

DESERET NEWS,

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Such as

PAMPHLETS, HAND-BILLS, CARDS,
Blankets, Circulars, Labels, Invitations, Hat
and Watch Ties, &c., &c.

For Better and Worse;
Or, Yankee Fashion.

A few days ago there arrived at a hotel in Boston, a couple from Rhode Island, who came to get joined quietly in the bonds of matrimony. As soon as they were domiciliated, the would-be bridegroom—who was a rough, but apparently honest specimen of the country Yankee—sent for the proprietor of the hotel, who quickly answered the summons.

"Say, landlord," proposed the stranger, pointing to his modest Dulcinea in the corner of the parlor, "this is my young woman—Now we've come all the way from Rhode Island, and want to be spliced: Set for the minister, will yer? Want it dun up rite strait off?"

The landlord smiled and went out, and half an hour afterwards, a licensed minister made his appearance. The obliging host, with one or two wash girls, friends were called in as witnesses to the scene.

"Now, Mr. Stiggins," said the Yankee, "d'ye it up brown, and yer money's ready;" and forthwith the reverend gentleman commenced by directing the parties to join their hands. The Yankee stood up by his blushing lady-love, like a sick kitten hugging a hot brick—seized her hand, and was as much pleased as a racoon might be supposed to be with two tails.

"You promise, Mr. A.," said the parson, "to take this woman?"

"Yess," said the Yankee at once.

"To be your lawful and wedded wife?"

"Yess—yess!"

"That you will love and honor her in all things,—"

"Yess!"

"That you will cling to her, and her only, so long as you both shall live?"

"Yess, indeed—nothin' else!" continued the Yankee, in the most delighted and earnest manner. But here the reverend clergyman halted, much to the surprise of all present, and more especially to the annoyance and discomfiture of the intended bridegroom.

"Yess—yess—I said," responded the minister, slowly—for it suddenly occurred to him that the law of Massachusetts did not permit of this performance, without the observance of a 'publishment,' etc., for a certain length of time.

"Go'n'thunder the matter, mister?—Doant stop—go on—put 'er thru. Nothin's split, eh? Aint sick, mister, be yer?"

"Just at this moment, my friend, I have thought that it may be married in Massachusetts."

"Can't! With natur's reason? I like her, she likes me; with natur's reason, I think."

"You hav'n't been published, sir, I think."

"Aint a goin' to be, nuther! Aint wot we come 'ere for. On the sly. Go on—go on—old feller!"

"—Really, sir," said the parson.

"Rally! Wal, go ahead! 'Taint fair—you see 'taint, I swaow. You've married me, and haint t'ched her! Go on—doant stop here! 'at aint jest the thing now, by grashus, 'taint."

"I will consent."

"No yer want—no yer want—consent nothin' ner noboddy, till this 'ere business is concluded, now mind I tell yer," said Jonathan, resolutely—and in an instant he had turned the key in, and out of the lock, amid the utterings of the 'witnesses,' who were nearly choked with merriment.

"Now say, mister, as yer warr"—continued the Yankee, seizing his trembling intended by the hand again—go on, rite strait from where you left off; you can't cum nra of this half way business with this child; so put 'er thru, and no dodging. It'll all be right—go it!"

The parson reflected a moment, and concluded to risk it, continued—

"You promise, madam, to take this man to be your lawful husband?"

"Yess," said the Yankee, as the lady bowed.

"That you will love, honor, and obey—"

"Them's 'em!" said the Yankee, as the lady bowed again.

"And that you will cling to him so long as you both shall live?"

"That's the talk!" said John, and the lady said "yess," again.

"Then, in the presence of these witnesses, I pronounce you husband and wife."

"Hoorah!" shouted Jonathan, leaping nearly to the ceiling with joy.

"And what God has put together let not man put asunder!"

"Hoorah!" continued John. "Wot's the price? Haow much?—split it out—don't be afraid—ye did it jes' like a book; old feller! 'ere's a V—never mind the change—sen' fur a back, a Yankee give me yer bill!—Pve got her!—Hall Columbia, happy land!"

He roared the poor fellow, entirely unable to control his joy; and ten minutes afterwards he was on his way again to the Providence depot, with his wife; the happiest man on earth.

We heard some details of the above scene from an eye witness of the ceremony, and we could not avoid putting it down as 'one of the weddings.'—[Old paper.

AN EXCITING SCENE.

A few days since, on board a steamer from Memphis to Cincinnati, was a very large crowd of passengers. We found a man in Quaker-like attire, sitting upon a large chest, declaring that it should not be broken open unless they killed him. Soon from the chest, as if in distress, was heard a voice apparently of a colored person.

"Let me out—I had rather go back to massa; oh, mercy! I can't say any longer."

"Look here, my friend," says the captain, "you'll have to get out that chest."

"If I be damned, I do," he replied.

"Don't let me out, let me out," came distinctly from the chest, as if in apparent sublimation.

"(Male," said the captain, "bring some men, take that person off the chest and break it open."

That person showing fight was seized by the passengers, all believing he was carrying off Mr. Darkey, contrary to law made and provided. The mate seized an iron bar, and forced it between the lid and body of the chest.

"Oh don't you'll kill me," says the stifled voice; "I want to get out; I want to go back; oh, dear! I shall die."

"Wait out a few minutes longer," says a good natured philanthropic person, stepping out, "you shall soon be released."

Quite an intense feeling was now raised in the crowd, when the mate forced off the lid; as it came from the chest, an unearthly, demoniac laugh came from the old clothes with any living thing. Amazement or appearance of the before angry but appeared on the faces of the on-lookers. We were shortly after let into the mystery by the captain, who informed us of what he was aware, but had forgotten, that the imitable ventriloquist, the "Fakir of Ava," stood by, an apparently anxious spectator of the proceedings.

ASKING TOO MUCH.

A young couple were sitting together, when the following conversation ensued—

"My dear, if the sacrifice of my life would please thee, most gladly would I lay it down for thy feet."

"O, sir, you are too good! But it just reminds me that I wish you would gratify me by discontinuing the use of tobacco."

"Can't think of it. It's a habit to which I am wedded."

"Very well, sir; since this is the way in which you sacrifice your life for me, and as you are already wedded to tobacco, I'll take care you are never wedded to me also."

Weight of Bells.

St. Paul's, London.....	8,400
Great Tom, Lincoln.....	9,884
City Hall, New York.....	10,000
Great Tom, Oxford.....	17,000
Palazzo Vecchio, Florence.....	17,000
(This bell is suspended 275 ft. from the ground.)	
St. Peter's, Rome.....	18,607
Iron Tower, New York.....	21,612
English.....	28,224
Rouven.....	43,000
Tower of St. Ivan, Moscow.....	160,000
Great Bell, foot of same tower.....	443,772

DESERET NEWS.

"Truth and Liberty."

VOL. 2. GREAT SALT LAKE CITY, U. T., SATURDAY, FEB. 7, 1852. (NO. 7.)

New Year's Thanksgiving Song.

Another year has swiftly fled,
Upon the rolling wheels of time;
A new one comes, with gladness crown'd,
And cheerily rings the parting chime:
Farewell! lone, pilgrim of the past,
Thy halcyon days are numbered o'er;
Henceforth no more thy sun shall rise,
Nor joyous be thy twilight hour.

Hail, new-born year! we welcome thee
With pleasure to our mountain home;
Thy morn has dawned upon us here,
Where free from foes our feet may roam.
And may thine eve, when it shall come,
Still find us from oppression far;
May joy and peace with us abound,
Though earth be filled with cries and war.

Our Father, God, to thee we raise
The sweetest chorus of our song;
Low! anthems of celestial praise
To thee eternal Lord belong;
Strike, strike you harps, your harps of gold,
Ye chosen saints of latter days;
Let every heart overflow with joy,
The mighty God directs your ways.

High in the heavens, enthroned in light,
Jehovah, reign in majesty,
Thou reignest, eternally supreme,
And midst thy worlds thy destiny.
Thou hast decreed, and sworn in truth
That unto thee all knees shall bow,
Yea, and confess that thou art God,
Thy justice and thy judgement know.

How shall we render praises meet,
For all thy tender mercies, Lord;
With outstretched arm thou ledst us forth,
With sovereign power thy will we guard.
Foes may encamp against us and strive
With legions strong thy saints surround,
But vain their efforts—death awaits,
When Israel's battle-bump shall sound.

Our works thou hast rebuked with large success,
And blessed the labor of our hands;
Earth to us yields most bounteously,
And treasures teem the mountain lands.
Our flocks and herds spread far and wide,
And enterprise each valley fills;
On thee alone thy saints rely,
O God, amid these lasting hills.

The hour of terror's night at hand,
The hour of dreadful judgment's near;
Aid for vengeance, from the dust,
Cries blood of martyred saints and seer.
E'en earth herself groans 'neath her load
Of sin, and wretchedness, and woe;
And as a man made mad with wine,
In travail, shall reel to and fro.

But though the earth be burned with fire,
The heavens in tumult pass away,
The saints of God, unscathed, will stand
Secure on the great judgment day.
Thereto let us join to praise his name,
Whose loving kindness still extends;
And may we, in his kingdom crown'd,
Inherit lives that never end.

PHILALETHES.

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LIFE OF JOSEPH SMITH.

The school closed the last week in March, to give the elders an opportunity to go forth and proclaim the gospel, preparatory to the endowment.

Sunday, March 29th, I preached about three hours, at Huntsburgh, where Wm. E. McEllin had been holding a public discussion, on a challenge from J. M. Tracy, a Campbellite preacher, on the two days previous, on the divinity of the Book of Mormon; at the close of which two were baptized; and on Monday, four more came forward for baptism.

April 3d and 4th, a conference of the saints was held at Freedom, New York; Sidney Rigdon presiding. Fifteen branches of the church were represented; five of which had not been previously represented at any conference, numbering about fifty members. Elder Chester L. Heath, of Aron, was expelled from the church, for breach of covenant, and not observing the Word of Wisdom.

WARREN A. COWDERY, Clerk.

The following is the copy of a letter from certain members of the Irvingite church (so called) in England, presented to certain elders of the church of Latter Day Saints, on the evening of the 10th of June, 1835, by a gentleman named in the same, at the time calling himself a communicant, and preacher of that church:

"To the Saints of the Most High: Dear Brethren in the Lord.—At a council of the pastors of our church, held March 28th, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved and approved that as he had an anxious desire to go to America to see the things that were spoken of in one of your papers, (brought here by a merchant from New York) he should have, as he desired, the sanction of the council, and if it pleased the Lord, his approval. "The Lord hath seen our joy and gladness to hear that he was raising up a people for himself in that part of the New World, as well as here. O may our faith increase that he may have evangelists, apostles, and prophets, filled with the power of the Spirit, and performing his will in destroying the works of darkness."

The Rev. Mr. Hewitt was professor of mathematics in Rotherham Independent Seminary, and four years pastor of Barnsly Independent Church. He commenced preaching the doctrines we taught about two years since, and was excommunicated. Many of his flock followed him, so that he was eventually installed in the same church, and the Lord's work prospered. As he is a living epistle, you will have, if all be well, a full explanation. Many will allow should he approve of the country, &c., who will help the cause, because the Lord hath favored them with this world's goods." We had an utterance during our meeting, which caused us to sing for joy. The Lord was pleased with our brother's holy determination to see you; and we understand that persecution had been great among you, or would be, but we were commanded not to fear, for he would be with us; Praise the Lord.

"The time is at hand when distance shall be no barrier between us; but when, on the wings of love, Jehovah's messengers shall be communicated by his saints. The Lord bless our brother, and may he prove a blessing to you. Be not afraid of our enemies; they shall, unless the repent, be cast down by the Lord of Hosts."

The workers of iniquity have been used by the Prince of darkness to play the counterfeit; but discernment has been given to us, that they were immediately put to shame, by being detected; so that the flock never suffered as yet by them."

"Grace, mercy and peace be unto you from God our Father, and from the Spirit, Jesus Christ our Lord: Amen.

I am, dear sir, your brother in the gospel,
THOMAS SHAW.

Barnsly, April 21, 1835.

One object, and only one, has induced us to lay the foregoing letter from England, before our readers; and that is, the good of the cause of God. It might have remained in our possession, perhaps for years, in silence, had it not been for circumstances, which we will briefly mention hereafter.

On the 26th of April, the twelve apostles, and the seventy who had been chosen, assembled in the Temple, (although unfinished) with a numerous concourse of people to receive their charge and instructions from President Joseph Smith, jun., relative to their mission and duties. The congregation being assembled, elder Orson Pratt arrived from the south part of the State; making our number complete, elder Thomas B. Marsh having arrived the day previous."

28th. "The twelve met this afternoon, at the school room for the purpose of prayer and consultation. Elder David W. Patten opened the meeting by prayer. Motioned and carried, that when any member of the council wishes to speak, he shall arise and stand upon his feet. Elder McEllin read the commandment given concerning the choosing of the twelve, when it was voted that we each forgive one another, every wrong that has existed among us, and that from henceforth each one of the twelve love his brother as himself, in temporal as well as in spiritual things, always enquiring into each others welfare. Decided that the twelve be ready and start on their mission from elder Johnson's tavern, on Monday, at 2 o'clock, a.m., May 4th. Elder B. Young then closed by prayer.

Orson Hyde and W. E. McEllin, Clerks.

May 2d. A grand council was held in Kirtland, composed of the following officers of the church, viz: Presidents Joseph Smith, jun., David Whitmer, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, Joseph Smith, sen., and Hyrum Smith, with the council of the twelve apostles, bishop Partridge and council, bishop Whitney and council, and some of the seventy, with their presidents, viz: Sylvester Smith, Leonard Rich, Lyman Sherman, Hazen Aldrich, Joseph Young, and Levi Hancock; and many elders from different parts; President Joseph Smith, jun., presiding.

After the conference was opened, and the twelve had taken their seats, President Joseph Smith, jun., said that it would be the duty of the twelve, when in council, to take their seats together according to age, the oldest to be seated at the head, and preside in the first council, the next oldest in the second, and so on until the youngest had presided; and then begin at the oldest again, &c. The twelve then took their seats according to age, as follows: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Wm. E. McEllin, Parley P. Pratt, Lucie Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

President Joseph Smith then stated that the twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the church. When the twelve are together, or a quorum of them in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the church. No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the twelve. No standing high council will ever be established in Zion or one of its stakes. When the twelve pass a decision it is in the name of the church, therefore it is valid.

No official member of the church has authority to go into any branch thereof, and ordain any minister for that church, unless it is by the voice of that branch. No elder has authority to go into any branch of the church, and appoint meetings, or attempt to regulate the affairs of the church, without the advice and consent of the presiding elder of that branch. If the first seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first seventy to call and ordain other seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand set apart for the ministry. These are not to attend the conferences of the twelve, unless they are called upon or requested to do so, by the twelve. The twelve and the seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them.

Elder Henry Whitmer was ordained one of the seventy. The circumstances of the president of the seventy were severely considered, relative to their traveling in the vineyard; and it was unanimously agreed that they should hold themselves in readiness, to go at the call of the twelve, when the Lord opens the way. Twenty-seven of the seventy were also considered, and it was decided they should hold themselves in readiness to travel in the ministry, at the call of the president of the seventy, as the Lord opens the way.

"After an adjournment of one hour, the council re-assembled. Ezra Thayer was suspended as an elder and member, until investigation could be had before the bishop's court, complaint having been preferred against him by Oliver Granger. Lorenzo Barnes was ordained one of the seventy; also Henry Benner, Michael Griffiths, Royal Barney, and Lobban T. Co., who, together with twenty others, were called upon to hold themselves in readiness to travel under circumstances permit.

The elders of Kirtland and its vicinity were then called upon, or their ordinances, President Joseph Smith, jun., arose with the lists in his hand and made some very appropriate remarks, relative to the deliverance of Zion; and so much of the authority of the church being present, moved that we never give up the struggle for Zion, even until death, or until Zion is redeemed. The vote was unanimous, and with deep feeling. Voted, that all the elders of the church be bound to travel in the world, to preach the gospel, with all their might, mind and strength, when their circumstances will admit of it; and that the door is now opened.

Voted that elders Brigham Young, John P. Green, and Amos Orton, be appointed to go and preach the gospel to the remnants of Joseph; the door to be opened by elder Brigham Young, and this will open the door to the whole house of Joseph. Voted that when another seventy is required, the presidency of the first seventy shall choose, ordain and set them apart from among the most experienced of the elders of the church. Voted, that whenever the labor of other seventy is required, they are to be set apart and ordained to that office; those who are residing at Kirtland and the regions round about, who can come to Kirtland, and be set apart and ordained by the direction of the presidency of the church in Kirtland. Wm. E. McEllin, Clerk.

"The twelve left Kirtland this morning and embarked on board the steamer Sandusky at Fairport, and landed at Dunkirk, New York, 5 o'clock, p.m., and after preaching in those regions a few days, met in conference at Westfield, May 9th, according to previous appointment; the church being present, and Thomas B. Marsh, the oldest of the quorum, presiding. The following items were suggested for the consideration of the council.

1st. Resolved, That the limits of this conference extend south and west to the line of Pennsylvania, north as far as Lake Erie, and east as far as Lodi, embracing the branches of Westfield, Silver creek, Perryburgh and Lavana, to be called the Westfield Conference.

2d. Inquire into the standing of all the elders within the bounds of this conference.

3d. Inquire into the manner of their teaching, doctrines, &c.

4th. Inquire into the teaching, conduct and faithfulness of all traveling elders, who have recently labored within the bounds of this conference.

5th. Hear a representation of the several branches of the church.

On investigation, the standing and teaching of the elders present met the approbation of the council, except the teaching of elder Joseph Rose, which was that "the Jewish church was the sun, and the Gentile church was the moon, &c., when the Jewish church was scattered, the sun was darkened; and when the Gentile church is cut off, the moon will be turned to blood;" also some things relative to the apocalyptic beast with seven heads and ten horns, &c. He was shown his error and willingly made a humble confession. The faithfulness of all the traveling elders was found to be good. The members of the Westfield branch were represented in good standing, with a difficulty on the minds of some, relative to the baptism of bro. Loyd L. Lewis, inasmuch as he was baptized by a traveling elder, without the church being called together to know if they would receive him to fellowship. The council decided that if there was a fault, it was in the administrator, and not in the candidate. This branch numbered 75. The Lavana branch, 20 in good standing; but low in spirit in consequence of a neglect to keep the Word of Wisdom. After further instruction on general principles, the Conference adjourned until 8 o'clock, a.m., Monday evening, May 11th.

Sunday, 10th. Elders Marsh and Patten preached to an attentive congregation of about five hundred; after sacrament, five persons desired baptism, which was attended to by elder McEllin.

May 11. Conference not pursuant to adjournment.

Resolved unanimously, That this conference go, immediately, and appoint their "wise men," and gather up their riches, and send them to Zion to purchase land according to previous commandment, that all things be prepared before them in order to their gathering. Much was said to the conference upon these important things; and they covenanted before the Lord, that they would be strict to attend to our teaching. After preaching by elder Young at 3 o'clock, p.m., and the farewell exhortation of the twelve, seven individuals were baptized by elder Hyde, who were confirmed in the evening; and after laying hands on many sick, who obtained relief, adjourned to the 22d inst., to meet in Freedom, New York.

ORSON HYDE, Clerk.

About the middle of May, W. W. Phelps and John Whitmer, presidents of the church in Missouri, arrived at Kirtland, and John Whitmer was appointed to take the place of president Oliver Cowdery, in conducting the "Messenger and Advocate." Frederick G. Williams was appointed to edit the "Northern Times," a weekly newspaper which we had commenced in February last, in favor of Democracy; and W. W. Phelps (with his son Waterman) made his home with my family, and assisted the committee in compiling the Book of Doctrine and Covenants.

May 22d. The twelve met in conference with the church in Freedom, New York, when after an agreeable salutation and rejoicing in each other's prosperity, elder W. Patton being chairman, conference was opened by singing and prayer by the President.

[Here let it be remarked, that it was the universal custom of the twelve, and the presidency of the church, to open and close all conferences and councils by prayer, and generally singing, so that this need not be named in this history hereafter.]

Resolved, That the limits of this conference extend from Lodi in the west, so far east as to include Aron, south to Pennsylvania, and north to Lake Ontario, called the Freedom Conference, including the branches of Freedom, Rushford, Portage Grove, Greens, Genesee, Aron, Java, Holland, Aurora, Greenwood, and Niagara. The report concerning the labors and teachings of the elders in the conference, and those who had recently traveled through, was good.

The branch in Freedom numbered 65; Rushford, 23; Burns, 30; Holland, 15; represented by P. P. Pratt, as having suffered much from false teachings by hypocrites and knaves; Aurora 4; Niagara 4; the numbers of the remaining branches not ascertained, but generally reported in good standing. The council gave instruction concerning the word of wisdom, the gift of tongues, prophesying, &c.; and adjourned till to-morrow morning.

23d. Conference met to take into consideration the redemption of Zion. After addresses from five of the council, the church expressed their determination to put into practice the teachings we had given, when the conference adjourned.

May 25th. The twelve met in council, to pray for one another, until they should meet again; and Resolved, That we recommend and council elders John Markock, and Loyd Lewis, to go to the churches at Chenango Point, New York, and Springville, Pennsylvania, (among whom we understand there is some difficulty) and set in order the things that are wanting in those branches. Resolved, That elder Brigham Young go immediately from this place to an

adjacent tribe of the remnants of Joseph, and open the door of salvation to that long dejected and afflicted people. The council, according to his request, laid their hands upon him, that he might have their faith and prayers, to fill (with humility and power) that very important mission. They also laid hands on elders John P. Green, and Amos Orton, for the same purpose, as they expected to accompany him.

ORSON HYDE, Clerk.

On the 5th of June, nine of the twelve met in council at Rose, or Lyons town, New York, there being so few of the brethren in that region, it was resolved, That it was not necessary to establish a conference, after council adjourned; and after they had preached several sermons in the vicinity, elders Brigham Young, Orson Hyde and William Smith returned to Kirtland as witnesses on a certain case wherein President Joseph Smith, jun., was concerned before the county court, in which he righteously triumphed over his enemies.

ORSON HYDE, Clerk.

The elders and brethren assembled in conference, June 8th, at New Portage, Oliver Cowdery, President; elder David Matthews, who was suspended at a previous conference, for unchristian conduct, was present. After hearing the testimony, the council unanimously agreed that there had been due contrition of spirit manifested, by him, in his walk and conversation, since his suspension; and elder Matthews was restored. Elder Barkdall preferred a claim against elder Keeler for services said to be rendered some eight or nine years since, and to have been awarded by a former council. It appeared there had been a decision in favor of elder Barkdall, but no testimony was produced by either of the parties to substantiate a claim, or prove a payment. It was therefore resolved that both the accuser and the accused have manifested a bad spirit, and deserve the severe rebuke of this council.

Elder Milo Hays was tried for not obeying the words of wisdom, and covenant breaking. Both charges were sustained by testimony, and elder Hays was excluded from the church. Several other cases of discipline were attended to, and conference adjourned at 12 o'clock at night. Sunday morning, president Oliver Cowdery preached, after which four were baptized. The council again organized in the evening, and ordained Jacob Myers an elder. The case of elders Barkdall and Keeler were again called up; four counsellors spoke on the subject, when it was decided that they have one week, and no more to settle their differences with each other, and make confession to the church, or lose their standing.

W. A. COWDERY, Clerk.

The Presidency, Bishop, and High Council of Zion having removed to Kirtland, or gone forth in the vineyard, I caused it to be published in the June number of the "Messenger and Advocate," that, according to the order of the kingdom begun in the last days, to prepare men for the rest of the Lord, the elders in Zion or in the immediate region, have no authority or right to meddle with her spiritual affairs, to regulate her concerns, or hold councils for the expulsion of members, in her unorganized condition. The high council has been expressly organized to administer in all her spiritual affairs, and the bishop, and his council, are set over her temporal matters; so that the elders' acts are null and void. Now, the Lord wants the wheat and tares to grow together; for Zion must be redeemed with judgment, and her converts with righteousness. Every elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation. While they are in that region, instead of trying members for transgression, or offences, let every one labor to prepare himself for the vineyard, sparing a little time to comfort the mourner, to bind up the broken-hearted; to reclaim the backslider; to bring back the wanderer; to re-avert into the kingdom such as have been cut off, by encouraging them to lay to while the day lasts, and work righteousness; and, with one heart and one mind, prepare to help redeem Zion, that goodly land of promise, where the willing and obedient shall be blessed.

From the Millennial Star, Nov. 1, 1851.

A SUNDAY IN PARIS.

After a protracted and diligent application to the duties of the office, I found my health declining; and upon the issue of the Hyman Book, concluded to accept an invitation from elder Taylor, to accompany him to Paris, recruit my health, and visit the beloved saints, who have rendered obedience to the holy commandments of the last dispensation, in this renowned metropolis of the French nation. The law prohibits the assembling of more than twenty persons for any kind of meeting or conventional purpose, whether religious, political, or social, except by permission; which has prevented the brethren here from making their influence felt, and publishing abroad the doctrines of present revelation as they otherwise would have done. The *gendarmes* have full power to arrest any group that may assemble for any purpose whatever, and put them at once into prison if they think proper, which is the reason why everything that savors of excitement has been studiously avoided by the elders and saints here; but I find that a spirit of inquiry has gone silently and faithfully abroad among many who appear to be of sound and stable minds, and who seem to bestow upon the truth, the attention and serious consideration which it merits of all men; indeed, so officious has it been with a family of a highly respectable merchant, that he has sold out his business, and is now nearly ready to go to the Valley with his family; they will emigrate thither next winter. Four have been added to the youthful band within a few days past; the law is, that if they number more than 20 in one place, they may take a hall and give legal notice of their intention to hold regular public meetings; but even then the *gendarmes* have full liberty and power to arrest any minister, or close any place of worship thus legally opened, should anything obnoxious appear, or be apprehended. Well may the dear saints in Britain appreciate with thankful hearts, the liberties they enjoy in their much-loved country, and with devotion implore the blessing of Almighty God upon their sovereign and ministers of government, that liberty and peace may continue, while the fulness of the gospel shall spread through every parish in the United Kingdom.

Considering the proscriptions which hang around the work here, it is deemed advisable not to hold meetings during the day, but to meet in the evening for breaking of bread, teaching, and confirming each other in the faith; accordingly, on Sunday morning, we attended one of the most respectable places of Catholic worship—the celebrated *Notre Dame* cathedral, where the Archbishop of Paris is said to officiate with a view to learn the religious inclinations of the people; the Roman Catholic religion being predominant, and in fact nearly the only religion.

Resolved, That the limits of this conference extend from Lodi in the west, so far east as to include Aron, south to Pennsylvania, and north to Lake Ontario, called the Freedom Conference, including the branches of Freedom, Rushford, Portage Grove, Greens, Genesee, Aron, Java, Holland, Aurora, Greenwood, and Niagara. The report concerning the labors and teachings of the elders in the conference, and those who had recently traveled through, was good.

23d. Conference met to take into consideration the redemption of Zion. After addresses from five of the council, the church expressed their determination to put into practice the teachings we had given, when the conference adjourned.

May 25th. The twelve met in council, to pray for one another, until they should meet again; and Resolved, That we recommend and council elders John Markock, and Loyd Lewis, to go to the churches at Chenango Point, New York, and Springville, Pennsylvania, (among whom we understand there is some difficulty) and set in order the things that are wanting in those branches. Resolved, That elder Brigham Young go immediately from this place to an

adjacent tribe of the remnants of Joseph, and open the door of salvation to that long dejected and afflicted people. The council, according to his request, laid their hands upon him, that he might have their faith and prayers, to fill (with humility and power) that very important mission. They also laid hands on elders John P. Green, and Amos Orton, for the same purpose, as they expected to accompany him.

ligion of the place. On the way thither, our eyes were saluted with men and women at their various avocations of life, as on other days of the week; shops generally open, and doing as much or more business than on other days; indeed the general appearance was much more stirring and business-like through the city than on either of the former days which I have spent here. On arriving at the place of worship, it was a disappointment to find that the excellent music, the pomp and magnificence of the ceremonies, added to all the regard entertained by the people for heavenly things, had only attracted about one hundred, mostly aged dames, to pay their Sunday devotion; these seemed devoutly reverent. We confess we returned strongly impressed with much that we had heard and read of infidel France.

Toward evening, while crossing the *Champs Elysees*, on our way to the meeting of the saints, a more stirring scene was presented; from the Palace of the Tuilleries to the Triumphal Arch, a distance of two and a half miles, were to be seen thronging thousands, crowding the avenues and walks. In answer to the involuntary inquiry, what means this? we were informed that two large congregations had just been dismissed, one from the *Champ de Mars*, place for reviewing troops; the other from a field of meeting called the Hypodrome; that these places of worship have for their religious exercises a variety of equestrian, gymnastic, olympic, and other games, besides many exhibitions of a nature most studiously calculated to excite the admiration and wonder of the people; and that the services of both these meetings concluded with the ascension of balloons, containing some six or eight persons each, which we ourselves saw, standing high above the city, and waning in the distance.

It afforded a most agreeable exchange to find ourselves soon after quietly seated among the Parisian saints, singing, praying, teaching, confirming the gift of the Holy Ghost upon a new-born babe in Christ, and administering the Lord's Supper; although unable to address them in their native language, and consequently prevented from entering so freely into the communion of their feelings; still the gracious influences of the Holy Spirit could not be mistaken by any person present, whose heart had ever been warmed by its heavenly influence; their joy increased to hear of the rapid spread of the work in the British conference, and the comforting predictions that it should extend far and wide in their own native land and tongue. The few who had not been baptized that ventured to come and hear for themselves seemed really interested, and their attention engaged with the subject. The spirit of inquiry is so rife, and the austere influence of intolerant dominion so great, that it requires more watchful care, and wise deliberation, to prevent its bursting forth, and bringing down the reprobation of government, than efforts to move it forward. The church in England does not suffer from these blighting and withering influences, and consequently the British saints cannot fully realize these difficulties. We confess we could not; but to come and dwell only one week in Paris, where the forebodings of the people as to the dreadful what-may-come, rests down on, and seems to pervade every one with whom you speak, then one can better appreciate the liberty of conscience, of speech, and of the press. Not a week passes but some editors, or publishers, are incarcerated in prison, fined, &c., for something which they have written, spoken, or printed. How different from England and America! Yet we feel persuaded, and so do the people, so far as they express themselves, that this state of things cannot last long. But a few months ago, and the streets of this city flowed with human gore; batteau loads of dead bodies went down the Seine to find their long abode, and prevent pestilence to the living; all this to obtain the present liberty of the French Republic, and place a President at its head; but a more dreadful onslaught is apprehended and dreaded about the time of the next election for President, which takes place in May of 1852. There are at present one hundred thousand armed men on constant duty, and a body of two hundred thousand National Guards, ready at any notice, in Paris alone.

Thanks be to God, that the mustard seed of his kingdom is indeed planted in this volcanic soil; that it is spreading its roots deep and strong in the hearts of numbers; and although it may be terribly blown and shaken of very great winds, it cannot be rooted up until it has grown, and the elect of France have partaken of its fruits, and entered into the joys of everlasting life.

But to return to our interesting little meeting in the upper room of the house, which was full of joy to hear elder Taylor's voice again in their own tongue; he seemed to forget all the inconveniences of speaking a new language, and by the Spirit, administered from the abundance of his heart, the comforting words of truth; after which, and some remarks by others in French and English, (interpreted) the meeting dismissed about the usual hour; but inquirers continued their interrogations until the midnight hour had elapsed, before we could reach our abode for the night.

Thus we closed Sunday, Sept. 28th in Paris, with a fervid impression that heaven will roughen to France, in its own appointment, a period of tranquility, sufficient to allow her sons and daughters to hear, and obey if they will, the message brought unto them by Apostles, Prophets, and Elders of the last dispensation, though now they are giddy, lovers of pleasure rather than lovers of God. I shall hasten my return, and forego the pleasure of a visit to the other branches of the French Conference.

AN ALLEGORY.—A humming bird met a butterfly, and, being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you piece spiced me and called me a drawing doll."

"Impossible!" exclaimed the humming-bird; "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me I was but a caterpillar. So let me give you a piece of advice. Never insult the humble, as they may some day become your superiors."

Always be good natured. A few drops of oil will do more to start the most stubborn machinery than all the vinegar in the world.

"If you will have a constant vigorous health, a perpetual spring of youth, use temperance."

The proposed enlargement of the Capitol at Washington, a correspondent of the New York Journal of Commerce says, will cost five millions of dollars. The whole present appropriation for the work is \$100,000.

A new and wonderful successful cure for consumption has been discovered. It is cod-liver oil and phosphate of lime.

It is stated that the entire portion of the lodge upon which the observatory at Niagara Falls stand is cracked, and is considered to be in a very dangerous condition, as the whole structure, including the observatory, is liable to be swept away.

The latest intelligence from the seat of war in Northern Mexico states that the revolution was still progressing, and that a small body, probably the advanced guard of the revolutionists, had succeeded in penetrating the city of Matamoros; upon which they had made an unsuccessful attack. Some of the U. S. troops had joined the revolutionists, and orders had been sent to New Orleans for supplies.