parley P. Pratt, for the use of the
 Saints in Europe.

The Rev. Robert Heys, Wesleyan minister,
 Douglas, Isle of Man, published three addresses in
 pamphlet form, against the Latter Day Saints,
 which were replied to in the following order:

An answer to some false statements and mis-
 representations published by the Rev. Robert
 Heys, Wesleyan minister, in an address to his
 society in Douglas, and its vicinity, on the sub-
 ject of Mormonism. By John Taylor, Oct. 7th,
 1840.

Calumny refuted, and the Truth defended, be-
 lying a reply in the second address of the Rev. Robert
 Heys. By John Taylor, Douglas, Oct. 29th,
 1840.

Truth defended and Methodism weighed in the
 balance and found wanting; being a reply to the
 third address of the Rev. Robert Heys against the
 Latter Day Saints. And also an exposure of the
 principles of Methodism. By John Taylor, Liv-
 erpool, Dec. 7th, 1840.

The Latter Day Saints and the Book of Mor-
 mon: being a few words of warning against the
 Latter Day Saints, from a minister to his flock.
 W. J. Morrish, Leobury, Herefordshire, Sept.
 1840.

A few more facts relating to the self-styled
 "Latter Day Saints," by John Simons, Church of
 England minister, Dymock, Herefordshire, Sept.
 14th.

Several letters written by Mr. J. Curran, and
 published in the *Maui Liberal*, Isle of Man, in
 October, were replied to by Elder John Taylor.

Mormonism weighed in the balances of the
 sanctuary and found wanting: the substance of
 four lectures by Samuel H. Miller. Published in
 Douglas, Isle of Man; a tract of 66 pages.

Interesting account of several remarkable vi-
 sions, and of the late discovery of Ancient Ameri-
 can Records, giving an account of the commence-
 ment of the work of the Lord in this generation.
 By Elder Orson Pratt, Edinburgh, Sept.

The Word of the Lord to the citizens of Lon-
 don, of every sect and denomination; and to every
 individual into whose hands it may fall; shewing
 forth the plan of salvation, as laid down in the
 New Testament, namely, faith in our Lord Jesus
 Christ—Repentance—Baptism for the remission
 of sins—and the Gift of the Holy Ghost by the
 laying on of hands. Presented by H. C. Kimball
 and W. Woodruff, Elders of the Church of Jesus
 Christ of Latter Day Saints.

An exposure of the errors and fallacies of the
 self-styled "Latter Day Saints." By William
 Hewitt, of Lane End, Staffordshire Potteries.

An answer to Mr. William Hewitt's tract against
 the Latter Day Saints. By Elder Parley P. Pratt.
 Plain Facts; shewing the falsehood and folly of
 the Rev. C. Bush (the Church of England minister
 of the Parish of Peover, Cheshire); being a reply
 to his tract against the Latter Day Saints. By
 Elder Parley P. Pratt.

A few remarks by way of reply to an anonym-
 ous scribbler, calling himself "a Philanthropist,"
 dissuading the Church of Jesus Christ of Latter
 Day Saints, of the shades and falsehoods, which
 he has attempted to fasten upon it. By Samuel
 Bennett, Philanthropist.

Mormonism unmasked, and Mr. Bennett's re-
 ply answered and refuted. By a Philanthropist
 of Chester county. Published in Philadelphia.

An Appeal to the American People; being an
 account of the persecutions of the Church of Jesus
 Christ of Latter Day Saints, and of the barbarities
 inflicted on them by the inhabitants of the State
 of Missouri.

REMARKS

By President Heber C. Kimball, September 17, 1851.

It is some time since I have spoken to this
 congregation, and it is with much pleasure I
 have been able to do so. I see a man take
 the more I am troubled with fear. Is it the fear
 of God? No. It is a kind of a fear of the world,
 a fear of man. Now there is scarcely a person
 but what has more or less of these feelings, at
 times. I recollect once hearing Mr. Joseph Smith
 say that many times his legs trembled like Bel-
 shazzar's when he got up to speak before the world,
 and before the saints.

I have been interested with the relation be-
 tween Staines has given, although he could not relate all
 the experience he has had since he came into this
 church some twelve, or fourteen years ago. If he
 could remember it all, and relate it, his experience
 would be very interesting. It is good, and I have
 been interested with it. I am interested with
 everything that is good; and in fact, I am inter-
 ested with a great many things which are not so
 very good, for there is nothing that I see on
 earth, or in the heavens but what interests me,
 gives me an experience. When I see a man take
 the wrong road—the road which leads to death,
 it is an experience to me, and it opens my eyes
 to shun that path. And we are taught that if a
 man will not learn by precept, or by example, he
 will learn by what he suffers. By seeing the
 sad example of others, we can learn that path,
 and escape the difficulties he goes into, and we can
 experience what a schoolmaster to me; for if I
 do not take that road, I do not suffer the incon-
 venience he does.

My whole course from the day I first heard of
 Mormonism, more than twenty-two years ago, I
 have never had but one desire, and that is to do
 what I am counseled, it matters not to me whether
 it be by the voice of God, or by the voice of his
 servants, it is all the same with me. When we
 go forth as the servants of God, we are dictated
 by the Holy Ghost and the Holy Ghost will speak
 to us, and that is the word of God, it is the
 revelations of Jesus Christ, and it is the voice of
 God to us.

When He commands us to go forth and preach
 his word, and declare his gospel, faith, and re-
 pentance, and baptism for the remission of sins,
 with the laying on of hands for the gift of the
 Holy Ghost, he says it is the same as though it
 were spoken by his own voice, and the same com-
 mandment will rest upon the world, and upon
 those people who hear it and do not abide it, and
 keep it, and walk in it. This is my testimony,
 and this is the testimony that God has revealed to
 us as a people. When he sent forth his disciples
 in his day he said, "If they will not hear you they
 will not hear me; and if they will not obey you
 they will not obey me, and if they will not obey
 me they will not obey my Father." So it is with
 us, if you will not listen, obey, and practice these
 things that are laid before you by President
 Young and his brethren, you will not obey God
 if he should speak from the heavens. Why? Because the Almighty has appointed him his de-
 legate, just as much as we have appointed Doct.
 Bernheim to be our Delegate to Congress, to lay
 before them those things that we want in con-
 nection with him. He has not gone to do his own
 will, but he has gone to do the will of those who
 have sent him. So it is with Pres. Young. He

is our head, he is our President, our Prophet, and
 Leader, and the Government of the United States
 have appointed him our Governor. He was before,
 in a church capacity. Then his voice to this
 people is the voice of God, just as much as was
 Moses God, when God called him and sent him
 to preside among the children of Israel. His
 word was the word of God to that people, and
 when they did not listen to him they suffered the
 penalty. We read there were two and twenty
 thousand fell in one day because of their rebellion.
 They rebelled against Moses, against his counsel,
 and against his government; which was of course
 rebelling against the character who sent him. God
 sent him and authorized him; and to us President
 Young is sent, ordained, and appointed by the
 Almighty as Joseph's successor to lead this peo-
 ple. I want the world to know this: I want the
 people who come into these valleys, and do not
 believe Mormonism to know what we believe.
 Probably there are but few men in the United
 States but what know that we look up to Pres.
 Brigham Young as our leader, prophet, and dic-
 tator. I want you to understand that I actually do,
 and I believe I have done so to the entire satis-
 faction of this people. I have proved it by my
 works from the day I came into the church until
 the present time.

Joseph Smith was a Prophet of God, and was
 sent of God. He had visions from angels from
 the heavens, and he was authorized by God to
 this nation the gospel, the plan of salvation and
 eternal life, which will save every man and woman
 that believes it, and practices it in their lives,
 in their outgoings, and in their in comings. I
 know it will save them. You have my testimony,
 and my testimony, is true and you will find it
 so every soul of you who will practice it.

We believe this book, the Bible, to be an histor-
 ical account of Jesus Christ, and his Apostles,
 and Prophets. We believe it is a good portion of
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