DESERET NEWS,

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Blanks, Circulars Labels, Invitations, Hat and Watch Tips, &c., &c., &c.

A Mistake all Round.

The Bizarre tells the following good story:

A person who wore a suit of homespun clothes stepped into a house in this City, on some business, where several ladies and gentlemen were assembled in an inner room. One of the company remarked, in a low tone, though sufficiently loud to be overheard by the stranger, that a countryman was in waiting, and agreed to make some fun. The following table talk ensued:

"You're from the country, I suppose?"

"Yes, I'm from the country."

"Well sir, what do you think of the City?"

"It's got a darned sight o'houses in it."

"I expect there are a great many ladies where you came from."

"Wall, yes, a powerful sight, jest for all the world like them there," (pointing to the ladies.)

"And you are quite a beau among them, no doubt?"

"Wall, I escort them to meeting, and about."

"Maybe the gentleman will take a glass of wine," said one of the company.

"Wall, don't care if I do."

"But you must drink a toast."

"I eats toast what Aunt Debby makes, but as to drinkin' it, I never seed the like."

"O, you must drink their health."

"Wi' all my heart."

"Ladies and gentleman, permit me to wish you health and happiness, with every other blessing this earth can afford, and advise you to bear in miud that we are often deceived in appearances. You mistook me by my dress, for a country booby; I, from the same cause thought these men to be gentlemen; the deception is mutual—I wish you a good morning."

THE PIN AND THE NEEDLE.—A pin and a needle, says the American Fontaine, being neighbors in a work basket, and both being idle, began to quarrel, as idle folks are apt to do.

"I should like to know," said the pin, "what you are good for, and how do you expect to get through the world without a head?" "What is the use of your head," replied the needle, rather sharply, "if you have no eye?" "What is the use of an eye," said the pin, "if there is always something in it?"—"I am more active and can go through more work than you can," said the needle. "Yes, but you will not live long." "Why no?" "Because you have always a stitch in your side;" said the pin. "You are a poor crooked creature," said the needle. "And you are so proud that you can't bend without breaking your back." "I'll pull your head off, if you insult me again." "I'll pull your eye out if you touch, remember that your life hangs by a single thread," said the pin.

While they were thus conversing, a little girl entered, and undertook to sew, she soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and attempting to sew with it, she soon pulled its head off, and threw it into the dirt by the side of the broken needle.

"Well, here we are," said the needle.

"We have nothing to fight about now," said the pin.

"It seems misfortune has brought us to our senses."

"A pity we had not come to them sooner," said the needle.

"How much we resemble human beings who quarrel about their blessings till they lose them, and never find out they are brothers till they lie down in the dust together, as we do."

One of the Witnesses.

"Madam, why were you not here before?"

"I couldn't come, sir."

"Were you not subpœnaed, Madam?"

"Yes, sir; but I was sick."

"What was the matter, Madam?"

"I had an awful bile, sir?"

"Upon your honor, Madam?"

"No sir; upon my arm."

REDUCING THE FINE.—An Irish weaver just imported from the sister Isle, took to his employer Kilmarnock, the other day the first cloth he had woven since his arrival.

His employer detected in the cloth two holes, within half an inch of each other and told him he must pay a fine of one shilling for each hole.

"And plaze ye," returned Pat, "is it by the number of holes or is it by the size of that ye put the fine on us?"

"By the number of holes to be sure."

"An I a beg hole and a small one is the same price?"

"Yes, a shilling for every hole, whether big or little."

"Then give me a hold of the piece," replied Paddy; and getting the cloth into his hands, he tore the two small holes into one and exclamed, "By the hill of Howth that saves me a shilling, anyhow!"

☞ A person went to a King, and complained, saying, 'A man makes a constant practice of coming to my house, and has formed an intimacy with my wife; but I never see him, neither do I know who he is; I want to apprehend him, and I hope for justice from your Majesty.' The King gave him a phial of ittar of roses, and said, 'Entrust this to the care of your your wife, and tell her not to use it for any one.' The man did so. The King sent spies, with directions to surround the house, and seize and bring every person scented with ittar. In short, the gallant, having found an opportunity, went to the wife. She rubbed ittar upon his clothes, saying, 'It is true, my husband commanded me not to give this ittar to any one; but as your are my heart and soul, if it is not applied to your use, what is it good for?' When the gallant departed thence, the spies perceived the fragrance of the ittar; and having seized him, carried him to the King, who sent for the husband, and said, 'Your wife's gallant is now here; take him away, and either put him to death, or pardon him.'—[Persian Moonshee.

☞ A woman went to a Cazy, and complained that a certain man had committed violence upon her. The Cazy, having summoned the man, asked him why he had deprived the woman of her reputation? The man denied the charge. The Cazy ordered him to pay the woman a fine of ten rupees. The man, having no remedy, paid the woman the money, in compliance with the sentence of the Cazy. When the woman went out, the Cazy told the man to go and take back his money from her. The man, on receiving this order, ran to the woman; but notwithstanding all he could do, was not able to recover his cash. The woman came again to the Cazy, and represented, that the man wanted to take back the money: 'However, (says she,) I have not yet given it to him; but if it is your pleasure, I will restore it.' The Cazy observed, 'If the man could not take the money from you by force, neither could he have committed fornication without your consent;—you are a liar,—go your ways,—restore him the irony, and don't utter such a falsehood again.'—[Ibid.

Language of the Law.

If a man would, according to law, give to another an orange, instead of saying, "I give that orange," which one would think would be what is called in legal phraseology, "an absolute conveyance of all right and title therein," the phrase would run thus: "I give you all and singular my estate and interest, right, title, and claim, and advantage of, and in that orange, with all its rind, skin, juice, pulp and pips, and right and advantages therein, with full power to bite, suck, cut, and otherwise eat the same, or give the same away, as fully and effectually as I, the said A. B., am now inclined to bite, cut, suck, or otherwise eat the same orange, or give the same away, with or without its rind, skin, juice, pulp, or pips, anything heretofore, or hereinafter, or in any other deed or deeds, instrument or instruments, of what nature or kind soever, to the contrary in anywise notwithstanding;" with much more to the same effect. Such is the language of lawyers; and it is gravely held by the most learned men among them, that by the omission of any of these words, the right to the said orange would not pass to the person for whose use the same was intended.—[Lawyers of Utah, take a copy, and shun it.—Ed.

DESERET NEWS.

Truth and Liberty.

VOL. 3.] GREAT SALT LAKE CITY, U. T., SATURDAY, APRIL 2, 1853. [NO. 10.

For the Deseret News.

THE VANITY OF HYPOCRISY.

BY D. SNOW.

Mortal, whate'er thou art, that seem to be;
Let always, every word and act be free.
Dissemble naught with smooth and shining face,
Or well conn'd words, prepared for time, and place,
With sentiments not found within thy heart;
For thy labor is vain, whoe'er thou art.
Whatever is *there* most truly impress'd,
Whether it *may* or may not be confess'd
By the wayward lips, yet the light of day,
Will soon reveal it in some other way.
Go, stay the mountain torrent in its course,
As from its rocky home with headlong force,
Like furious untam'd steed, it dashes on,
And spray light dances in rays of the sun!—
Or, go, and standing on her rock-bound shore,
Bid Niagara cease her deafning roar!
Her awful torrents stay, and turn them back,
To take some hitherto unbeaten track!!
Then, go and climb Vesuvius' tow'ring height,
Feel her fev'rish pulsation day and night,
From warring elements, that 'neath contend,
And up to heaven, their smoky columns send!
Bid rumbling cease, and quench her pent up fires,
'Cross her broad crater, cast a net of wires
This done, please the top with straw cover o'er,
That her deep thunders may be heard no more!!!
When this, thou hast accomplish'd, not before,
Think to hide what thy *heart* may have in store
From those who hold communion with their God,
Possess his spirit, and revere his word.
If judgment, mercy, truth, therein abide,
Thy influence is *felt*, both far and wide,
Thy deeds, will strengthen the weaker in heart,
And love for holiness, to all impart,
Who're not full bound to the service of sin;
O'er which holy love has no power to win—
Be thy heart evil, in vain wilt thou seek
To blend thy prayers with the holy, and meek,
And garnish tomb, *without*, fair indeed
Within thickly strewn with corruptions' seed,
Which will in time, produce its fruit, o'en through
From *men*, thou fain wouldst hide what God must know,
And by his *spirit*, will reveal to *them*—
Make *thee* transparent—aye they'll see thee then
As thou truly art!—Or, if not made known
Direct by the spirit, thy acts, alone,
Little by little, will thy mind unfold,
Revealing what thy tongue dare not have told—
As the wary serpent, 'neath high grown grass
Smoothly glides, and unnotic'd thinks to pass,
Forgetful that his shelter, although high,
Bows to his presence as he passes by,
And says to the pilgrim, beware of death!
For the poisonous *serpent* lurks beneath!!

January 16th, 1853.

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HISTORY OF JOSEPH SMITH

[MAY, 1838.]

Tuesday 8th, I spent with Elder Rigdon in visiting Elder Cahoon and the place he had selected for his residence, and in attending to some of our private personal affairs; also in the afternoon I answered the questions which were frequently asked me, while on my last journey but one from Kirtland to Missouri, as printed in the Elder's Journal vol 1st, No. 2, pages 28 and 29, as follows:

1st. "Do you believe the Bible?" If we do we are the only people under heaven that does, for there are none of the religious sects of the day that do.

2nd. "Wherein do you differ from other sects?" Because we believe the Bible and all other sects profess to believe their interpretations of the Bible, and their creeds.

3rd. "Will every body be damned but Mormons?" Yes, and a great portion of them; unless they repent and work righteousness.

4th. "How and where did you obtain the Book of Mormon?" Moroni who deposited the plates (from whence the Book of Mormon was translated) in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me, and told me where they were; and gave me directions how to obtain them: I obtained them and the Urium and Thummin with them; by the means of which I translated the plates; and thus came the Book of Mormon.

5th. "Do you believe Joseph Smith junior to be a Prophet?" Yes and every other man who has the testimony of Jesus. "For the testimony of Jesus is the spirit of prophecy: Revelations 19th, 10th verse.

6th. "Do the Mormons believe in having all things common?" No!

7th. "Do the Mormons believe in having more wives than one?" No not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom, which has gained in the world, and has been practised among us, to our great mortification, of marrying in five or six weeks, or even in two or three months after the death of their companion. We believe that due respect ought to be had to the memory of the dead, and the feelings of both friends and children.

8th. "Can they raise the dead?" No, nor any other people that now lives, or ever did live. But God can raise the dead, through man as an instrument.

9th. "What signs do Jo. Smith give of his divine mission?" The signs which God is pleased to let him give; according as his wisdom thinks best; in order that he may judge the world agreeably to his own plan.

10th. "Was not Jo. Smith a money digger?" Yes, but it was never a very profitable job for him, as he only got fourteen dollars a month for it.

11th. "Did not Jo. Smith steal his wife?" Ask her she was of age, she can answer for herself.

12th. "Do the people have to give up their money when they join his church?" No other requirement than to bear their proportion of the expenses of the church and support the poor.

13th. "Are the Mormons Abolitionists?" No unless delivering the people from Priestcraft, and the Priests from the power of satan, should be considered such. But we do not believe in setting the negroes free.

14th. "Do they not stir up the Indians to war and to commit depredations?" No, and they who reported the story knew it was false when they put it in circulation, these and similar reports are palmed upon the people by the Priests, and this is the reason why we ever thought of answering them.

15th. "Do the Mormons baptize in the name of Jo. Smith?" No, but if they did, it would be as valid as the baptism administered by the Sectarian Priests.

16th. "If the Mormom doctrine is true, what has become of all those who have died since the day of the Apostles?" All those who have not had an opportunity of hearing the Gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.

17th. "Does not Jo. Smith profess to be Jesus Christ?" No, but he professes to be his brother, as all other Saints have done and now do: Matthew 12th, 49th, 50, "and he stretched forth his hand towards his disciples and said, behold my mother, and my brethren; for whosoever shall do the will of my Father, which is in heaven; the same is my brother, and sister, and mother.

18th. "Is there any thing in the Bible which licenses you to believe in Revelation now a days?" Is there any thing that does not authorize us to believe so? If there is, we have, as yet, not been able to find it.

19th. "Is not the cannon of the Scriptures full?" If it is, there is a great defect in the book, or else it would have said so.

20th. "What are the fundamental principles of your religion?" The fundamental principles of our religion is the testimony of the Apostles, and Prophets, concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended up into heaven; and all other things, are only appendages to these, which pertain to our religion. But in connection with these, we believe in the gift of the Holy Ghost; the power of faith; the enjoyment of the spiritual gifts according to the will of God; the restoration of the house of Israel, and the final triumph of truth. I published the foregoing answer to save myself the trouble of repeating the same a thousand times over and over again.

Wednesday, 9th, I attended the funeral of James Marsh, and complied with the request that I should preach on the occasion.

Thursday 10th, I listened to an address on the political policy of our nation, delivered by President Rigdon, at the school house, in the south west quarter of the city, to a large concourse of people from all sections of the County, and from other countries also. Although President Rigdon was suffering under a severe cold, and great hoarseness, yet being assisted by the Spirit of God, he was enabled clearly to elucidate the policy of the Federal and Democratic parties from their rise in our country to the present time, to the understanding of all present, giving an impartial hearing to both sides of the question. This address was delivered in consequence of a partial electioneering, Federal speech of Genl. Wilson at the same place a short time previously, and the politics of the Church of Latter Day Saints, generally, being Democratic, it seemed desirable to hear an elucidation of the principles of both parties, with which I was highly edified.

Friday 11th, I attended the trial of Wm. E. McLellin, and Doct. McCord for transgression, before the Bishops Court. McCord said he was sorry to trouble the Council on his account, for he had intended to withdraw from the Church, before he left the place; that he had no confidence in the work of God, or his Prophet, and should go his own way." He gave up his license and departed. Wm. E. McLellin stated about the same as McCord: and that "he had no confidence in the heads of the Church, believing they had transgressed, and had got out of the way: consequently he quit praying, and keeping the commandments of God, and indulged himself in his lustful desires, but when he heard that the first Presidency had made a general settlement and acknowledged their sins, he began to pray again; &c." When I interrogated him he said "he had seen nothing out of the way himself, but he judged from hearsay."

Saturday 12th, President Rigdon and myself attended the High Council, for the purpose of presenting for their consideration some business relating to our pecuniary concerns. We stated to the Council our situation, as to maintaining our families, and the relation we now stand in to the Church; spending as we have for eight years, our time, talents, and property, in the service of the Church; and being reduced as it were to beggary, and being still detained in the business and service of the Church, it appears necessary that something should be done for the support of our families by the Church, or else we must do it by our own labors; and if the Church say to us "help yourselves," we will thank them, and immediately do so; but if the Church say "serve us" some provision must be made for our sustenance.

The Council investigated the matter, and instructed the Bishop to make over to Presidents Joseph Smith junior, and Sidney Rigdon, each, an eighty acre lot of land from the property of Church, situated adjacent to the City Corporation; also appointed three of their number, viz, George W. Harris, Elias Higbee, and Simeon Carter, a Committee to confer with said Presidency and satisfy them for their services the present year: not for preaching, or for receiving the word of God by Revelation: neither for instructing the Saints in righteousness: but for services rendered in the Printing establishment, in translating the Ancient Records, &c., &c. Said Committee agreed that Presidents Smith and Rigdon should receive —$ as a just remuneration for their services this year.

Sunday 13th, Elder Reynolds Cahoon preached in the forenoon; and in the afternoon President Rigdon preached a funeral sermon on the death of Swain Williams son of Frederic G. Williams.

Monday 14th, I spent in ploughing my garden, while Elder Rigdon was preparing and correcting some matter for the press, when Elder Harlow Redfield arrived from Kirtland, Ohio.

Friday 18th, I left Far West, in company with Sidney Rigdon, T. B. Marsh, D. W. Patten, Bishop Partridge, E. Higbee, S. Carter, Alanson Ripley, and many other, for the purpose of visiting the North Country, and laying off stake of Zion; making locations, and laying claims to facilitate the gathering of the Saints, and for the benefit of the poor, in upbuilding the Church of God. We travelled to the mouth of Honey Creek, which is a tributary of Grand River, where we camped for the night. We passed a beautiful country of land, a majority of which is prairie (untimbered land) and thickly covered with grass and weeds, among which is plenty of game; such as Deer, Turkey, Hen, Elk, &c. We discovered a large black Wolf and my Dog gave him chase, but he outran us. We have nothing to fear in camping out, except the rattle snake, which is natural to this country, though not very numerous. We turned our horses loose, and let them feed on the prairie.

Saturday 19th, this morning we struck our tents and formed a line of march, crossing Grand River at the mouth of Honey Creek, and Nelson's Ferry. Grand River, is a large, beautiful, deep and rapid stream, during the high waters of spring, and will undoubtedly, admit of steam boat navagation, and other water craft; and at the mouth of Honey Creek is a splended harbor, and good landing. We pursued our course up the river mostly in the timber, about 18 miles, when we arrived at Col. Lyman Wight's who lives at the foot of Tower Hill [a name I gave it in consequence of the remains of an old Nephite Altar or Tower] where we camped for the Sabbath. In the afternoon, I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon, and my Clerk George W. Robinsson for the purpose of selecting and laying claim to a city plat near said Ferry, in Davis County, Township 60, range, 27 and 28, and sections 25, 36, 31 and 30, which the brethren called Spring Hill, but by the mouth of the Lord it was named ADAM-ONDI-AHMAN, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of days shall sit; as spoken of by Daniel, the Prophet.

Sunday 20th, was spent by our company principally, at *Adam-ondi-ahman*; but near the close of the day, we struck our tents and travelled about six miles north, and encamped for the night in company with Judge Morin and company, who were also travelling north.

Monday 21st, this morning, after making some locations in this place, which is in Township 61, range 27 and 28; we returned to Robinson's Grove, about 2 miles, to secure some land near Grand River, which we passed the day previous and finding a mistake in the former survey, I sent the Surveyor south five or six miles to obtain a correct line, while some of us tarried to obtain water for the camp. In the evening I called a Council of the brethren to know whether it was wisdom to go immediately into the North Country, or tarry here and hereabouts, to secure land on Grand River, &c. The brethren spoke their minds freely on the subject, when I stated to the Council that I felt impressed to tarry and secure all the land near by, that is not secured between this and Far West, *especilly* on Grand River. President Rigdon concurred, and the Council voted unanimously to secure the land on Grand River, and between this and Far West.

Elders Kimball, and Hyde, arrived at Kirtland, from England.

Tuesday 22nd, President Rigdon went last with a company and selected some of the best locations in the county, and returned with a good report of that vicinity, and valuable locations which might be secured. Following awhile in the course of the company, I returned to camp in Robinson's Grove, and from thence went west to obtain some game to supply our necessities. We discovered some Antiquities about one mile west of the camp, consisting of stone mounds, apparently erected in square piles, though somewhat decayed, and obliterated, by the weather of many years. These mounds were probably erected by the Aborigines of the land, to secrete treasures. We returned without game.

Wednesday 23rd, we all travelled east locating lands, to secure a claim; on Grove Creek, and near the City of *Adam-ondi-ahman*. Towards evening I accompanied Elder Rigdon to Col. Wight's, and the remainder of the company returned to their tents.

Thursday 24th, this morning the company returned to Grove Creek to finish the survey, accompanied by President Rigdon and Col. Wight, and I returned to Far West.

Friday 25th, the company put up the river, & made some locations. In the afternoon, they struck their tents and removed to Col. Wight's.

Sturday 26th, they surveyed lands on the other side of the river opposite Adam-ondi-ahman. Sunday 27th, they spent at Col. Wight's.

Monday 28th, the company started for home: (Far West,) and I left Far West the same day in company with brother Hyrum Smith and 15 or 20 others, to seek locations in the *north*, and about noon we met President Rigdon and his company going in to the city where they arrived the same evening. President Hyrum Smith returned to Far West on the 30th, and I returned on the 1st of June, on account of my family for I had a son born unto me.

Monday June 4th, I left Far West with President Rigdon, my brother Hyrum and others for Adam-ondi-ahman, and staid at brother Moses Dailey's over night; and on the morning of the 5th, went to Col. Lyman Wight's in the rain. We continued surveying, building houses, &c., day after day, for many days until the Surveyor had completed the city plat.

Monday June 11th, President Joseph Fielding was married to Hannah Greenwood, Preston, England.

June 16th, my uncle, John Smith, and family with six other families arrived in Far West all in good health and spirits. I counselled them to settle at Adam-ondi-ahman.

Adam-ondi-ahman, Missouri, Davies County June 28th, 1838. A Conference of Elders and Members of the Church of Jesus Christ of Latter Day Saints, was held in this place this day, for the purpose of organizing this stake of Zion, called ADAM-ONDI-AHMAN. The meeting convened at 10 o'clock a. m., in the Grove, near the house of Elder Lyman Wight. President Joseph Smith junior, was called to the Chair; who explained the object of the meeting which was to organize a Presidency and High Coundil, to preside over this stake of Zion; and attend to the affairs to the Church in Davies County. It was then motioned, seconded, and carried by the unanimous voice of the assembly, that President John Smith should act as President of the stake of *Adam-ondi-ahman*. Reynolds Cahoon was unanimously chosen 1st Counsellor and Lyman Wight 2nd Counsellor. After prayer the Presidents ordained Elder Wight as 2nd assistant Counsellor. Vinson Knight was chosen acting Bishop pro tempore by the unanimous voice of the assembly. President John Smith then proceeded to organize the High Council. The Counsellors were chosen according to the following order, by aunanimous vote: John Lemon 1st, Daniel Stanton 2nd, Mayhew Hillman 3rd, Daniel Carter 4th, Isaac Perry 5th, Harrison Sagers 6th, Alanson Brown 7th, Thomas Gordon 8th, Lorenzo D. Barnes 9th, George A. Smith 10th, Harvey Olmstead 11th, Ezra Thayer 12th.

After the ordination of the Counsellors, who had not previously been ordained to the High Priesthood, President Joseph Smith junior made remarks by way of charge to the Presidents and Counsellors instructing them in the duties of their callings, and the responsibility of their stations, exhorting them to be cautious and deliberate in all their councils, and to be careful and not in righteousness in all things. President John Smith, R. Cahoon, and L. Wight, then made some remarks. Lorenzo D. Barnes was unanimously chosen Clerk of this Council and stake, and after singing the well known hymn, Adam-ondi-ahman, the meeting closed by prayer by President Cahoon, and a benediction by President Joseph junior.

LORENZO D. BARNS,
ISAAC PERRY, Clerks.

Aam-ondi-ahman is situated immediately on the north side of Grand River in Davies County, Missouri, about 25 miles north of Far West. It is beautifully situated on an elevated spot of ground, overlooking the river and the country round about which renders the place as healthy as any part of the United States.

This day Victoria was crowned Queen of England.

July 4th, was spent in celebrating the declaration of Independence of the United States of America, and also in the Saints making a declaration of Independence from all mobs and persecutions which have been inflicted upon them, time after time, until they could bear it no longer; having been driven by ruthless mobs, and enemies of truth from their homes, their property confiscated, their lives exposed, and their all jeopardized by such barbarous conduct; also in laying the corner stones of the houses of the Lord, agreeably to the commandment of the Lord unto us given April 26th, 1838. Joseph Smith junior was President of the day; Hyrum Smith vice President, and Sidney Rigdon Orator, Reynolds Cahoon chief Marshal, and G. M. Hinkle and J. Hunt assistant Marshals, Geo. W. Robinson Clerk.

The order of the day was splendid. The procession commenced forming at 10 o'clock a. m., in the following order, first the infantry, 2nd the Patriarchs of the Church; the President, vice President, and Orator, the Twelve, Presidents of the Stake, and High Council, Bishop and Council, Architects, Ladies and Gentlemen, and the Cavalry in rear. The procession was large, marched to music and formed a circle round the excavation with the Ladies in front when the south corner stone of the Lord's House in Far West Missouri was laid by the Presidents of the Stake, assisted by twelve men; the north west corner by the Bishop assisted by twelve men; and the north east corner by the President of the Teachers assisted by twelve men. This house is to be 110 feet long and 80 feet broad. After which the Oration was delivered by President Rigdon, (afterwards published in the Far West) [the Libery Clay County print] at the close of which was a shout of Hosanna; and a song composed for the occasion by Levi Hancock was sung by Solomon Hancock. The most perfect order prevailed throughout the day.

The Seventies assembled in the Lord's House in Kirtland on the 6th of March to devise the best means of removing their quorum to Missouri according to the Revelations; and on the 10th it was made manifest by vision and propheey, that they should go up in a camp, pitching their tents by the way. On the 13th, they adopted a Constitution and laws to govern them on their journey, which was soon signed by 175 of the brethren. The privilege was given for any one to go, who did not belong to the Seventies, provided they would abide the Constitution, and all the faithful who could, improved the opportunity for fearful sights, and great signs were shown forth in and around Kirtland, clearly manifesting to the honest heart that God was not unmindful of his word, and that he would bring upon the place those judgments he had declared by his servants.

Elders James Foster, Zerah Pulsiphor, Joseph Young, Henry Herriman, Josiah Butterfield, Benjamin Wilber, and Elias Smith were counsellors to lead the camp; which was divided into companies of tens with a Captain over each; Elias Smith was chosen Clerk and Historian; and Jonathan H. Hale, Treasurer, and on the 5th of July they met about 1-4 mile south of the Lord's House and pitched their tents in form of a hollow square. On the 6th, at noon they struck their tents and began to move toward the south and in 30 minutes the whole camp was under motion consisting of 515 souls, 249 males, 266 females: 27 Tents, 59 Waggons, 97 Horses, 22 Oxen, 69 Cows, and 1 Bull. Jonathan Dunham was engineer. The camp travelled to Chester 7 miles the 1st day, and pitched their tents in form of a hollow square formed by their wagons.

This day I received a letter from Heber C. Kimball, and Orson Hyde, dated at Kirtland, Ohio, expressive of their good feelings, firmness in the faith, prosperity, &c. Also another letter from my brother, as follows:

"Nine miles from Terra Haute, Indiana.

Brother Joseph:

I sit down to inform you of our situation at the present time. I started from Norton, Ohio, the 7th of May, in company with father, William, Jenkins Salisbury, Wm. McClary, and Lewis Robbins, and families, also sister Singly. We started with 15 Horses, 7 Waggons, and 2 Cows. We have left 2 Horses by the way sick, and a third Horse (as it were our dependence) was taken lame last evening and is not able to travel, and we have stopped to doctor him. We were disappointed on every hand before we started in getting money. We got no assistance whatever, only as we have taken in sister Singly, and she has assisted us as far as her means extended. We had when we started $75 in money, we sold the 2 Cows for thirteen dollars and fifty cents per Cow. We have sold of your goods to the amount of $45, 74, and now we have only $25 to carry 28 souls and 13 Horses 500 miles.

We have lived very close and camped out at night, notwithstanding the rain and cold, and my babe only two weeks old when we started. Agnes is very feeble, father and mother are not well and very much fatigued; mother has a severe cold, and in fact it is nothing but the prayer of Faith, and the power of God, that will sustain them, and bring them through. Our courage is good and I think we shall be brought through. I leave it with you and Hyrum to devise some way to assist us to some more expense money. We have unaccountable bad roads, had our horses down in the mud, and broke one wagon tongue and thills, and broke down the carriage twice, and yet we are all alive and encamped on a dry place for almost the first time, poverty is a heavy load, but we are all obliged to welter under it. It is now dark and I close; may the Lord bless you all, and bring us together is my prayer Amen. All the arrangments that brother Hyrum left for getting money failed; they did not gain us one cent.

DON. C. SMITH.

Saturday 7th, the Kirtland Camp, moved forward to Aurora 13 miles and encamped for the Sabbath. Sunday 8th, there was some sickness in the camp. They held a public meeting and the leaders informed them that the destroyer was in their midst, and some would fall victims unless they adhered strictly to the covenant they had made, laid aside all covetousness and live by every word that proceedeth out of the mouth of the Lord, they were threatened, this night, with Tar and Feathers from the mob of the place, and were obliged to keep a close watch to keep their Horses from being stolen by the mob, who threw a club and hit Elder Tyler on the breast. The three Revelations which I received January 12th, 1838, the day I left Kirtland, were read in the public congregation at Far West, and the same day I enquired of the Lord and received the following Revelation, given at Far West, July 8th, 1838, which was also read in public.

O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a Tithing?

ANSWER.

Verily thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church, and this shall be the beginning of the Tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their intrest annually; and this shall be a standing law unto them for ever, for my holy Priesthood saith the Lord.

Verily I say unto you it shall come to pass, that all those who gather unto the land of Zion, shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you, and I say unto you if my people observe not this law, to keep it holy, and by this law, sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon; that it may be most holy; behold verily I say unto you; it shall not be a land of Zion unto you, and this shall shall be an ensample unto all the stakes of Zion, even so Amen.

Also I received the following Revelation given July 18th, 1838, making known the disposition of the properties tithed as named in the preceding Revelation.

Verily thus saith the Lord, the time has now come that it shall be disposed of by a Council composed of the first Presidency of my Church; and of the Bishop and his Council; and by my High Council, and by mine own voice unto them, saith the Lord, even so, Amen.

Also I received the following Revelation given to William Marks, Newel K. Whitney, Oliver Granger and others, Zion July 8th, 1838.

Verily thus saith the Lord unto my servant William Marks, and also unto my servant N. K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I the Lord sendeth again the snows upon the earth; let them awake, and arise, and come forth, and not tarry, for I the Lord command it; therefore if they tarry it shall not be well with them, let them repent of all their sins, and of all their covetous desires, before me saith the Lord, for what is property unto me saith the Lord; let the properties of Kirtland be turned out for debts saith the Lord. Let them go saith the Lord, and whatsoever remaineth let it reman in your hands saith the Lord; for have I not the fowls of heaven; and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth, therefore will I not make solitary places to bud and to blossom, and to bring forth in abundance, saith the Lord?

Is there not room enough upon the mountains of Adam-ondi-ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt; that you should not covet that which is but the drop, and neglect the more weighty matters. Therefore come up hither unto the land of my people even Zion. Let my servant William Marks be faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the City Far West, and let him be blessed with the blessings of my people. Let my servant N. K. Whitney, be ashamed of the Nicholatine band, and of all their secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-ahman, and be a Bishop unto my people saith the Lord, not in name but in deed, saith the Lord.

And again I say unto you, I remember my servant Oliver Granger, behold verily I say unto him that his name shall be had in sacred remembrance from generation to generation, for *ever* and *ever*, saith the Lord. Therefore let him contend earnestly for the redemption of the first Presidency of my Church, saith the Lord, and when he falls he shall rise again, for his sacrifice shall be more sacred unto me, than his increase, saith the Lord; therefore let him come up hither speedily, unto the land of Zion, and in the due time he shall be made a Merchant unto my name, saith the Lord, for the benefit of my people: therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him for ever and ever. And again verily I say unto you, let all my servants in the land of Kirtland, remember the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the money changers in mine own due time saith the Lord, even so, Amen.

Also I received the following Revelation, given at Far West, July 8th, 1838.

Show unto us thy will, O Lord! Concerning the Twelve?

ANSWER.

Verily thus saith the Lord, let a Conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and longsuffering, I the Lord give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulge my gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the City Far West on the 26th day of April next, on the building spot of my house saith the Lord. Let my servant John Taylor, and also, my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen and be officially notified of their appointment.

Far West, July 9th, 1838, a Conference of the Twelve Apostles of the last days assembled at Far West agreeably to a Revelation given July 8th, 1838.

President Thomas B. Marsh, David W. Patten, Brigham Young, Parley P. Pratt, and William Smith: T. B. Marsh, Presiding. Resolved first that the persons who are to fill the places of those who are fallen, be immediately notified to come to Far Wes , also, those of the Twelve who are not present.

Resolved 2nd, that Thomas B. Marsh notify Wilford Woodruff, that P. P. Pratt notify O. Pratt, and that President Rigdon notify Willard Richards, who is now in England. Voted that President Marsh publish the same in the next Journal. President Rigdon gave some counsel concerning the provision necessary to be made for the families of the Twelve, while labouring in the cause of their Redeemer, advising them to instruct their converts to move without delay to the places of gathering, and there to strictly attend to the law of God.

T. B. MARSH, President,
G. W. ROBINSON, Clerk.

This day the Kirtland Camp passed on to Talmadge 20 miles with great fatigue, the weather being very hot.

Penington's "Flying Steamer."

Mr. Penington has placed in the Mechanics' Exchange a small engraving of his Flying Steamer, and is now making an effort to organize a company, to be called the "Central Steam Aerial Navigation Company," for the purpose of fully testing the merits of his plan of navigating the air