

DESERET NEWS,

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Such as

PAMPHLETS, HAND-BILLS, CARDS,

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

How to lead Tricky Animals.

Here are some useful and suggestive hints. In breaking or managing a horse, however intractable or stubborn his temper may be, preserve your own. Almost every fault he has, arises from ignorance. Be patient with him; teach and coax him, and success, in time, is certain. There are tricks, however, which are the result of confirmed habits or viciousness, and these, sometimes, require a different treatment. A horse accustomed to starting and running away, may be effectually cured by putting him to the top of his speed on such occasions, and running till pretty thoroughly exhausted.

A horse that had a trick of pulling his bridle and breaking it, was at last reduced to better habits by tying him tightly to a stake driven on the bank of a deep stream, with his tail pointed to the water; he commenced pulling at the halter which suddenly parted, over the bank he tumbled, and, after a somersault or two, and floundering while in the water, he was satisfied to remain at his post in future, and break no more bridle.

A ram has been cured of butting everything and everybody, by placing an unresisting effigy in a similar position; the sudden assault on a winty day then resulted in tumbling his ramship into a cold bath, which his improved manners took good care to avoid in future.

A sheep-killing dog has been made too much ashamed ever again to look a sheep in the face, by tying his hind legs to a stout ram on the brow of a hill, while the flock were quietly feeding at the bottom. The ram being free and in haste to reach his friends, tumbling and thumped Master Tray so sadly over the stones and gullies, that he was quite satisfied to confine himself to cooked mutton thereafter.

Man's reason was given him to control "the beasts of the field and birds of the air," by other means than by force. If he will bring his into play, he will have no difficulty in making and overcoming every emergency of perverse instinct or bad habits in the dumb thing, by his superior cunning.

THE SINCERE MILK OF THE WORD.—An Irish milkman commenced reading the Bible. His priest heard of it, and was soon at his house.

"I am informed that you read the Bible, John," said he, "is this information correct?"

"Sure, it is, your reverence, and a fine book it is," said John.

"But you know it is very wrong, to read the Scriptures, and that an ignorant man like you has no right to do so."

"But you must be a little provin' that same before I can consent to leave it off," said John.

"That I will soon do; I will prove it from the book itself, and taking the Bible, he read this passage from 1 Peter, ii. 2: As new born babes, desire the sincere milk of the word, that you may grow thereby."

"Here you see," said he, "that you are wrong to read the Scriptures; you are only a babe, and you are enjoined to desire the sincere milk of the word; one who really understands that the sincere milk, must give it to you, and teach you."

"Ah! but be easy, your reverence, while I tell you. A little time ago I was taken ill; I got a man to milk my cows and to attend to my business; and what do you think he did? Why, instead of giving me the milk, he chatted me by putting water in it, and if you get my Bible you may serve me the same. No, no, I will keep my cow and milk myself, when I can get the sincere milk, and not as I should from you mixed with water."

"Well, John, I see that you are wiser than I thought you were, and as you are not quite a babe, keep your Bible; but don't lend it or read it to your neighbors."

"Sure enough, your reverence, while I have a cow, and can give a little milk to my poor neighbors who have none, I feel it my duty to do so, as a Christian; and, saving your reverence, I will."

A Mother's Whim.

A certain lady had a child which she never allowed to be contradicted, for fear it would make him sick. Relatives, friends, and even husband, told her she would spoil the child, but all was no avail. One day she heard him scream with anger in the garden. At the moment she ran and ascertained the cause to be that the servant had refused to give him something he wanted.

"You impertinent creature, (said the mother to the servant,) not to give the child what he wants." By my troth, said the girl, "he may cry till morning, and he'll be none the better."

Enraged beyond bounds at this reply, the lady ran for her husband to chastise the saucy servant. The husband, who was as weak as his wife, cried out to the servant, "You insolent creature do you have the impudence to disobey your mistress?"

"It is true, sir, I did not obey her. The child has been crying for the moon, which he sees reflected in the fountain. I could not give it to him, though commanded by mistress. Perhaps she can do it."

A general laugh ensued, in which the lady, despite her anger, joined. It was a good lesson for her.

BRIGHT BOY.—"I say boy, stop that ox."

"I haven't got no stopper, sir."

"Well head him, then."

"He's already headed, sir."

"Confound your impudence—turn him."

"He's headed, sir, already, sir."

"Speak to him, you rascal, you."

"Good morning, Mr. Ox."

A man with a pair of wooden legs is announced for congress in Illinois. He made the best stump speeches of any in them diggings.

"What are you writing such a big hand for, Pat?"

"Why, you see my grandmother's date and I'm writing a loud letter to her."

There is a lady in a certain town so high minded that she disdains to own, she has common sense.

SHARP WIT.—An Indiana paper says, that during a trial in Lawrenceport, a young lad who was under his arm, at a shop window, in Glasgow. The shopkeeper accuses him thus:

"Well, Pat, what do you want in my line to-day?"

"What have you got to give me?" rejoins the Irishman.

"I will wager a shilling I have what suits you?"

The latter, pulling a shilling from his pocket, replies, "It's done. I want a shilling for my book."

To poor Pat's astonishment and mortification the shilling was produced. A way he went to the harvest, however, leaving the shilling with the shopkeeper. But not to be beaten he called on his way home, and in the presence of a witness, thus addressed him:

"What will you take for as much twist tobacco as will reach from one of my ears to the other?"

"A penny," was the reply.

This being agreed to, the grocer cut off about a foot of twist tobacco, and was about to apply it to his customer's ears, when the latter pointing his finger upward exclaimed:

"There is one ear, but the other is nailed to the back of the goat door in Dublin. The duped grocer was obliged to give his ingenious antagonist forty pounds of tobacco before he could get quit of him."

"Will you keep an eye on my horse my son, while I step in and get a drink?"

"Yes, sir."

Stranger goes in, gets his drink, comes out and finds his horse missing.

"Where's my horse, boy?"

"He's runned away, sir."

"Didn't I tell you to take care of him, you young camp?"

"No, sir, you told me to keep my eye on him, and did, till he got clean out of sight."

DESERET NEWS.

Truth and Liberty.

VOL. 3. GREAT SALT LAKE CITY, U. T., SATURDAY, FEB. 19, 1853.

[NO. 7.]

(For the News.)

A SONG FOR THE SAINTS.

BY BERNARD SNOW.

I dwell mid the mountains! 'mong the homes of the

brave,

Who're valient to conquer all pow'r that would enslave

And ride o'er opposition, by the devil design'd

To disrobe them of faith, and to darken their mind.

I dwell mid the mountains! where the voice of our

Lord,

Is heard through his Prophet; now revealing his word,

To guide us in wisdom through our life's darksome

way,

A bright crown to win us, that will not fade away!

I dwell mid the mountains! where the people are free

To worship Jehovah, which is true liberty;

Where foul persecution, and the bigot's blind rage,

Has no pow'r to murder, its votaries to engage.

I dwell mid the mountains! where is heard holy praise

Not only on Sunday, but on all other days!

They fold not religion, like a garment aside—

Or make it a hobby, on the sabbath to stide—

I dwell mid the mountains! where the priesthood has

pow'r

'Neath the blessing of God, to cheer life's darkest hour

Where Saints dwell in peace, though surrounded by

red men!

Here in the mountains, where their Father has led

them.

I dwell mid the mountains! far away from those dear

By kindred connection—yet I shed not a tear

O'er my own happy lot—but for them I must fear

And pray that the gospel may soon gather them here.

Dec. 26th, 1852.

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HISTORY OF JOSEPH SMITH

[SEPTEMBER 1837.]

About this time elder P. P. Pratt who was laboring in New York published his "Voice of Warning" consisting of 216 pages. I started from Kirtland on the 27th of September in company with brother Sidney Rigdon to fulfill the mission appointed us on the 18th of September by a Conference of Elders, in establishing places of gathering for the Saints; brothers William Smith and Vinson Knight accompanying us.

October 1st, elder Lyman Sherman was elected High Counselor at Kirtland in place of Jared Carter removed to Far West. October 2nd, Samuel H. Smith was elected President of the High Council, and the council voted that if a counselor absented himself from their meetings without a reasonable excuse, he should be reported to the church as a delinquent. The High Council of Kirtland voted that their Clerk grant licenses to the members of the Council (who wished to travel) signed by the President and Clerk. We arrived at Terre Haute, Indiana, on the 12th, about midway from Kirtland to Far West.

My brother Hyrum's wife Jerusha F. Smith died on the 13th of October, while I was at Terre Haute and her husband at Far West. She left five small children, and numerous relatives to mourn her loss, severely felt by all. She died to one of her tender offspring when on her dying bed "Tell your Father when he comes, that the Lord has taken your mother home, and left you for him to take care of." She died in full assurance of a part in the first resurrection.

October 15th, the High Priest's quorum at Kirtland, decided to take Doct. Sampson A. Ward's license, until he returns, and make satisfaction, and the High Council concurred.

October 18th, the High Council and Presidents of the different quorums, met in the Lord's House, Samuel H. Smith, Presiding, and after a lengthy discussion concerning existing evils, agreed that it was time to commence the work of reform, and voted unanimously to meet again in the Lord's House on Monday evening next, and invite the different quorums to meet at the same time, and commence pruning the vine of God in Kirtland, and thus continue the work evening after evening, until it shall be wisdom to stay the hands.

PHINEAS RICHARDS, Clerk.—H. C. Sunday 22nd, the Church in Kirtland dis-fellowshipped 22 brethren and sisters until they made satisfaction for uniting with the world in a dance, the Thursday previous.

October 23rd, the High Council of Kirtland appointed Luke Johnson, Reynolds Caboon, and John Gould, a Committee to visit John Johnson junior and see if he would desire to sell spiritual Liqueurs to those who were in the habit of getting intoxicated, and report to the authorities of the church those members who might drink spirits at his house; also voted that the church see that all difficulties and differences be settled as speedily as possible; and that unruly children be reported to their parents, and if they neglect to take suitable notice of it, then the parents shall be reported to the authorities of the church, and dealt with accordingly. Voted that we discountenance the use of Ardent Spirits in any way to sell, or to be brought into this place for sale or use.

PHINEAS RICHARDS, Clerk.

Sunday October 29th, nine more of the brethren and sisters were reported to the church as having been engaged in the recreations of the 19th inst., and 11 of the 31 that had been reported made confession. Brothers Norris, Brewster and others presented a plan for the better organization of the church in temporal affairs to the High Council on the 30th October, stating that Moroni had appeared to Collins Brewster &c., the council decided that it was a trick of the Devil. Most of those who were complained of, for the recreation on the 19th and had not confessed, acknowledged their fault to the High Council on the first of November, and the remainder were required so to do, or be cut off from the church.

November 2nd, the High Council voted that loungers about the streets should be attended to forthwith, and appointed a Committee of three for that purpose. The church in Kirtland voted to sanction the appointment of brother Phineas Richards and Reuben Hedlock, by the Presidency, to transact business for the church in procuring means to translate and print the Records taken from the Catacombs of Egypt then in the Temple.

Having arrived at Far West some time in the latter part of October or first of November, a meeting of some of the church was called on the 6th to counsel on some affairs of the church, which I attended with brothers Rigdon and Hyrum Smith. There were present elders Thomas B. Marsh, Wm. E. McEllin, Lyman E. Johnson, William Smith, (and Vinson Knight, from Ohio) the High Council of the church,

and some other elders. Prayer by W. W. Phelps. Several topics were discussed when it was unanimously voted, that it be recommended to the proprietors of the Corporation of Far West, to petition the Trustees of said Corporation to alter the streets or lessen them so as to make each block contain four acres of ground, and each block to be divided into four lots; also voted unanimously that it is the opinion of this council, that there is sufficient room in this country, for the churches to continue gathering from abroad; also that the building of the House of the Lord be postponed, till the Lord shall reveal it to be his will to be commenced. Adjourned until early candle light, and met accordingly, when remarks were made by many of the authorities present, upon the previous disposition of the town plot, the purchase of land, &c., &c.; and all difficulties were satisfactorily settled, except a matter between Oliver Cowdery, Thomas B. Marsh, and myself which was referred to us, with the agreement that our settlement of the affair should be sufficient for the council.

W. W. PHELPS, President, O. COWDERY, Clerk.

The High Council and Bishop of Kirtland met in the Lord's House, on Tuesday evening November 7th, 1837. At a general assembly of the Church of Latter Day Saints, assembled at Far West, to take into consideration and transact the business of said church, elder Thomas B. Marsh was chosen as Moderator, and Oliver Cowdery Clerk. After singing, the Moderator addressed the throne of grace in prayer, after which President Sidney Rigdon explained the object of the meeting, giving a relation of the recent re-organization of the church in Kirtland; the Minutes of said meeting were read by the Moderator who also nominated Joseph Smith, junior, the first President of the whole church to preside over the same, all were requested (male and female) to vote; and he was unanimously chosen. He then made a few remarks, accepting the appointment, requesting the prayers of the church in his behalf. President Smith then nominated President Sidney Rigdon to be one of his Counselors, who was unanimously chosen.

He then nominated Frederick D. Williams to be his next Counselor, who was objected to by elder Lyman Wight in a few remarks referring to a certain letter written to this place by the said F. D. Williams, also elder Marsh objected to President Williams, also elder James Emmet also objected to Pres. Williams. Bishop E. Partridge said he seconded Pres. Williams nomination and should vote for him; and as to said letter he had heard it and saw nothing so criminal in it. President David Whitmer also made a few remarks in President Williams favor, elder Marsh, made further remarks: elder Thomas Grover also objected to President Williams. President S. Rigdon then nominated President Hyrum Smith to take President Williams' place. He then called for a vote in favor of President Williams who was rejected. He then called for a vote in favor of President Hyrum Smith, which was carried unanimously. Some few remarks were made by President David Whitmer and Sidney Rigdon.

David Whitmer was nominated as the President of this branch of the church, and was objected to by elder Marsh. Bishop E. Partridge said he should vote for President Whitmer. Elder Wm. E. McEllin, made a few remarks. Elder George M. Hinkle made a few remarks in favor of Pres. Whitmer; also elder King Follet. Elder Caleb Baldwin spoke against Pres. Whitmer; also elder Seymour Brunson. Elder Elisha H. Groves, spoke in favor of President Whitmer. Further remarks from elder McEllin by request of President Whitmer, who made satisfaction for him. Remarks from President Joseph Smith junior, who called for an expression which was carried by almost a unanimous vote in favor of President Whitmer. President Joseph Smith junior then nominated John Whitmer for an assistant President, who was objected to, and elder Marsh spoke in opposition to him, and read a list of charges from a written document against him and President Phelps. President John Whitmer then spoke a few words by way of confession, and was followed by elder Isaac Morley. The vote was called and carried unanimously.

The meeting adjourned for one hour. Meeting convened according to adjournment, a hymn was sung, and a prayer offered up by the Moderator.

W. W. Phelps was nominated for an assistant President for this church, by President Joseph Smith junior. He rose and made certain remarks, on the subject of the charges referred to above, by way of confession also, when the vote was put by President Rigdon and passed unanimously. Elders John Murdock, Solomon Hancock, Elias Higbee, Calvin Becho, John M. Hinkle, Thomas Grover, and Simon Carter were unanimously chosen high Counselors. Lyman Wight was nominated and objected to by John Anderson, who went aside to converse; Novel Knight was unanimously chosen. George M. Hinkle was nominated, and objected to by elder James Emmet because he was too noisy, by King Follet because of his military noise, and by James Darco because he was a Merchant. Elder Hinkle made a few remarks, the vote was called and was unanimous. Levi Jackman, and Elisha H. Groves were unanimously chosen. John Anderson then took the stand and made his objections to Lyman Wight; after which, elder Wight also spoke; the vote was called, and he was unanimously chosen. The Twelve were then called, namely: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McEllin, Parley P. Pratt, William Smith, Luke Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, and were unanimously chosen.

Bishop E. Partridge was nominated to still act as Bishop, and was unanimously chosen; then nominated Isaac Morley, and Titus Billings for his Counselors, who were unanimously chosen. Elder Isaac Morley, was then unanimously appointed Patriarch of this branch of the church.

Elder John Corril was chosen to be keeper of the Lord's Store House. Elder Isaac Morley was then ordained to the office of Patriarch, under the hands of Presidents Joseph Smith junior, Sidney Rigdon and Hyrum Smith. The congregation, after a few remarks from Sidney

Rigdon, unanimously voted not to support stores and shops, selling spirituous Liqueurs, Tea, Coffee, or Tobacco. A vote was called on the subject of the Presidents of the Seventies, and those who have recently been appointed to that office, were unanimously received. The congregation then united with President Sidney Rigdon, who, in the closing prayer, called upon their Lord to dedicate this land for the gathering of the saints, and their inheritances.

THOMAS B. MARSH, Moderator. Attest OLIVER COWDERY, Clerk.

Far West, Missouri, November 10th 1837. At a general Meeting of the ordained members of the church in this place, Elder Thomas B. Marsh, opened the meeting by prayer, and President S. Rigdon, read the memorial of the Bishop of Kirtland and his counselors of September 18th 1837, to the churches abroad. He then laid before the meeting the subject of laying off cities, of consecrating for public purposes, & for remunerating those who lay them off, &c., when it was unanimously voted that all city plats hereafter laid off, after remunerating those for their labors who may be engaged in appointing and laying off the same, shall be consecrated for the public benefit of the church, for building Houses for public worship, or such other purposes as the church shall say.

President Rigdon then read the prospectus of the "Elders Journal" which was unanimously received. It was then unanimously voted that the persons present, use their exertions to support said paper. It was then voted that the town of Far West, be enlarged so that it contain four Sections, that is two miles square. Voted that Bishop Partridge and his counselors be appointed a Committee to appraise the land, adjacent to the present town plat, and see that it is enlarged according to the above vote, provided the present holders of those lands, will take such a price for the same, as the above appraisers shall think worth and that the same be then disposed of as is voted above. A call was then made for those who circumstances were such as to permit, to go out to preach, to present themselves. There were twenty three who arose. Sylvester H. Earl, Henry Jackson, Harrison Sagers, and John W. Clark, were ordained Elders, and William J. Levans was ordained a Priest. President Rigdon then closed the meeting by prayer.

T. B. MARSH, Moderator. Attest OLIVER COWDERY, Clerk.

About this time I left Far West, on my return to Kirtland.

Kirtland, November 20th, the High Council met in the Lord's House, John Smith Presiding. Reuben Hedlock preferred the following charge against Zenas H. Brewster, Jane Brewster, Collin Brewster, D. H. Dustin and wife, Moses R. Norris and wife, Eliza Norris, Samuel Barnett, Jenima Butler, O. Duell Butler and Roxanna Kopscher, for giving heed to Revelations said to be translated from the Book of Moroni by Collins Brewster, and for entering into a written covenant different from the articles and covenants of the Church of Latter Day Saints, and following a vain and delusive spirit. Two were appointed to speak on each side. The writings and Revelations kept and received by the accused were presented, and read by the Clerk of the council.

The accused plead not guilty. Brother Folshaw was called forward by the plaintiff, who stated that he had visited the accused and labored with them according to the law of the church; that the accused justified themselves, seeing the church had not lived according to the former revelations, and they considered the High Council and others were in transgression; and that most of the accused appeared to be determined to pursue their own way whether right or wrong. Brother Allen said the accused appeared to manifest a hard spirit against the Presidents of the church and the High Council; brother Dunn concurred. Brother Sawyer stated that he heard brother Norris say, that those in authority were against him, and if he could not establish an order of things here to his mind, he would go out among the gentiles and do it. Brother Knights confirmed the foregoing testimony.

The accused called brother Freeman, who stated that he had attended a number of the meetings of the accused, and saw nothing out of the way; brother E. Strong confirmed brother Freeman's statement, but did not know when he attended the meetings that they received Revelations for themselves. Brother J. Foster agreed with the last two witnesses. Brother Preston was called by the accuser, who testified that the accused refused to admit him into their meeting, and that others were rejected. Several witnesses testified that they attended their meetings and saw nothing wrong. Others testified they had heard them speak against the heads of the church, and that brother Joseph had many things to report of, and one of them said he thought some put too much stress on the Priesthood, and that he was informed that brother Norris laid his hands on Collins and ordained him a Prophet; and that one of the accused said he was determined to pursue his own course, whether it suited the High Council or not.

After the pleas of his Counselors the accused spoke in justification of their course generally, when the Council decided that the charge had been fully sustained and withdrew fellowship from those who persisted in their course of conduct as before mentioned.

HARLOW REDFIELD, Clerk.

At a Conference of Elders, consisting of all the authorities of the church in Kirtland, November 27th. Elder Reuben Hedlock was chosen President of the Elders quorum in place of elder Beman deceased. November 30th, Daniel S. Miles presented a complaint against Roger Orton "for abusing elder Brigham Young, and for a general course of unchristian like conduct." The accused having been notified to appear and answer for his conduct, and having refused, the High Council decided that he be cut off, for showing contempt to the authorities of the church.

Far West December 6th. The High Council and Bishop and council appointed Elias Higbee, Simeon Carter, and Elisha H. Groves a Committee to consider the propriety of proposing to the church to pay the council for their time while engaged in council. Bishop Partridge, John Corril, and Isaac Morley were appointed a Committee to report upon the subject of raising a revenue to defray the expenses of the church. David Whitmer was appointed to sign Elders' licenses as Chairman, and W. W. Phelps as Clerk, and Frederick G. Williams to sign licenses as Chairman pro tempore, in the absence of President Whitmer, and John Whitmer as Clerk pro tempore; and Oliver Cowdery Recording Clerk, standing Clerk of the council, and Recorder of Patriarchal blessings at Far West. The Committee on pay for the council reported "it is our united opinion that the Presidency, High Council, Bishop and Council, Clerk of the council, Patriarch, and Agent of the

church; (also any others who may be employed in church business,) receive per day, each one dollar and fifty cents." Elias Higbee, Simeon Carter, Elisha H. Groves. Bishop Partridge reported to the council that he had paid six hundred dollars to the Lawyers to carry on suits, against the Jackson mob, and three hundred dollars costs in carrying on said suits, for which he had involved himself, and was paying ten per cent interest on the same, and petitioned the council for leave to liquidate the debt out of properties consecrated for the benefit of the church, and charge the church for the same; the council granted the petition. Voted that the Recorder of Licenses and Patriarchal blessings receive for each 100 words 10 cents. Council adjourned to December 7th.

Council assembled on the 7th according to adjournment, and heard the report of their Committee on raising a revenue to pay the officers of the church for their services, and after much discussion and adjournment from time to time, dismissed the subject as being anti-scriptural.

During my absence Warren Parrish, John F. Boynton, Luke Johnson, Joseph Coy, and some others united together for the overthrow of the church. I returned to Kirtland on or about the 10th of December, soon after which this dissenting band, openly and publicly renounced the church of Christ of Latter Day Saints, and claimed themselves to be the old standard, calling themselves the church of Christ, excluding that of Saints, and set me at naught, and the whole church, denouncing us as heretics, not considering that the Saints shall possess the kingdom according to the prophet Daniel.

The "Elders Journal" No. 2, for November, was the last paper printed at Kirtland. Our Printing establishment was attached to satisfy an unjust judgment of the County Court, and soon after the whole printing apparatus was burned to the ground.

The work began to spread in England with great rapidity. On the 12th of September elder Goodson left Bedford for Preston, and about the first of October sailed for America, in company with brother Snider taking with him 200 Books of Mormon which the Elders in vain tried to persuade him to leave. Branches were established in Eccleston, Warrington, Hasling, Exton Bath, Daubers Lane, Obbley, Whitley, Lorton Moss, Ribchester, Thornley, Clithero, Waddington, Downham and other places, around about Preston, where the brethren hired the "Cook Pit," a large and convenient building for preaching, but being disturbed by some Methodist Priests were obliged to have the house licensed by the Civil Courts, according to the statute of the realm, which with the aid of two Constables who voluntarily preferred their services, restored peace and order; and on Christmas Day December 25th, elders Kimball and Hyde, and Joseph Fielding (who had previously been ordained an Elder) assembled in the Cook Pit with about 300 saints, several of whom were ordained to the lesser Priesthood, 14 were confirmed, and about 100 children were blessed by the Elders, this was the first public Conference of the church in England, and at this Conference the word of wisdom was first publicly taught in that country. While the work was thus rapidly progressing in Lancashire, it continued gradually to progress at Bedford, also a branch was established at Bassenham and another at Peters Green by elder Richards. On the morning of the 22nd of December 1837, brother Brigham Young, left Kirtland in consequence of the fury of the mob, the spirit that prevailed in the apostates who had threatened to destroy him, because he would proclaim publicly and privately that he knew by the power of the Holy Ghost that I was a Prophet of the most high God, that I had not transgressed and fallen as the apostates declared. Apostasy, persecution, confusion, and mobocracy strove hard to bear rule at Kirtland and thus closed the year 1837.

BUDDHA.

The religion of Buddha has probably more votaries than any other in the world. It is said to be embraced by some four hundred millions of human beings, or about half the population of the globe. Yet very little has been known of it, until comparatively recently; and the public is indebted for what knowledge it possesses of that extraordinary religion, to a work published only a short time ago on the subject, by R. Spence Hardy, a learned member of the Ceylon Branch of the Asiatic Society.

There seems to be no reason to doubt that the founder of the religion was Gotama Buddha, the son of a petty prince, who lived on the borders of Nepal, about seven centuries before Christ. The date of Gotama's birth was B. C. six hundred and twenty-four. At the age of sixteen he married, and in the year countries of the east, sixteen is by no means considered an early age. At twenty, his wife was delivered of a son; and having beheld the mother and child, and seen the succession to the dynasty provided for, he departed, never more to return to his palace.

The circumstances which are supposed to have given rise to this course of conduct on the part of Gotama, were these: The monstrous worship of Bramah prevailed all over India at that time; Juggernaut, widow-vending, self-tortures, beastly imitations of all kinds, exercised their depraving influences upon the population, from the Himalayas to Cape Comorin. Gotama was a youth of virtuous feelings, strong intelligence, and great determination. Looking around him at the mass of iniquity, which flourished under the guise of religion, he resolved by a life of self-denial, study, and tracing, to protest against it all. He might have led the life of a Prince, been flattered and indulged, and spent his time in sensual enjoyments like the rest; but he felt that he had a great mission to perform, and he did it. Casting one glance at his wife and child, he gave up all the world's honors, and went into the wilderness or the forest, where, under the shadow of a bo-tree, he meditated deeply upon life, its duties, and obligations, till the objects and aims of life, and there rose up in his heart great thoughts of a better life, higher aspirations, purer worship, and the last—anybody's happiness for the unhappy millions who were now perishing around him. He persevered in this course of ascetic discipline for six years, passing through various stages of existence, as the writings of his followers since avow, until at length reached the Buddhiship, or highest possible state of being. While in the forest, tradition relates that he was attacked by a formidable host of demons, whom he determinedly resisted; until at length, "after a desperate struggle, the demons passed away, like the thunder-cloud returning from the orb of the moon, causing it to appear in greater splendor." This encounter with the demon host probably means the desperate human struggle with worldly passions and temptations, related in the usual highly figurative style of eastern writers.

He now appeared before the world as a preacher and proselytizer, announcing himself as the greatest of existences, came into the world to restore truth and destroy error. His followers relate of him that: he preached countless discourses, performed numerous extraordinary miracles, and converted multitudes of disciples, who followed him from place to place, adopting his tenets