ook & Job Printing of all descriptions done at this office; Such as

PAMPHLETS, HAND-BILLS, CARDS, Blanks, Circulars Labels, Invitations, Hat and Watch Tips, &c., &c., &c.

Beat at his own game --- A scene on the

thes folks that drive on the sing's linguway on the Lord's day?

'Deau tell?' said he in the little tight wagon, well, I shouldn't wonder now if you had, and—

'And I shall arrest you, friend, for brenking the law,'

'Want to know, now?' well, squire, I can't help it; you see in fact, I am in the all-liredest hurry to get hum; I have been that in Neu Yark, 'bout tow weeks among the dead and dyn'—

'What? with the—

'What? with the—

'What? or collers suppresservin' and of by hell wa-

collery, collery, squire, is carryin? om off by hall wagon loads,? (the squire's eyes dilated, I got a good job at
annin? the dead in my?wagen to Potter's field——

'What, this wagen?'

'Zanty, squire, it will wall the "Wait, this wagon?"
"Zacily, squire; it paid well, (the squire's cheeks grew a little paler,) and I hold on until n day-'nfore yesterdny, I felt it a cummin' on me, and I started für hum."
"Friend, sald the squire, 'it's only seven miles to M——

own, and———' 'But I say, squire. I'm despret iil—sick as a dog; can't you let me put up with you until—'
'No, no, no, go on, you'll soon get to M—, and—'
'But you ain't again' to let a feller die in the road in

this here kind a way? the house a minute? and the old fellow stepped off as fast as he could taddle from the pedful? pad wagon.

"But lot squire? round the man of notions, he was about the fire?"

abocut the fine? 'Du.—I blust you and the fine two; drive off?' shouted the old fellow, and an went the Yankee, showing a set of ivories to the drizzly day, enough to set a dentist in

ecstasies.
'Go ahead, Sook; guess that fellow won't stop trading folks, soon again, hos! hoo! hoo! gin him a regitar ager But the pediar had not made many miles before he

was again hilled, and by an absolute constable, who exofficio, soon broaght up the old mare and her driver to a
dead hill. It would not go down, perhaps, so well with
this customer, thought the peduc, to try the chalers
gains with him, so Yankee thought he'd try a new

this customer, thought the pediur, to try the cholera game with him, so Yankee thought he'd try a new dodge.

'Well haint no objection to pay the fine, for I was determined to get into M——today, rain or shine, and my old mere is nigh 'bout giving cout.'

'Well,' said the officer, 'drive ahead, it's only three miles to M——, I'll go down with van.'

'Thank yeou.' Spose you ride a bit, mister, I'm pesky tired sitting, so of you?' Jet get in and drive along, I'll walk a spoil. And out got the ente chap into the road. The constable get in, slnd to quit the mud and rain for so comfortable a pace, and on they went. As you get near M——, there is pleaty of houses along the road, and many ran out to see who on earth it was profaning the Sabbath and hreaking the law by driving a yellow covered pediar's wagon in the very face of open day.—Seeing it was their constable, the fulks were at a dead loss to comprehend the matter, and let him drive on with out interruption. The road long heavy and the old mare in the last stages of done out, the wagon projected rather todiously along, while the bone, fide owner, I mg timbed, winded and light of fout, reached M—— full twenty minutes before the officer and the proscribed wagon came up. Pushing into the first towern at hand, the pedlar called for the landford and wanted to know if it was not against the law to drive a vagon on Sunday. Being well assured by Boniface of the unit, he requested idm to step out and see a mun in the very act.

'Why' bless my soul, that's Mr.—— our constable!'

'Tis?' said the pedlar. 'Well, now, 1'd call him a purty fellow, Iew; the constable breaking your laws all sew snash ou a Sunday. But he is at it, ain't he, landlord?'

'It's a feet; lete he comes, sure enough!'

Hris a fict: here he comes, sure enough! 'it's a feet, here he comes, sure enough!'
'Woll, I re-kon there's something to be made here,'—
said the pediar, 'so I'll just shear the fine with year,
kindlord, if year's slow me where the squire lives.'
'Oh! I'm justice here myself,' said the handlord.
'Dev tell? well, then, we'll soon rix that constable.'
Up drove that officer, and jumping out, grinning, he
handed the lines to the order, and told him to put the

mare up.

'Why, you beat me here, friend!' said he.

'Guess i her,' said the pediar.

'Well, as it is Sunday,' said the officer, 'and near
night, we'll let the mare by over until moraing, I'll take

care of the mare and wagon.

The pediar had no objections—so it did hy over until morating, when bright and early the constable found himself fined ten dollars and costs for violating the Sunday travelling law! The officer grinned and squirmed, but as the case was made out as elear as day, there was no dodging it, and that community learned that Yankee pediar, like edge tools, must be handled carefully. care of the mare and wagon.

Juggling in Madras.

N. G. Greene Esq., the correspondent of the Post, wri ting from Calcutta, gives the following account of an ex-

hibition of Eastern jugglery, which be witnessed .hibition of Eastern jugglery, which be writessed.—
In Aladras are found in perfection the celebrated eastern jugglers. Groups of them are daily at the hotels upon the arrival of a stammer, to exhibit their wanderful feats and roceive rupees. Sanke-daucing, sword-swaltowing, fire cating, tumbling, &c., are shown to crowds who scarch amasement. With some others, I hired a party to exhibit on the veranials of the batel and I am quite assured of their superiority over all other magicians, professed or amateur, in the world. At the time assigned they were on the spot arranging their implements preparatory to great wonders and marvels of deception.

ped they were on the spot arranging that imprehensing propuratory to great wonders and marvels of deception. While thus preparing I took a cheroot from its case the more readily to find out everything about what was going on, and searched among the passengers for a light. Perceiving the desire one of the jugglers came to me, went through a pandominie request to regard his lace attentively, and commenced blowing like a pair of bellows. Much to my supprise a slight stream of smoke Issued from his tips and inally a pointed jet of flame, shaped as gracefully as a gas-light, and extending two buches in my direction, which he kindly placed at my convenience. I availed myself of it by lighting my city gar, expressed my obligation and also a desire to examine intrinsically, so pointe a salamander, I apened his intrinsically, so polite a salamander, I apened his mouth,looked in,looked on the right and left outside, but dovil a cause could I discover for so sudden and appr pos conflagration! What an agreeable fellow you are i n windy day, was an inward exchangation, and what a life you may lead without danger of fature warmth!— But the magic was about to commence and I forgot my riand with the portable furance in other wonders less individual perhaps, but quite as mysterious.

They denced cohra capellos, opening their fint heads to slow them sound in fangs and venom bags, and made them perform a variety of poses. The snakes danced in a cucle, kept admirable tune with the music and exhibited the most admirable willingness imaginable to accommodate Europeans.

A handful of sand taken from the road was made to find the colored taken from the road was made to

A handful of sand laken from the road was made to mark every color and findly to produce a shovel full of every variety by a sincipe manual operation. Plants great perceptibly, balls danced in the air, swords, hooks, leading to percent every decess of iron and stoel were used this esounding leads to penetrate abdomens, eggs made hirds and birds and robbits under robbits, and robbits under word various transformations, common cotton balls moved at command, going away an indicate distance but returning on the ground very obediently until we were completely tied up and turned inside out consequence held at Far West, by the Thiotis, fain for this night only. Then came the great great ingight in the party, had rested quietly with lifs wife and children outside the circle watching the entire proceedings of the sense of the morning of the greatest linguist only. The performent, the came the great great great products and worderful of all descriptions, fain for this night only. The performent, the ican before the party, had rested quietly with lifs wife and children outside the circle watching the entire proceedings of the sense of the party, had rested quietly with lifs wife and transfer the proceedings of the greatest linguist to the church of Jesus Christ portionate with his dignity, he stepped into the eachieved from its mouter, despite the tears and noting the general effect upon the meeting by prayer. After some extended the therity with the principles of moral rectifude, (such as swearing, dram-drinking, &c.), which is dwaring and rectifude to transact the business of their mission at variance with the principles of moral rectifude, (such as swearing, dram-drinking, &c.) which are avariance with the principles of moral rectifude, (such as swearing, dram-drinking, &c.) which immoralities the church of Latter Day Saints is liable to be clurged with, owing to our analgam; at variance with the principles of moral rectifude, (such as swearing, dram-drinking, &c.) which immoralities the church of Latter Day Saints is pationate with his argany, he stepped and position at his argany, he stepped a pand finals to the whole performance.—

Taking the child, a little beay five or six years of age
from its mother, despite her tears and entreaties he signed
the attendants to precure the required implements for
his feat, directing their arrangment and position to his
miad. A large basket six or seven feet deep, made of
straw, was shown to the espectators that they might assure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket without any nodisure themselves of its being a basket of straw, very contion or improvement—simply a basket of straw, very contion or improvement—simply a basket of straw, very contion or improvement—simply a basket of straw, very conand wife, Jonathum Maynard, Nelson Maynard,
he wish further to state, that we feel ourselves
laid under peculiar obligations to the cliticans of
this place, for the particular for the hund of liberality and
or in the Lowa Territory, and use the lowal form them.

We wish further to state, that we feel ourselves
laid under peculiar obligations to the cliticans of the pricitic feeling which has
been manifested, and for the hund of liberality and
or in the Lowa Territory, and use of the lowal for the sign of the sure of the su

allowed the little fellow an upright and apparently a comfortable position.

We were permitted to see him under the basket, and to satisfy outselves of his being there without doubt. A natical seed sword inviting received an equally close examination, was placed in the man's hand, and the fent commenced. Assured of the child's concealment under the basket, of the keenness and validity of the sword, we waited in silent horror for the next proceeding. There was no table with its apartment, no trap in the basket, nothing but the hard stony floor, and no confederate.

The following is when the following business of the Lord's House; the law translated:—Part to the law translated:—Part to the law translated:—Part to the law translated:—Part to the law translated:—Par

Truth and Liberty.

GREAT SALT LAKE CITY, U. T., THURSDAY, MARCH. 2, 1854. INO. 8. VOL. 4.1

Fur the Deseret News. More Truth than Poetry. There's many a scene in this chequered life, That's fraught with instruction by no means rife: One of the many, I mean to relate; Actual, or ideal, I'll not debate. Since to the rhymer, a license belongs,

To borrow of fancy, to deck his songs. A goodly old man, some sixty or so, Though his age precisely, I do not know; Be that as it may, this man had n wife Who sought to be head, with unceasing strife To rise and rule o'er him with supreme sway, With a 'sir, this you shan't,' and 'that you may, Which you all know is not in good keeping,

With the Mormon creed, or Mormon teaching. Twas on a night when Saints with one accord, Were mot to dance, and sing before the Lord! (Oh great Babylon hear ye! what a sin! Solute take measured stens to the violin!) For gen'ral ease and comfort of the throng, Some had brought benches, others chairs along, That for a moment weary of the dance, They might sit and rest them- or if perchan Some saintly matron, benumbed with age, Whose limbs felt not the sprightness to engage Directly in the dance, might sit and see, Till cheered her spirit felt the common glee.

Now two or three chairs were in usage there. Which belonged by right to this aged pair. The dame quite nervous and setfish withol, Lest some slight damage the chairs might befall, Commanded her lord, the same to remove; And he, forthwith his obedience to prove, Brought them together, and withdrew in haste Lest disabedience might bring to his taste Reportance deep, and heart-rending sorroy .

When he heheld the light of the morrow. No sooner emerged to the open air, Thou she was beside him, with joulous core. Not willing in him, such trust to confide, Lest his neck he might break, and chairs, beside It was a dismal, dark, and stormy night And the road scarce discerned by human sight The man was searching and leading the way, The dame discontent, cries 'hold sir, I pray; In your dull guidance, I'll not put my trust But Pil lead the way, and follow you must. So forward she rushed as good as her word, To lead in her path the steps of her lord. All now arranged and fix'd to her mind.

She sets face furward and looks not behind-Yet for a while, all seemed to go well, But anon, plump into a ditch, she fall: Oh husband! oh husband! help me, she cries, I have bruised my head, I have blacked my eyes How strange indeed, the ditch I should not see; 'Tis very dark, you surely will agree.' Tho old man in pity extended his arm,

And brought her safe out without serious harm "Ah thank you," says she, "I'll try it again, For the road I can lead, I still maintain: I made a misstep, and the same might you; Come, try it again, and I'll lead you through So said, she started, still smarting with pain, But certain her point she somehow would gain-To a small stream, a few paces brought her; Headlong she fell, with face under water!

Her arms bent under, gave her no relief, Nor served to subdue her stubborn belief. Oh husband oh husband she would have cried, But her lost words beneath the water died! It was oogle, ougle gurgle, bubble, Yet no word came to express her trouble; Though her lord beheld her, and forthwith drew Her to the nir, for respiration unesv. Oh dearl oh! ugh! whew! dear husband, she cried,

Wer't not for your kindness, I should have died-After much trouble, the chairs were at last Placed in the wagon, and o'er them east A buffulo robe, a shield from the storm; And perchance too, to keep the dear things warm. Quarting to tell I'd almost formiten They were of the kind we call rush-bottom; And horses, nias' how foolish they are, For hay, to mistake the seat of a chair! But so it was; and victims fell they all, And food became for the beasts of the stail!

MORAL: Would you salvation and glory attain, And with just spirits eternally reign, Where justice, mercy, and truth all embrace, Stand e,er la your lot, and rule in your place. Those above you, who to rule have the right, Obey with your heart, your mind, and your might; But he'er let a woman usurp the rule, Rob you of your place, and leave you a fool, If you do, be sure it is of evil. You'll lose your faith, and go to the decil! January 26th, 1854.

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HISTORY OF JOSEPH SMITH.

she basket like an extinguisher on a candle. The council then proceeded to the little fellow an upright and upparently a of the Lord's House; when the following business of the Lord's House; when the following business

was no table with its apartment, no trap in the basket, nothing but the hard stony floor, and no confederate near him. Taking the weapon in his hand, he waved it in the alt, muttered a jugon and commenced a series of rand thrusts through the basket, making the point penetrate every time the especial side, down into the basket, and all over it multi to could hardly support its own weight from mutierion. It was perforated like a sieve A cry came from the interior, and a stream of blood began to trickle from under it along the stone floor on to the feet of the spectators. Cries of borrou were floor on to the feet of the spectators. Cries of borrou were floor on to the feet of the spectators. Cries of borrou were the pair, the mother ran shricking to the basket to selve her horribly gashed and bleeding boy! She overturned it—be child was there, nothing hat a pool of blood! Everybody looked trightened and relieved, while the juggler coolly wiped the blood from the sword blade.

Suddenly bursting from the middle of the group of observers, the little fellow came ranabing to his mother, unharmed, and a petty smile on his hrown, child, ist face. Taking hold of her hand he seemed to ask the cause of hor tears, and began footling her in adjectionate sympathy.

It was a trick—a decention—a humber. But how to to ordain Wilford Woudruff, and George A. Smith, (who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by the Church) to the office of the Latter Day Saints, by your very humble servant, JOHN TAYLOR."

By inserting this in your colorants, justification of the council held the same dute and same prace, will confer upon us a very peculiar favor.

Written and signed in behalf of the Church of Latter Day Saints, by your very humble servant, JOHN TAYLOR."

Resolved, 9th, Thut Elders Orson Hyde and William Smith be allowed the privilege of appear.

heal him in answer to the prayer of faith. He was eth this covenant.

1832, and on the first of May 1838, his father and family took leave of their old home and moved to Kirtland, Ohio. George spent the season Now the thing that I have to reveal to you is pointed to preside over the church at Commerce, with inflammation in the eyes.

dained into the first Seventy under my hands on I now tell you, will not come to the knowledge the first of Murch 1835, being 17 years old. He of the churches until they are purified. the first of Murch 1835, being 17 years old. He left on the fifth of June in company with Lyman Smith for the State of New York, to preach the gospel without purse or serip. Traveled two directed me, with u few others, whose hearts the Lord has touched, to go into the wilderness, where thousand miles; haptized eight; held eighty meetings and returned on the 2d of November. Spent the winter in school much afflicted with the rheumatism. In the spring, summer and fall of 1836, preached in different parts of Ohio with good success. Returned and went to school in the winter. On the sixth of June, 1837, he took leave of me and started with my hessing for the

clution is now fulfilled, and I am going with them. Russell was speechless; and Turkey bid him fure-

the editor of the Argus—Sir: In consequence of so great an influx of strangers, arriving in this place daily, owing to their late expulsion from the State of Missouri, there must of necessity he; and the vicinity, there the necessity he; and the vicinity the necessity he necessity he are the vicinity that the vicinity the necessity he are the vicinity that the vicinity the necessity he are the vicinity that the vicinity the necessity he are the vicinity that the vicinity the necessity he are the vicinity that the vicinity the vicinity that the vicinity the vicinity the vicinity that the vicinity the vicinity that the Friday, 26th.—Early this morning, soon after midnight, the brethren arrived at Far West, and midnight, the brethren arrived at Far West, and immoralities the church of Latter Day Saints is were unanimously adopted: tion was adopted:

Resolved, That the following persons be no more fellowshipped in the Church of Jesus Christ more fellowshipped in the Church of Jesus Christ belonging to our community, contracting or persisted, 2d, That Bishop Knights be appointed from the church in full bishopric.

late difficulties; and should feel sorry to see that ence to the brethren living in the Eastern States, philanthropy and benevolence abused by wicked is, for them to move to Kirtland, and the vicinity feelings of the charitable and humane, get into to their moving further west. their debt without any prospect or intention of Resolved, 6th, That George A. Smith be ac-

uguinst such individuals, who may pretend to be-long to our community. the 26th of April last.

sisting of one hundred and thirty five acres, for ence of the church, to give an account of their the sum of five thousand dollars; also a farm of conduct; and that in the meantime they be both Dr. Isaac Galland, lying west of the White pursuspended from exercising the functions of their chase, for the sum of nine thousand dollars; both office.

some future time, when the Lord shall open the Spirit signified to him that Russell was secretly way; expressing his determination them to proceed trying to lead away the church at Alston, Engwith the building; whereupon the Conference adjourned.

BRIGHAM YOUNG, President.

Spirit land manifested the same thing to Elder

ent locations which were presented in Lee county, lowa, and about Commerce, in Huncock Suluts in Alston—Dear Brethren:—Inasmuch as wisdom is only to be spoken amongst those who old, he received a blow on the head which de-prived him of his senses about three weeks. Five cept the churches to whom I myself have minis-tered, viz:—the church in Alston and the branch-Resolved, 2d, That Almon W. Babbitt be sent noted physicians decided that he must be trepanned or he would not recover. His father dismission on this decision, believing that God would not not the faithful amought and required to set to rights the church in that

heal him in answer to the prayer of the prayer of the prayer of the ladians, who are the children of the carly trained by his parents who were Presbyterians, to religious habits, and to a regular attendance in the Sabbath School. Hence he had early and anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was anxious desires to know the way of life; but was any of l not satisfied with the seets around.

In the summer of 1830, when my father and my brother Don Carlos visited our relatives in St.

Lawrence county, George became convinced of the truth of the Book of Mormon, and from that time, defended the cause against those who opposed it.

At 5 o'clock p.m., Conference adjourned, according to the resolution of Saturday; namely, until the first Saturday in October next, at Commerce, and it.

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At 5 o'clock p.m., Conference adjourned, according to the resolution of Saturday; namely, until the first Saturday in October next, at Commerce, and the tree of the Twelve who were present.

At 5 o'clock p.m., Conference adjourned, according to the resolution of Saturday; namely, until the first Saturday in October next, at Commerce, and the Gentiles, and exercise of the Twelve who were present.

At 5 o'clock p.m., Conference adjourned, according to the resolution of Saturday; namely, until the first Saturday in October next, at Commerce, and the Gentiles, and exercise of the Twelve who were present.

At 5 o'clock p.m., Conference adjourned, according to the resolution of Saturday; namely, until the first Saturday in October next, at Commerce, and the Gentiles will now be specified by the gospole. The Gentiles, and exercise of the Twelve who were present.

At 5 o'clock p.m., Conference adjourned, according to the resolution of Saturday; namely, until the first Saturday in October next, at Commerce, and the Gentiles are now well night.

At 5 o'clock p.m., Conference adjourned, according to the first Saturday in October next, at Commerce, and the Gentiles, and the Gentiles, and the Gentiles, and the Gentiles of the Twelve who were present. the sins of God's people, the Gentiles will now be His mother was baptized in August 1831. His suffered to scourge them from city to city, and His mother was baptized in Angust 1831. His father was baptized on the night of January 1832, and ordained an Elder, having been given up by the doctors to die of cunsamption. The weather was extremely cold, and the ice had to be ent.—From that time he guined health and strength.—From that time he guined health and strength.—George was baptized on the tenth of September 1839, and on the first of May 1838, his father.

ed to Kirtland, Ohio. George spent the season Now the thing that I have to reveal to you is pointed in laboring on the Temple, although much afflicted sacred, and must be kept with care; for I am not Illinois. Ito Artiana, Onto. But the Charles although much afflicted sharper and must be kept with care; for running the churches in this land, here are to reveal it at all to the churches in this land, here are of their wickedness and unbelief—for they have almost cast me out from amongst this boys of the church.

Resolved, 3d, That Bishop Whitney also go to Commerce, and there act in unison with the other hishops of the church. in the cump, and acted his part well as my armor for they have almost cast me out from amongst bearer, although still much afflicted with sore eyes. them, because I have testified of their sins to bearer, although still much afflicted with sore eyes.

On the twenty eighth he was attacked by the cholera, but was debvered by faith. He was ordained into the first Seventy under my hands on the first of Murch 1835, being 17 years old. He of the shared we partitly they are prefit to come upon them; and this thing that I now tell you, will not come to the knowledge.

Resolved, 4th, That brother Turley's gamsmith tools shall remain for the general use of the church until his return from Europe.

Resolved, 5th, That the following of the Seventy when the first of Murch 1835, being 17 years old. He

letter was communicated to the "Quiney Argus," fidence in the apostate Russell, although they had a weekly universal as nuch as ye have done it unto the least of these, ye have done it unto me.

we wish to state to the citizens of Quincy, and a quarter past eleven o'clock, meeting was called the vicinity, thro' the medium of your columns, to order, and Prest. Joseph Smith, jr., appointed that there are many individuals amongst the numbers who have already arrived, as well as among Smith made a few observations on the state of his By P. P. Pratt, addressed to the Conference those who are now ou their way here, who never peculiar feelings, after having been separated from did belong to our church, and others who once the brethren so long, &c., &c., and then proceeddid, but who for various reasons, have been ex-pelled from our fellowship. Amongst these there preliminary observations by Eider J. P. Greene are some who have contracted habits which are and Prest Rigdon, concerning a certain purchase at variance with the principles of moral rectifude, of land in the lown Territory, made for the church

proceeded to transact the business of their mission liable to be charged with, owing to our amalgan.

Resolved, 1st, That Almon W. Babbitt, Erasaccording to the following minutes:

according to the following minutes: as we as a people do not wish to lay under any ed a traveling committee to gather up and obtain such imputation, we would also state, that such all the libelous reports and publications, which individuals do not hold a name nor a place have been circulated against our church, as well amongst us, that we altogether discountenance as other historical matter connected with said

and designing people, who under pretence of pov-thereof, and again settle that place as a stake of erty and distress, should try to work upon the Zion; provided they feel so inclined, in preference

paying, and finally perhaps, we as a people be knowledged one of the Twelve Apostles. Resolved, 7th, That this Conference are en We say that we altogether disapprove of such lirely satisfied with, and give their sanction to the practices, and we warn the citizens of Quincy proceedings of the Conference of the Twelve and

Resolved, 9th, That Elders Orson Hyde and I this day purchased, in connexion with others of the committee, a farm of Hugh White, coning personally before the next General Confer-

and Joseph had fallen. Eider Kimball said, the Spirit signified to him that Russell was secretly trying to lead away the church at Alston, England, and wished the elders to see to it. The Spirit land manifested the same thing to Eider Richards, and he was deputed by a council of the Presidency to visit the Alston Branch.

Friday, 3d.—I returned to Quincy. Elder of the Presidency to visit the Alston Branch.

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Friday, 3d.—I returned to Quincy. Elder of the presidency to visit the Alston Branch Elder Alston Branch Church of Jesus Christ of John Taylor, Clerk.

Thus was fulfilled a Revelation of July 8th, 1838, which our enemies had said could not be fulfilled, as no Mormon was permitted to be in the State. The brethren immediately returned to Quincy, taking with them the familles from Tenney's Grove, &c.

The committee continued to look at the difference of the Church of Latter Day and blocations which were presented in Lee countries. Brethren and sisters of the Church of Latter Day and blocations which were presented in Lee countries. Brethren and sisters of the Church of Latter Day and blocations which were presented in Lee countries. Brethren and sisters of the Church of Latter Day and blocations which were presented in Lee countries. Brethren and sisters of the Church of Latter Day and blocations which were presented in Lee countries.

Thus was fuffiled, and he was deputed by a council of the Price and the word and the beauting of the Had Day and the W. Babbitt, Erastus Snow, and Robert B. That Almon W. Babbitt, Erastus Snow, and Robert B. That Almon W. Babbitt, Erastus Snow, and Robert B. That Almon W. Babbitt, Erastus Snow, and Robert B. Thompson be appointed a traveling committee to gather up and obtain all the libeous reports and publications which have been circular to gainst the Church of Jesus Christ of Latter Day Saints as well as other instorical matter connected with said church, which they can possibly obtain.

JOSEPH SMITH, Jr., Chairman.

JAMES MOLEOLLAND, Clork."

That Almon W. Babbitt, Erastus Snow, and Robert B. That Almon W. Babbitt, Erastus Snow, and Robert B. That Almon W. Babbitt, Erastus Snow, and Robert B. That Almon W. Babbitt, Erastus Snow, and Robert B. That Almon W. Babbitt, Erastus Snow, and Robert B. The Almon W. Babbitt, Erastus Snow, and Robert B. The Almon W. Babbitt, Erastus Snow, and Robert B. The Almon W. Babbitt, Erastus Snow, and Robert B. The Almon W. Babbitt, Erastus Snow, and Robert B. The Almon W. Babbitt, Erastus Snow, and Robert B. The Almon W. Babbitt, Erastus Snow, and Robert B. The Almon W. Babbitt

George A. Smith, son of John and Clarissa are wise: I charge you to read this letter to none singing; when it was unanimously resolved, That Smith, was born June 26th, 1817, in Potsdam, St. Lawrence county, New York. When uine years led, he received a blow on the head which deform all the world, and from all the churches, except the general county. The street is the street of the churches, except the general county is a property of the county of the churches, except the general county is a property of the churches, except the general county is a property of the churches, except the general county is a property of the churches, except the general county is a property of the general county of the general county is a property of the general county of the general county is a property of the general county of th

heal his son; and he firmly believes that He did you; and we be to the man or woman that break- place in every way which may become necessary according to the order of the Church of Jesus

JOSEPH SMITH, jr., Chairman. Jas. Mulholland, Clerk.

Monday, 6th.—At a Conference held at Quincy,

ties have the sanction of this council that they accompany the Twelveto Europe, namely: Theo-

good success. Returned and went to school in the such to school in the surface of most success in the surface of the surf alermed; but on finding it was Turley, asked him to sit down; but he replied, "I cannot, I shall lose my company." "Who is your company?" enquired Russell. "The Twelve." louse, to go to the Islands of the Seu? The Revlation is now fulfilled, and I am going with them.

LR."

Elder Richards being led by the Spirit of God, louse lo

in the Tabernacle, Great Salt Lake City, them a multiplicity or wives and contaren, ne April 10th, 1853.

administer in the things of the spirit of God. have the spirit of God, with the prayers and confidence of the people, to speak in wisdom, that which is necessary, and then give opportunity to my brethren; for I love to hear them, and so do this people.

I have reflected a little upon the text that was ince; and upon the excellent remarks made by himself and others upon the subject of heirship or the inherent rights of the first-horn, and of election. I consider, indeed, that it opens a broad field, and that there is no danger of ex-

if all have the same degree of intelligence and noble race, and to be educated in the true purity of disposition, all would be equal. work upon the Zion; provided they feel so inclined, in preference notwithstanding the declaration of American O what an unspeakable contrast, between being a child of Sodom, or a child of Abraham! contrary, yet it is a fact that all beings are not equal in their intellectual capacity, in their dispositions, and in the gifts and callings of God. It is a fact that some beings are more intelligent than others, and some are endowed with abilities or gifts which others do not possess.

In organizing and peopling the worlds, it was Resolved, 8th, That they also sanction the act found necessary to place among the inhabitants of the council held the same dute and same place, some superior intelligences, who were capaci-tated to teach, to rule, and preside among other intelligences. In short, a variety of gifts and adaptations, to the different arts, sciences, and occupations, were as necessary as the uses and benefits arising therefrom have proved to be. Hence one intelligence is peculiarly adapted to one department of usefulness, and another to auother. We read much in the Bible in relation the flesh.

their posterity for long generations, or even for

It may be enquired where this election first originated, and upon what principle a just and impartial God exercises the elective franchise. We will go back to the earliest knowledge we have of the existence of intelligences.

We learn from the writings of Ahraham and others, and from modern revelation, that the intelligences that now inhabit these tabernacles of earth were living active intelligences in yonder world, while the particles of matter which now compose our outward bodies were yet mingled with their native element. That then our embodied spirits lived, moved, conversed, and exercised an agency. All intelligences which exist possess a degree of independence in their own sphere. For instance, the bee con go at will in search of honey, or remain in the hive. It can visit one flower or another, as independent in its own sphere as God is in his. We find a degree of independence in every-thing which possesses any degree of intelli-gence; that thinks, moves, or acts; because the J. MULHOLLAND, Clerk."

very principle of voluntary action implies an "This is to certify that at a General Conference independent will to direct such action.

obtain. JOSEPH SMITH, jr., Chairman.

JAMES MOLBOLLAND, Clork."

"Sunday, 5th, 10 a. m. Conference opened pursuant to adjournment as usual, by prayer and sluging; when it was unanimously resolved, That

and estates, whether they are wise men or fools, virtuous or vicious. A man may even be an idiot, a drunkard, an

udulterer, or murderer, and still be called a nobleman by the world. And all this because his ancestor, for some worthy action, or perhaps for being skilled in murder and robbery, under the false glare of "Military glory," obtained a title, and the possession of a large estate, from which he had helped to drive the rightful occu-

includes the unborn posterity of a chosen man, as in the case of Abraham, Isaac, and Jacob, it is with a view of the noble spirits of the eternal world coming through their lineage, and being taught in the commandments of God. Hence the prophets, kings, priests, patriarchs, apostles, and even Jesus Christ, were included in the election of Abraham, and of his seed, as manifested to him in an eternal covenant.

Although some eternal intelligences may be superior to others, and although some are more noble, and consequently elected to fill certain useful and necessary offices for the good of others, yet the greater and the less may both be innocent, and both be justified, and be useful, cach in their own capacity, if each magnifies their own calling, and acts in their own capacity,

it is all right. It may be inquired, why God made one une-

proved according to the flesh, the Lord manifested to him the election before exercised towards him in the eternal world He then renewed that election and covenant, and blessed him, and his seed after him. And he said: "In multiplying, I will multiply thee; and in blessing

The Sodomites, Canaanites, etc. received the reverse of this blessing. Instead of giving them a multiplicity of wives and children, he name from under heaven, that there might be an At the request of my brethren, I rise to occur end of a race so degenerate. Now this severity py a portion of the time. I realize that there are many present who are equally prepared to fore the flood, full of violence and appression; or if we, like the Sudomites or Canaanites. The time is precious, and I desire that I may were full of all manner of lawless abominations, tion, and predisposing our children, by every means in our power, to be fully given to strange and unnatural lusts, appetites, and passions, would it not be a mercy to cut us off, root and presented to us by our President a few days branch, and thus put an end to our increase upon the earth? You will all say it would.

The spirits in heaven would thank God for preventing them from being born into the world under such circumstances. Would not the hausting the subject, whatever may be said blessings of Abraham, Isaac, and Jacob, in relation to the multiplying of their seed, The covenants made with the fathers, and the every additional wife which God gave to them rights of the children by reason of them, is an as a means of multiplying? Yes, they would; for they could say: "Now there is an oppornteresting subject to me.

In the first place, if all men are created alike; tunity for us to take bodies in the lineage of a But, ence of life, and in the commandments of God.

Now, Abraham, by his former superiority of intelligence and nobility; by his former election before the world was, and by conducting himself in this world so as to obtain the renewal of the same according to the flesh, brought upon his posterity, as well as upon himself, that which will influence them more or less to the remotest generations of time and in eternity.

Paul, the great apostle of the gentiles, when speaking upon this subject, testifies that the children of Israel differed much every way from the gentiles, for to them, says he, pertain the election, the covenants, the promises, the service of God, the adoption, the glory, the

office. Taking hold offier hand be seemed to ask the summer of the cause of hor tears, and began fooding and george A. Smith. After a deception—a humbur, which we sung Adam-ondi-Ahman, and then the supplier it? I saw the child a moment before the first and the sword, its plain iron handlo, no shelter for its