

DESERET NEWS,  
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# DESERET NEWS.

Truth and Liberty.

VOL. 3.1 GREAT SALT LAKE CITY, U. T., THURSDAY, DEC. 8, 1853. [NO. 24.]

A Dose, or What Did She Take.

BY T. MOOD.

"Ellen you have been out?"  
"Well, I know I have."  
"To the King's Head?"  
"No John, no; but no matter, you'll be  
troubled no more with my drinking."  
"What do you mean?"  
"I mean what I say, John," replied the  
wife, looking very serious, and speaking  
very solemnly and slow, and with a strong  
emphasis on every word. "You—will—be—  
troubled—no—more—with—my—drinking—  
I have took it at last."  
"I knew it!" exclaimed the wretched hus-  
band, desperately tossing his arms aloft, as  
when all is lost. "I knew it!" And leaving  
one coat flap in the hands of his wife, who  
vainly attempted to detain him, he rushed  
from the room, sprang down three stairs at  
a time and without his hat or stick, dashed  
out of the street door, sweeping from the  
step two ragged little girls, a quarter loaf,  
a basin of treacle and a baby. But he never  
stopped to see if the children were hurt, or  
to see if the infant dripped with gore or  
molasses. Away he ran, like a rabid dog,  
straight forward down the street, heedless  
alike of potters load, basket and butcher  
tray.  
"Do that again," growled a placard man,  
as he recovered the pole and board which  
had been knocked from his shoulder.  
"Mind where you're going," bawled a  
hawker as he picked up his scattered wares,  
while a dandy suddenly thrust into a kennel,  
launched after the runner one of those ver-  
bal missiles, which are said to return, like  
the boomerang to those who launched them.  
But no, on scampers the teetotaler, heed-  
less of all impediments—on he scoured like  
a he Cammilla to the shop number 246, with  
the red, blue and green bottles in the win-  
dow—the chemist and druggist—into which  
he started, up to the little bald man at the  
desk, with bare breath to gasp out—  
"My wife—poison—pump!"  
"Vegetable or mineral?" inquired the sur-  
geon apothecary, with the utmost profes-  
sional coolness.  
"Both—all sorts—laudam—arsenic—ox-  
alic acid—corrosive sublimity," and the te-  
totaler was about to add pine apple rum  
among the poisons, when the doctor stopped  
him.  
"No!"  
But remembering the symptoms over-  
ight, the teetotaler ventured to say on the  
length of his dream, that she had turned  
all sorts of colors, like a rainbow, and swell-  
ing almost as big as a house.  
"There is not a moment to loose," said  
the apothecary, and accordingly clapped on his  
hat, and arming himself with the necessary  
apparatus—a sort of elephantine syringe with  
every long trunk—he set off on a trot, guided  
by the teetotaler, to administer the rash  
and ill-fated balaamian, Mrs. Burrage.  
Now, when the teetotaler, with the medi-  
cal man at his heels arrived at his own house,  
Mrs. Burrage was still in her bed room,  
which was a great convenience, for before  
he could account for the strangers intru-  
sion—may, even without knowing how it  
was done, she found herself seated in her  
syringe chair; and when she attempted to  
expostulate, she found herself choking with  
the tube of something, which was certainly  
neither macaroni, nor liquorice, nor yet  
peppermint.  
To account for this precipitancy, the ex-  
aggerated representation of her husband  
must be borne in mind; and if his wife did  
not exhibit all the dolphin quite so blue,  
green, yellow or black as had painted her,  
the apothecary made sure she soon would  
be, and consequently went to work without  
delay, when delays were so dangerous.  
Mrs. Burrage, however was not a woman  
to submit quietly to so disagreeable an  
operation against her own consent; so with  
vigorous kick and push at the same time,  
she contrived to rid herself of the doctor and  
his instrument, and indignantly demanded  
to know the meaning of the assault upon  
her.  
"It is to save your life—your precious  
life—Ellen," said the teetotaler, very seri-  
ously.  
"It is to empty the stomach, ma'am,"  
said the doctor.  
"Empty a fiddle," retorted Mrs. B., who  
would have added a "stick," but the doctor,  
watching his opportunity, had dexterously  
popped the tube again in her mouth; not  
without a fresh scuffle from the patient.  
"For the Lord's sake, Ellen," continued  
the husband, confining her hand, "do, do,  
pray do, sit quiet."  
"Pon—wod, wobble," said Ellen. "Hab  
—bub—bub—bubble," attempting in vain  
to speak with another pipe in her mouth be-  
sides her wind pipe.  
"Have the goodness, ma'am to be compos-  
ed," implored the doctor.  
"I won't," shouted Mrs. Burrage, having  
again released herself from the instrument by  
a desperate struggle. "What am I to be  
pumped out for?"  
"O, Ellen you, what have you taken?"  
"Corrosive salts and narcotics," put in  
the doctor.  
"Arsenic and corrosive sublimity," said  
the teetotaler.  
"Oxalic acid and tincture of opium," ad-  
ded the doctor.  
"Fly water and laurel water," said Mrs.  
Burrage.  
"Vitriol, prussic acid and aquafortis,"  
continued the druggist.  
"I have taken no such thing," said the  
refractory patient.  
"O, Ellen you know what you said?"  
"Well, what?"  
"That you're drinking should never trou-  
ble me any more."  
"And no more shall it!" screamed the  
willful woman, falling, as she spoke into  
convulsive prostrations of the wildest laugh-  
ter. "No more shall it for I've took—"  
"What ma'am, pray what?"  
"In the name of heaven, what?"  
"Why, then, I've took the Pledge!"  
"Epitaph for a Stock Broker.—"Waiting  
for a rise."  
Why is a man ascending Vesuvius like an  
Irishman trying to kiss a pretty girl?  
Because he wants to get at the crater's  
mouth.

## THE SEVENTY.

BY D. J. ROSS.

And am I call'd of God to teach the truth,  
Bearing the order of His Royal Son;  
And must I traverse seas and lands to tell  
The gospel tidings to the sons of men?  
High Heaven's ambassador! almighty thought!  
God's representative to every clime!  
O let me pray that he may guide my erring  
Hand in this the highest honor ere confer'd  
On man. Fraught with a thousand thoughts is  
this,  
Whenever I view, though limited, the field  
Before me in a day to come, for I  
Must learn to tell the story simply to  
The poor, or stand in courts and speak the truth  
To kings. Free as salvation must my spirit  
Be bound to all circles, circumstance, or  
Place; arm'd well my soul with argumentative  
Proof and reasoning clear, in language chaste,  
To give the word in season due to fallen  
Man. Then when prepare for this so glorious  
Work? When sent to do it or before the  
Time? Even now, in Ephraim's vales, for when  
abroad,  
Amid the jars and jargon of conflicting  
Sects, what says the Spirit—what will reason  
Sift? "In time of peace prepare for war." Yes,  
Now at home, when all is fair, and not a  
Ripple on the sea of time to stay my  
Onward course, I can improve full many an  
Idle hour in faith and prayer, and study  
From good books: seek for companion's lesson'd  
Age, whose main delight is to instruct the  
Aspiring mind in things of God, and from  
Whose tales of bygone times and counsels sage  
I can receive and treasure up vast funds  
Of knowledge: attend the schools, not for debate,  
For Heaven knows no division, but where  
They meet unitedly to sing, to pray,  
And speak—training the mind to master slavish  
Fear, and feel at home to give my views, calm  
And collected, to tens or thousands, as the  
Case may be, by Heaven directed then.  
The ability to write I should require  
That I may pen my thoughts in proper form  
And through the press as from the pulpit preach  
The word of life: and seek to know the earth,  
Her varied climes and nations, their  
Localities, and institutions sacred  
Or profane. In short, as circumstances will,  
Let me be ever found in search of truth;  
Then, O my God, be wisdom given, that  
I may wisely use the moments as they fly,  
For I, Thy minute man, desire to know  
Their value.

## The Boy and the Priest.

A pretty Irish boy, of mongrel breed,  
The fruit of Protestant and Catholic seed,  
To mother's church an inclination had,  
But father upon mass would force the lad.  
This bred contention between man and wife,  
Which sour'd all the little sweets of life.  
By day the peace was often broke with blows,  
And certain lectures nightly clos'd repose;  
The little family, with bigot pride,  
Off ranged themselves for battle on each side,  
And if warm arguments should end in blows,  
To fight on mother's side our hero chose.  
Yet still the boy to church on Sunday stole,  
And evinc'd a wish to save his soul.  
The rector eyed the boy, his zeal approv'd,  
And gave a bible which he dearly lov'd.  
This made the enraged father storm and curse,  
Lock up the book, and use the boy still worse;  
With holy water, bless'd by men of God,  
He bath'd him oft, but oftener us'd the rod.  
At length one Sunday morn it came to pass,  
The father drag'd the struggling boy to mass;  
The zealous neighbors help'd to force him in,  
And begg'd the priest to pardon his foul sin.  
Quoth he, "By virtue of our holy mass,  
I cannot parson, till he first confess."  
"Well," said the boy, "Suppose I should be  
willing,  
What is your charge?" "I'll charge you but one  
shilling."  
"Must all men pray, and all men make con-  
fession?"  
"Yes, every man of Catholic profession."  
"To whom do you confess to?" "Why the  
dean."  
"And does he charge you?" "Yes, a white  
thirteen."  
"And do the deans confess?" "Yes, boy, they  
do.  
Confess to bishops, and pay smartly, too."  
"Do bishops, sir, confess, pay, and to whom?"  
"They confess, too, and pay the church of Rome."  
"Well," quoth the boy, "All this is mighty odd,  
But does the pope confess?" "O yes, to God."  
"And does God charge the pope?" "No," quoth  
the priest,  
"He charges nothing." "O then, God's the best;  
God's able to forgive, and always willing;  
To Him I will confess, and save my shilling."

## HISTORY OF JOSEPH SMITH.

[DECEMBER, 1838.]

Thursday, 13th. Far West. "Agreeable  
to appointment, the standing High Council  
met, when it was found that several were  
absent, who (some of them) have had to flee  
for their lives: therefore it being necessary  
that those vacancies be filled, the meeting  
was called for that purpose, and also to ex-  
press our other feelings respecting the  
word of the Lord. Pres't. Brigham Young  
presiding.  
The council was opened by prayer by Eld-  
er Kimball. After prayer President Young  
made a few remarks, saying he thought it  
all important to have the council re-organ-  
ized, and prepared to do business. He ad-  
vised the counselors to be wise and judicious  
in all their movements, and not hasty in their  
transactions. As for his faith it was the  
same as ever; and he fellowshiped all such  
as loved the gospel of our Lord and Savior  
Jesus Christ in act as well as word.  
Elder Kimball arose and said he felt as  
formerly, for he had endeavored to keep a  
straight forward course; but wherein he had  
been out of the way in any manner he meant

to mend in that thing; and he was deter-  
mined to do as much as possible as he would  
be done by; and his faith was as good as  
ever; he was in fellowship with all who  
wanted to do right.  
Simeon Carter said, as to his faith in the  
work it was the same as ever; he did not  
think that Joseph was a fallen prophet, but  
he believed in every revelation that had come  
through him: still he thought that perhaps  
Joseph had not acted in all things accord-  
ing to the best wisdom; yet how far he had  
been unwise he could not say. He did not  
think that Joseph would be removed and an-  
other planted in his stead; but he believed  
he would still perform his work. He was  
still determined to persevere and act in  
righteousness in all things, so that he might  
at last gain a crown of glory, and reign in  
the kingdom of God.  
Jared Carter responded with President  
Brigham Young's feelings, and wished still  
to walk with the brethren.  
Thomas Grover said he was firm in the  
faith, and he believed the time would come  
when Joseph would stand before kings, and  
speak marvelous words.  
David Dort expressed his feelings in a  
similar manner.  
Levi Jackson says his faith is the same  
as ever, and he has confidence in brother Jo-  
seph as ever.  
Solomon Hancock says he is a firm be-  
liever in the Book of Mormon and Doctrine  
and Covenants, and that brother Joseph is  
not a fallen prophet, but will yet be exalted  
and become very high.  
John Badger says his confidence in the  
faith is the same as ever, and his faith, if  
possible, is stronger than ever. He believes  
that it was necessary that these scourges  
should come.  
George W. Harris says that as it respects  
the scourges which have come upon us, that  
the hand of God was in it, &c.  
Samuel Bent says that his faith is as ever,  
and that he feels to praise God in prisons  
and in dungeons, and in all circumstances.  
After some consultation it was thought  
expedient to nominate High Priests to fill  
the vacancies.  
The Council was organized as follows:—  
Simeon Carter No. 1; Jared Carter 2; Thom-  
as Grover 3; David Dort 4; Levi Jackson 5;  
Solomon Hancock 6; John Badger 7; John  
Murdoch 8; John E. Page 9; George W. Har-  
ris 10; John Taylor 11; Samuel Bent 12.  
Voted that John Murdoch fill the vacancy  
of John P. Green No. 4, and David Dort  
the place of Elias Higbee No. 11, and John  
Badger the place of George Moray No. 7, and  
Lyman Sherman the place of Newell Knight  
until he returns.  
Council adjourned until Friday evening,  
6 o'clock. Closed in prayer by President  
Young.  
Isaac Russell, who had become connected  
with a small camp of the Saints of about  
thirty families, going west, turned from his  
course at Louisiana, and led them north ten  
miles on the Spanish claims, where they  
built huts, or lived in tents through the win-  
ter in great suffering. Russell turned proph-  
et, (apostate) said Joseph had fallen and he  
was appointed to lead the people. Chandel-  
ler Rogers, who was moving west, was met  
by a mob at Huntsville, and compelled to  
turn back, and fell in with Russell's camp.  
Russell said he was 'the chosen of the Lord';  
and when they left that place, they would  
have to go on foot, and take nothing with  
them, and they must sell their teams, &c.—  
Some would not sell and he cursed them.  
Sunday, 16. I wrote the following letter:  
"Liberty Jail, Missouri, Dec. 16th, 1838."  
To the Church of Jesus Christ of Latter Day  
Saints in Caldwell county, and all the Saints  
who are scattered abroad, who are persecut-  
ed, and made desolate, and who are afflicted  
in divers manners for Christ's sake and the  
gospel's, by the hands of a cruel mob and  
the tyrannical disposition of the authorities  
of this State: and whose perils are greatly  
augmented by the wickedness and corrup-  
tion of false brethren—may grace, mercy,  
and the peace of God be and abide with you;  
and notwithstanding all your sufferings, you  
assure you that you have our prayers and  
sincere desires for your welfare, day and  
night. We believe that that God who seeth  
us in this solitary place, will hear our pray-  
ers and reward you openly.  
Know assuredly, dear brethren, that it is  
for the testimony of Jesus that we are in  
bonds and in prison. But we say unto you  
that we consider that our condition is better  
(notwithstanding our sufferings) than those  
who have persecuted us, and smitten us, and  
borne false witness against us; and we most  
assuredly believe that those who do bear  
false witness against us, do seem to have a  
great triumph over us for the present. But  
we want you to remember Haman and Mor-  
decai: you know that Haman could not be  
satisfied so long as he saw Mordecai at the  
king's gate, and he sought the life of Mor-  
decai and the people of the Jews. But the  
Lord so ordered it, that Haman was hanged  
upon his own gallows.  
So shall it come to pass with poor Haman  
in the last days. Those who have sought  
by unbelief and wickedness, and by the  
principle of mobocracy to destroy us and  
the people of God, by killing and scattering  
them abroad, and wilfully and maliciously  
delivering us into the hands of murderers,  
desiring us to be put to death, thereby hav-  
ing us dragged about in chains and sent into  
prison, and for what cause? It is because  
we were honest men, and were determined  
to defend the lives of the Saints at the ex-  
pense of our own. I say unto you, that  
those who have thus vilely treated us like  
Haman, shall be hanged upon their own gal-  
lows: or in other words shall fall into their  
own gin and snare, and ditch and trap which  
they have prepared for us, and shall go  
backwards and stumble and fall, and their  
name shall be blotted out, and God shall  
reward them according to all their abomina-  
tions.  
Dear brethren, do not think that our  
hearts faint, as though some strange thing  
had happened unto us; for we have seen and  
been assured of all these things beforehand;  
and have an assurance of a better hope than  
that of our persecutors. Therefore God hath  
made broad our shoulders for the burden.—  
We glory in our tribulation because we know  
that God is with us; that he is our friend,  
and that he will save our souls. We do not  
care for them that can kill the body: they  
cannot harm our souls. We ask no favors  
at the hands of mobs, nor of the world, nor  
of the devil, nor of his emissaries the Dis-  
senters, and those who love, and make, and  
swear falsehoods, to take away our lives.—

We have never dissembled, nor will we for  
the sake of our lives.  
Forasmuch, then, as we know that we  
have been endeavoring with all our minds,  
might and strength, to do the will of God,  
and all things whatsoever he has command-  
ed us:—and as to our light speeches, which  
may have escaped our lips from time to  
time, they have nothing to do with the fixed  
purposes of our hearts; therefore it sufficeth  
us to say, that our souls were vexed from  
day to day. We refer you to Isaiah, who  
considers those who make a man an offender  
for a word, and lay a snare for him that re-  
proveth in the gate. We believe that the  
old prophet verily told the truth; and we  
have no retraction to make. We have re-  
proved in the gate, and men have laid  
snare for us. We have spoken words, and men  
have made us offenders. And notwithstand-  
ing all this, our minds are not yet darkened  
but feel strong in the Lord. But behold the  
words of the Savior: "If the light which is  
in you become darkness, behold how great  
is that darkness." Look at the Dissenters.  
Again, "if you were of the world, the world  
would love its own." Look at Mr. Hinkle—  
a wolf in sheep's clothing. Look at his  
brother John Correll. Look at the beloved  
brother Reed Peck, who aided him in lead-  
ing us, as the Savior was led, into the camp  
as a lamb prepared for the slaughter; as a  
sheep dumb before his shearers, so we open-  
ed not our mouths.  
But these men like Balaam, being greedy  
for reward, sold us into the hands of those  
who loved them, for the world loves his own.  
I would remember William E. McLellan, who  
comes up to us as one of Job's comforters.  
God suffered such kind of beings to afflict  
Job—but it never entered into their hearts  
that Job would get out of it all. This poor  
man who professes to be much of a prophet,  
has no other dumb ass to ride, but David  
Whitmer, to forbid his madness when he  
goes up to curse Israel, and this ass not be-  
ing of the same kind as Balaam's, therefore  
the angel notwithstanding appeared unto  
him, yet he could not penetrate his under-  
standing sufficiently so, but what he brays  
out cursings instead of blessings. Poor  
ass!—whoever lives to see it, will see him  
and his rider perish like those who perish-  
ed in the galsynaying of Korah, or after the  
same condemnation. Now as for these and  
the rest of their company, we will not pre-  
sume to say that the world loves them; but  
we presume to say they love the world, and  
we classify them in the error of Balaam, and  
in the galsynaying of Korah, and with the  
company of Korah, Dathan, and Abiram.  
Perhaps our brethren may say, because  
we thus write, that we are offended at these  
characters! If we are, it is not for a word,  
neither because they reprov'd in the gate—  
but because they have been the means of  
shedding innocent blood. Are they not  
murderers then at heart? Are not their  
consciences seared as with a hot iron? We  
confess that we are offended; but the Savior  
said, "it must needs be that offenses come,  
but we unto them by whom they come;"  
and again, "blessed are ye when men shall  
revile you, and persecute you, and shall say  
all manner of evil against you falsely, for  
my sake; rejoice and be exceeding glad, for  
great is your reward in heaven, for so per-  
secuted they the prophets which were before  
you."  
Now dear brethren, if any man ever had  
reason to claim this promise, we are the  
men; for we know that the world not only  
hates us, but they speak all manner of  
evil of us falsely, for no other reason than  
that we have been endeavoring to teach the full-  
ness of the gospel of Jesus Christ.  
After we were battered away by Hinkle,  
and were taken into the militia camp, we  
had all the evidence we could have asked for  
that the world hated us. If there were  
priests among them of all the different sects,  
they hated us, and that most cordially too.  
If there were generals, they hated us; if there  
were colonels, they hated us; and the sol-  
diers, and officers of every kind, hated us,  
and the most profane, blasphemous, and  
drunkards, and whoremongers, hated us:—  
they all hated us most cordially. And now  
what did they hate us for? Purely because  
of the testimony of Jesus Christ. Was it  
because we were liars? We know that it has  
been reported by some, but it has been re-  
ported falsely. Was it because we have  
committed treason against the government,  
in Daviess county, or of burglary, or of lar-  
ceny, or of arson, or any other unlawful act  
in Daviess county? We know that priests,  
and certain lawyers, and certain judges, who  
are the instigators, aiders, and abettors of a  
certain gang of murderers and robbers, who  
have been carrying on a scheme of moboc-  
racy to uphold their priestcraft, against the  
saints of the last days, for a number of years  
—and have tried by a well contemplated and  
premeditated scheme, to put down by phys-  
ical power a system of religion, that all the  
world; by their mutual attainments, and by  
any fair means whatever were not able to  
resist.  
Hence mobbers were encouraged by priests  
and Levites, by the Pharisees, Sadducees,  
and Essenes, and Herodians, and the most  
worthless, abandoned, and debauched, law-  
less, and inhuman, and the most beastly set  
of men that the earth can boast of; and in-  
deed a parallel cannot be found any where  
else, to gather together to steal, to plunder,  
to starve, and to exterminate, and burn the  
houses of the Mormons.  
These are characters that by their trea-  
sonable and overt acts, have desolated and  
laid waste Daviess county. These are the  
characters that would fain make all the world  
believers that we are guilty of the above nam-  
ed acts. But they represent us falsely; we  
stood in our own defence, and we believe  
that no man of us acted only in a just, law-  
ful, and a righteous retaliation against such  
murderers.  
We say unto you, that we have not com-  
mitted treason, nor any other unlawful act  
in Daviess county. Was it for murder in  
Italy county, against mob-militia, who was  
a wolf in the first instance, hide, and hair,  
teeth, legs and tail, who afterwards put on  
a militia sheep-skin with the wool on, who  
can sally forth, in the day time, into the  
flock, and snarl, and show his teeth, and  
scatter and devour the flock and satiate him-  
self upon his prey, and then sneak back into  
the bramble in order that he might conceal  
himself in his well tried skin with the wool  
on?  
We are well aware that there is a certain  
set of priests, and satellites, and mobbers,  
that would fain make all the world believe  
that we are the dogs that barked at this

howling wolf that made such havoc among  
the sheep, who when he retreated, howled  
and bleated at such a desperate rate, that if  
one could have been there, he would have  
thought that all the wolves, whether wrap-  
ped up in sheep skins or in goat skins, or in  
any other skins, and in fine all the beasts of  
the forest, were awfully alarmed, and catch-  
ing the scent of innocent blood, they sallied  
forth with one tremendous howl and crying  
of all sorts; and such a howling, and such a  
tremendous havoc never was known; such a  
piece of inhumanity, and relentless cruelty,  
and barbarity, cannot be found in all the  
annals of history.  
These are the characters that would make  
the world believe that we had committed  
murder, by making an attack upon this howl-  
ing wolf, while we were at home, and in our  
beds, and asleep, and knew nothing of that  
transaction, any more than we know what is  
going on in China while we are within these  
walls.  
Therefore we say again unto you, we are  
innocent of these things, and they have rep-  
resented us falsely. Was it for committing  
adultery? We are aware that false slander  
has gone abroad, for it has been reiterated  
in our ears. These are falsehoods also.—  
Renegade Mormon Dissenters are running  
through the world and spreading various  
foul and libelous reports against us think-  
ing thereby to gain the friendship of the  
world, because they know that we are not  
of the world, and that the world hates us;  
therefore they make a tool of these fellows;  
by them try to do all the injury they can,  
and after that they hate them worse than  
they do us, because they find them to be  
base traitors and scoundrels.  
Such characters God hates: we cannot  
love them. The world hates them, and we  
sometimes think that the devil ought to be  
ashamed of them.  
We have heard that it is reported by  
some, that some of us should have said, that  
we not only dedicated our property, but our  
families also to the Lord, and Satan taking  
advantage of this, has transfigured it into  
deceitfulness, such as a community of  
wives, which is an abomination in the sight  
of God.  
When we consecrate our property to the  
Lord, it is to administer to the wants of the  
poor and needy; for this is the law of God;  
it is not for the purpose of the rich, those  
who have no need; and when a man conse-  
crates or dedicates his wife and children, he  
does not give them to his brother, or to his  
neighbor; for there is no such law: for the  
law of God is, thou shalt not commit adul-  
tery. Thou shalt not covet thy neighbor's  
wife. He that looketh upon a woman to  
lust after her, has committed adultery al-  
ready in his heart. Now for a man to con-  
secrate his property, wife and children to  
the Lord, is nothing more nor less than to  
feed the hungry, clothe the naked, visit the  
widow and the fatherless, the sick and the  
afflicted, and do all he can to administer to  
their relief in their afflictions, and for him  
and his house to serve the Lord. In order  
to do this, he and all his house must be vir-  
tuous, and must shun the very appearance  
of evil.  
Now if any person has represented any-  
thing otherwise than what we now write, he  
or she is a liar, and has represented us fals-  
ely—and this is another manner of evil which  
is spoken against us falsely.  
We have learned also since we have been  
prisoners, that many false & pernicious things  
which were calculated to lead the Saints far  
astray and to do great injury, have been  
taught by Dr. Avarad as coming from the  
Presidency, and we have reason to fear that  
many other designing and corrupt characters  
like unto himself, have been teaching many  
things which the Presidency never knew of,  
being taught in the church by anybody until  
after they were made prisoners, which if  
they had known of, they would have spurned  
them and their authors from them, as  
they would the gates of hell. Thus we find  
that there have been frauds and secret  
abominations and evil works of darkness  
going on, leading the minds of the weak and  
unwary into confusion and distraction, and  
palming it all the time upon the Presidency,  
while mean time the Presidency were ignor-  
ant as well as innocent of those things  
which were practising in the church in their  
name, and were attending to their own so-  
cials and family concerns, weighed down  
with sorrow, in debt, in poverty, in hunger,  
essaying to be fed, yet finding themselves,  
receiving deeds of charity, but inadequate  
to their subsistence, and because they re-  
ceived those deeds, they were envied and  
hated by those who professed to be their  
friends.  
But notwithstanding we thus speak, we  
honor the church, when we speak of the  
church as a church, for their liberality,  
kindness, patience, long suffering, and their  
continual kindness towards us.  
And now brethren we say unto you, what  
more can we enumerate? Is not all manner  
of evil of every description spoken of us  
falsely, yea, we say unto you falsely? We  
have been misrepresented, and misunder-  
stood, and belied, and the purity and integ-  
rity, and uprightness of our hearts have not  
been known—and it is through ignorance—  
yea, the very depth of ignorance, is the  
cause of it; and not only ignorance, but on  
the part of some, gross wickedness and hy-  
pocrisy also—why by a long face and san-  
guinacious prayers, and very pious sermons,  
had power to lead the minds of the ignorant  
and unwary, and thereby obtain such influ-  
ence, that when we approached their iniqui-  
ties, the devil gained great advantage,—  
would bring great trouble and sorrow upon  
our heads; and in fine we have waded thro'  
an ocean of tribulation and mean abuse,—  
practised upon us by the ill bred, and the  
ignorant, such as Hinkle, Correll, Phelps,  
Avarad, Reed Peck, Clemonson, and various  
others, who are so very ignorant, that they  
cannot appear respectable in any decent and  
civilized society, and whose eyes are full of  
adultery, and cannot cease from sin. Such  
characters as McLellan, John Whitmer, D.  
Whitmer, O. Cowdery, and Martin Harris,  
are too mean to mention; and we had  
like to have forgotten them. Marsh and  
"another," whose hearts are full of corrup-  
tion, whose cloak of hypocrisy was not suf-  
ficient to shield them or to hold them up in  
the hour of trouble, who after having escap-  
ed the pollutions of the world through the  
knowledge of their Lord and Savior Jesus  
Christ, and become again entangled and  
overcome—their latter end is worse than  
the first. But it has happened unto them  
according to the word of the Savior: "The

dog has returned to his vomit, and the sow  
that was washed to her wallowing in the  
mire."  
Again, if we sin wilfully after we have re-  
ceived the knowledge of the truth, there re-  
maineth no more sacrifice for sin, but a cer-  
tain fearful looking for of judgment and  
fiery indignation to come, which shall de-  
vour these adversaries. For he who depist-  
eth Moses' law died without mercy under  
two or three witnesses. Of how much more  
severe punishment, suppose ye shall he be  
thought worthy, who hath sold his brother,  
and denied the new and everlasting cove-  
nant by which he was sanctified, calling it an  
unholy thing, and doing despite to the Spirit  
of grace.  
And again we say unto you, that inasmuch  
as there be virtue in us, and the Holy Priest-  
hood hath been conferred upon us, and the  
keys of the kingdom hath not been taken  
from us, for verily thus saith the Lord, "be  
of good cheer, for the keys that I gave unto  
you are yet with you." Therefore we say  
unto you, dear brethren, in the name of the  
Lord Jesus Christ, we deliver these charac-  
ters unto the bulldozings of Satan until the  
day of redemption, that they may be dealt  
with according to their works, and from  
henceforth their works shall be made man-  
ifest.  
And now dear and well beloved brethren,  
—and when we say brethren, we mean those  
who have continued faithful in Christ, men,  
women, and children,—we feel to exhort  
you in the name of the Lord Jesus, to be  
strong in the faith in the new and everlast-  
ing covenant, and nothing frightened at  
our enemies. For what has happened unto  
us, is an evident token to them of damna-  
tion; but unto us, of salvation, and that of  
God. Therefore hold on even unto death;  
for "he that seeks to save his life shall lose  
it, but he that loseth his life for my sake,  
and the gospel's, shall find it," saith Jesus  
Christ.  
Brethren, from henceforth, let truth and  
righteousness prevail and abound in you;  
and in all things be temperate; abstain from  
drunkenness, and from swearing, and from  
all profane language, and from everything  
which is unrighteous or unholy; also from  
envy, and hatred, and covetousness, and  
from every unholy desire. Be honest one  
with another, for it seemeth that some have  
come short of these things, and some have  
been uncharitable, and have manifested  
greediness because of their debts towards  
those who have been persecuted and drag-  
ged about with chains without cause, and  
imprisoned. Such characters God hates—  
and they shall have their turn of sorrow in  
the rolling of the great wheel, for it rolleth  
and none can hinder. Zion shall yet live,  
though she seemeth to be dead.  
Remember that whatsoever measure you  
mete out to others, it shall be measured to  
you again. We say unto you brethren, be  
not afraid of your adversaries; contend ear-  
nestly against mobs, and the unlawful works  
of dissenters and of darkness.  
And the very God of peace shall be with  
you, and make a way for your escape from  
the adversary of your souls. We commend  
you to God and the work of his grace, which  
is able to make us wise unto salvation:  
AMEN. JOSEPH SMITH, jr.

## TABERNACLE.

Sunday Morning, July 24th, 1853.  
President Young addressed the meeting as  
follows:  
I feel disposed to occupy a portion of time  
this morning.  
I have no doubt but the people, who are  
saints, are much edified by the preaching and  
exhortations given from this stand. Were I to  
speak for myself, I can truly say, I am glad,  
I rejoice, and feel exceedingly happy, when  
preaching myself, and when listening to preach-  
ing, exhortations, and prayer, and when as-  
sociating with the saints in other occupations  
and pursuits of life. Also in a family capacity,  
in our family prayer meetings, and in all the avo-  
cations of life that concerns myself as an in-  
dividual, I am happy.  
The gospel of Jesus Christ, as it is given in  
the Old and New Testaments, Book of Mormon,  
and Book of Doctrine and Covenants, and in  
the experience of every true Christian who has  
lived and still lives upon the earth, teaches that  
it is the privilege of every saint so to live and  
walk before their God, as to enjoy the light of  
the spirit of truth from day to day, from week  
to week, and from year to year, through their  
whole lives. Without this privilege in the gos-  
pel, connected with the gifts of the Holy Ghost,  
I should be inclined to believe that the religion  
that is taught in the Bible and in the Book of  
Mormon, would amount to nothing more than a  
mere phantasm—an imaginary thing. It would  
be inadequate to satisfy, in any degree, the  
mind of man as it is now organized.  
I can appeal to the experience of thousands  
as well as to my own that the doctrine of the  
Savior is true. That the history given in the  
New Testament is a true history, as far as it  
goes, of the feelings and the experience com-  
mon to every variety of human life, and climes  
with the experience of every true believer in  
Jesus Christ in all ages of the world. Though  
the expression, "true believer," needs qualifying,  
for many believe who do not obey, I will qual-  
ify it by saying,—a believer in Jesus Christ  
who manifests his faith to God, angels, and his  
brethren, by his obedience. Not but that there  
are believers who do not obey, but the only true  
believers are they who prove their belief by their  
obedience to the requirements of the gospel.  
It is a special privilege and blessing of the  
holy gospel to every true believer to know the  
truth for himself. For orators to speak to us,  
prophets to expound the law, and teach us doc-  
trine, for the special purpose of giving comfort,  
is not particularly required; but it is the re-  
flections and meditations of the mind in contem-  
plating the things of God and the rich treasures  
of infinite wisdom which are opened to the chil-  
dren of men who obey the gospel, they enjoy a  
continual feast to the soul.  
This is the privilege of Latter Day Saints; it  
is the privilege of the whole world, as quick as  
the knowledge of God can be disseminated  
among the people.  
It is true, the world groans in darkness.  
They are bound with the fetters of unbelief,  
error, and ignorance, more than we are; yet we  
can say truly, that we only begin to see the  
lawning of truth through the deep mantle of  
ignorance in which we are mantled. To those  
who live faithfully in their duty as saints of God,  
and continue to serve Him, time will develop  
that the Latter Day Saints—the best of them—the  
most intelligent among them, are still in igno-  
rance, still wanting, still looking for something  
more, still increasing, still growing; I say time  
will develop to your satisfaction that at this  
stage of our existence we were in ignorance,  
but not to the same degree as those who have  
not had the privileges we enjoy.  
It is frequently observed—especially by the  
Latter Day Saints—what a curiosity it is, how  
singular that the gospel of Jesus Christ should  
have the effect upon the minds of the people that  
it does have. It is remarkable! It is strange!  
When people reflect upon it they are astonished!  
That the gospel of salvation should so disturb  
the feelings, the quiet, the peace of the commu-  
nity. Does it have this effect upon the world?  
Your own observation enables you to answer in  
the affirmative. It is a true saying of the Sa-  
vior's, that he came not into the world to make  
peace, to unite the whole people, but to make  
division. He came for the express purpose of  
dividing the righteous from the wicked. This  
formed as much a part of his holy ministry as  
any other part of the will of his Father.  
We see this principle verified from days of