

DESERET NEWS,

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

The landlord smiled and went out with his half an hour afterwards, a licensed minister made his appearance...

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

"No, yeer want—no, yeer want—consult nobby ner nobody, till this here business is concluded, nobby mind I tell ye."

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

"Hoorah!" exclaimed John. "What's the price? Haow much?—split it out—don't be afraid—ye did it jes' like a book, old feller!"

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

"I want to get out; I want to get out; oh, dear! I shall die!"

ASKING TOO MUCH.—A young couple were sitting together, when the following conversation ensued:

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 crow'd, And cheerily rings the parting chime.

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.

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

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Voted that elders Brigham Young, John P. Green, and Amos Orton, be appointed to go and preach the gospel to the remnants of Joseph's tribe, the door to be opened by elder Brigham Young, and this will open the door to the whole house of Joseph.

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.

On investigation, the standing and teaching of the elders present met the approbation of the council, except the teaching of elder Joseph Rice, 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."

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adjacent tribe of the remnants of Joseph, and open the door of salvation to that long dejected and afflicted people.

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.

The elders and brethren assembled in conference, June 6th, 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 charge 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.

The Presidency, Bishop, and High Council of Zion having removed to Kirtland, and 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 other immediate regions, have no authority or right to meddle with his spiritual affairs, or 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 not 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, spending a little time to comfort the mourners; to bind up the broken-hearted; to reclaim the backslider; to bring back the wanderer; to re-ignite 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 Millennium 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 whatsoever, 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 out, and faithfully abroad among many who appear to be of sound and stable minds, and who seem to be slow 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 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 Palazzo de 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, held for reviewing troops; the other from a place 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 conferences, 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 stringent 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 final 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 by 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 requite us 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.

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 the 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."

PHILALETHES.

Our work is rendered praiseworthy, For all thy tender mercies, Lord; With outstretched arm thou ledst us forth, With sovereign power they will us hinder. Foes may encamp 'gainst us and strive With legions strong thy saints surround, But vain their efforts—death awaits, When Israel's battle-trump shall sound.

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