

Stock & Job work of all descriptions done at this office;

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

BABOON,
A LARGE AND FEROCIOUS SPECIES OF APE, COMMON IN
THE SOUTH OF AFRICA AND ASIA.

Le Vaillant's Baboon.—This celebrated traveler, while in Africa, had a dog-faced baboon, whom he called *Kees*. He accompanied his master in his wanderings, and of his way of life we have the following sketches: "I made him," says Le Vaillant, "my taster." Whenever we found fruits, or roots, with which his Hottentots were unacquainted, we did not touch them till *Kees* had tasted them. If he threw them away, we concluded that they were either of a disagreeable flavor, or of a pernicious quality, and left them untouched. The ape possesses a peculiar property, which is in his efforts greatly from other animals, and resembles man, namely, that he is by nature equally gluttonous and inquisitive. Without necessity, and without appetite, he tastes everything that falls in his way, or that is given to him.

But *Kees* had a still more valuable quality: he was an excellent sentinel; for, whether by day or night, he immediately sprang up on the slightest appearance of danger. By his cry, and the symptoms of fear which he exhibited, we were always apprised of the approach of an enemy, even though the dogs perceived nothing of it. The latter at length learned to rely upon him with such confidence, that they slept on in perfect tranquility. I often took *Kees* with me when I went a hunting, and when he saw me preparing for sport, he exhibited the most lively demonstrations of joy. On the way, he would climb into the trees, to look for gnomes, of which he was very fond. Sometimes he discovered to me honey, deposited in the clefts of rocks, or hollow trees. But if he happened to have met with neither honey nor gum, and his appetite had become sharp by his running about, I always witnessed a ludicrous scene. In those cases, he looked for roots, which he ate with great greediness, especially a particular kind, which, to his cost, I also found to be very well tasted and refreshing, and therefore insisted upon sharing with him. But *Kees* was no fool. As soon as he found such a root, and was not near enough to seize upon my share, he kept looking upon it in the greatest jealousy, keeping his eyes all the while riveted on me. He accurately measured the distance I had to pass before I could get to him, and I was sure of coming too late. Sometimes, however, when he had made a mistake in his calculation, and I came upon him sooner than he expected, he endeavored to hide the root—in which case, I compelled him, by a box on the ear, to give me up my share.

When *Kees* happened to tire on the road, he mounted upon the back of one of my dogs, who was so obliging as to carry him whole hours. One of them was larger and stronger than the rest, but upon a very ingenious artifice, to avoid being pressed into this place of service, he used to keep his eyes fixed upon his back, and the hind to the train pass, without moving from the spot. *Kees* still persisted in his intention, till we were almost out of his sight, when he found himself at length compelled to dismount, upon which both the baboon and dog exerted all their speed to overtake us. The latter, however, gave him the start, and kept a good look-out after him, that he might not serve him in the same manner again. In fact, *Kees* enjoyed a certain authority with all dogs, for which he perhaps was indebted to the superiority of his instinct. He could not endure a competitor; if any of the dogs came too near him when he was eating, he gave him a box on the ear, which compelled him immediately to retire to a safe distance.

Like the other domestic animals, *Kees* was addicted to a scolding. He understood admirably well how to lose the strings of a basket, in order to take victims out of it, especially milk, of which he was very fond. My people chastised him for these thefts; but that did not make him amend his conduct. I myself sometimes whipped him; but then he ran away, and did not return again to the tent until it grew dark. Once, as I was about to dine, and had put the beans, which I had boiled for myself, upon a plate, I heard the voice of a bird with which I was not acquainted. I left my dinner standing, seized my gun, and ran out of the tent. After the space of about a quarter of an hour, I returned, with the bird in my hand; but, to my astonishment, found not a single bean upon the plate. *Kees* had stolen them all, and taken himself out of the way.

When he had committed any trespass of this kind, he used always, about the time when I drank tea, to return quietly, and seat himself in his usual place, with every appearance of innocence, as if nothing had happened; but this evening he did not let himself be seen. And on the following day also he was not seen by any of us; and, in consequence, I began to grow seriously uneasy about him, and apprehensive that he might be lost forever. But, on the third day, one of my people, who had been to fetch water, informed me that he had seen *Kees* in the neighborhood; but, as soon as the animal espied him, he had concealed himself again. I immediately went out and beat the whole neighborhood with my dogs. All at once, I heard a cry like that which *Kees* used to make when I returned from my shooting, and had not taken him with me. I looked about, and at length espied him, endeavoring to hide himself behind the large branches of a tree. I now called to him in a friendly tone of voice, and made motions to him to come down to me. But he could not trust me, and I was obliged to climb up the tree to fetch him. He did not attempt to fly, and we returned together to my quarters: he expected to receive his punishment; but I did not, as it would have been of no use.

On the next day, the fault was always laid first upon *Kees*; and rarely was the accusation unfounded. For a time, the eggs, which a hen laid me, were constantly stolen away, and I wished to ascertain whether I had to attribute this loss also to him. For this purpose I went one morning to watch him, and waited till the hen announced, by her cackling, that she had laid an egg. *Kees* was sitting upon my vehicle; but, the moment he heard the hen's voice, he leaped down, and was running to fetch the egg. When he saw me, he suddenly stopped, and affected a careless posture, surveying himself backwards upon his hind legs, and assuming a very innocent look; in short, he employed all his art to deceive me with respect to his design. His hypocritical manœuvres only confirmed my suspicions; and, in order, in my turn, to deceive him, I pretended not to attend to him, and turned my back to the bush where the hen was cackling, upon which he immediately sprang to the place. I ran after him, and came up to him at the moment when he had broken the egg, and was swallowing it. Having caught the thief in the fact, I gave him a good beating upon the spot; but this severe chastisement did not prevent his soon stealing fresh-laid eggs again.

As I was convinced that I should never be able to break *Kees* of his natural vices, and that, unless I chained him up every morning, I should never get an egg, I endeavored to accomplish my purposes in another manner. I trained one of my dogs, as soon as the hen cackled, to run to the nest, and bring me the egg, without breaking it. In a few days, the dog had learned his lesson; but *Kees*, as soon as he heard the hen cackling, ran with him to the nest. A contest now took place between them, who should have the egg; often the dog was foiled, although he was the stronger of the two. If he gained the victory, he ran joyfully to me with the egg, and put it into my hand. *Kees*, nevertheless, followed him, and did not cease to growl and make threatening grimaces at him, till he saw me take the egg, as if he was comforted for the loss of his booty by his adversary's not retaining it for himself. If *Kees* got hold of the egg, he endeavored to run with it to a tree, where, having leaped up, he threw down the shells upon his adversary, as if to make game of him. In that case, the dog returned, looking ashamed, from which I could conjecture the unlucky adventure he had met with.

Kees was always the first awake in the morning, and when it was the proper time, he aroused the dogs, who were accustomed to his voice, and, in general, obeyed, without hesitation, the slightest motions by which he communicated his orders to them, immediately leaving their posts about the tent and carriage, as he directed them.

"Who is master of this house?" said a traveler to a landlord, as he alighted at a hotel. "That question is not yet decided," said the landlord; "my wife and I have been trying to settle that question these ten years."

DESERET NEWS.

Truth and Liberty.

VOL. 3. GREAT SALT LAKE CITY, U. T., SATURDAY, JAN. 8, 1853.

[NO. 4]

FAREWELL TO 'FIFTY-TWO.

How soon has Time's unceasing flight
Described to Earth the rolling year!
Winter has gone—summer has come—
And winter again is with us here:
O what have the hours that are past revealed?
What joys have they brought to our view?
Can our hearts with rejoicing, or sorrow, exclaim,
Farwell to the year 'Fifty-two?

Ye sons of Earth—come forth and tell
The good ye've done, the evil wrought;
Say where has suff'ring's voice been heard,
And when has Mercy, comfort brought?
Has the year been crowned with the fruits of love?
Are the buds to put forth anew,
When the youthful year gives the parting hand
To the passing year, 'Fifty-two?

Ye Saints of God! how speeds your course?
What progress marks the common cause?
Shall earth be long, submit to God,
Regard His name, revere His laws?
Shall the will of God on the earth be done?
Our diligence, then, let's renew!
Be virtuous, just,—and in purity say,
Farwell, farwell, 'Fifty-two!

O God! incline thine ear, and hear
The suppliant voice we raise to thee!
Confiding in our Father's care,
O! from our foes preserve us free:
May truth, integrity, justice, and love,
And confidence ever subdue
The evils of sin, and the sorrows we've known,
While passing the year 'Fifty-two.

And thus, while years shall circling roll,
Our happiness shall still increase—
New joys shall spring, new life to give,
And man partake of blessedness:

And the saints shall behold the rapturous day,
When th' Kingdom triumphant will be—
Then with shouts of rejoicing, as huzens the time,
We welcome thee, year 'Fifty-Three!
G. S. L. City, Jan. 1, 1853. PHILALETHES.

Introduction of the Year 1853.

By Miss E. R. Snow.

The Year has come—the new, the opening Year;
Another leaf of the great book of Time—
Another chapter of the sceneries
Of human life is open'd, and a new,
An unrecited page is turn'd to be
Committed for the grand rehearsal. We,
The Saints of Latter-Day, who with our might,
In faithfulness are struggling to assist
In rolling on the renovation of

The earth, and all things that pertain thereto;
Fear not its contents, but believing in
The promise that "all things are ours; that nought
Can separate us from the love of God;
Not principles or pow'rs, or life
Or death, or height or depth, things present or
To come;" and with increasing happiness
We view the hasty, hurried flight of Time,
With its attendant wonder-working change,
Propelling onward the events declared
Unto the ancient fathers; to prepare
The way for Jesus Christ to come again.

And yet the Year with all its joyousness
Recalls to mind the reminiscences
Of other days, and in our bosoms stirs
The feelings of the heart that will entwine
Around the memory of the past; ere the
Bright star of Liberty had shone upon
The dwellings of the Saints.

And really
The present, past and future are entwined
So closely in their bonds of fellowship—
So firmly wedded each to others, that
The mind must penetrate and circumscribe
The deep, connecting intimacy of
The whole; to comprehend the import of
Those strange, mysterious occurrences
Which sometimes most abruptly introduce
Themselves into life's moving sceneries,
And like a mighty engine acting in
The centre of the grand machinery
Of earth's events; produce those features which
Will form the data for all future time.

Such is the nature of that horrid scene
Which shed our Prophet's blood! But God was at
The helm, God, the great mariner that guides
The ship of human life. His wisdom would
And over-riding all the wickedness
Of Satan's war dogs, led this people forth
And thro' the vortex of oppression, made
Us free; and let us praise his holy name.

But Illinois has brought a cloud, a stain
Upon her brow; as dark as all the skill
Of hell could make it! One which neither time
Or all eternity can ever erase!
'Twill be a tarnish in the sequel of
Her history! 'Twill be like mildew in
Her wardrobe—vermin in her larder, and
Like greedy canker-worms to feed upon
Her vitals and consume their rottenness
Until her name shall have become extinct!

Here, in these valleys, peace and plenty reign.
As year to year succeeds, so change to change:
And O ye Saints! be ever on your watch,
The prince of darkness slumbers not and his
Innumerable disembodied hosts
Are never weary. God himself, to test
Your steadfastness, will put you to the proof,
And he will probe and feel about your hearts;
But not in person; for his presence would
Annihilate the trial. He will use
Those means—those instruments that will the best
Effect the purpose. Then let come what will,
Whether in worldly substance you abound
Or like the Lazarus of old, you live
Upon the crumbs that fall from others' boards—
Whether with Saints at home, or far abroad;
Hold on to your integrity. Swerve not!
Thou' 'e'ry tie on earth is severed—tho'
Your hearts are made to bleed at every pore—
Be to your trust, your purpose, firm, true to
Th' eternal hills—true to yourselves; true to
Each other; true to God; in being true
To Him, be true to his authorities,
His chosen agency upon the earth
To guide the chariot of salvation. The
Rich jewel of integrity, as you
Approximate towards perfection, will
Increase in value year by year. 'Tis wealth—
'Tis wealth of character, and will abide
The wreck of all things. 'Tis celestial coin
And lawful tending in the court of heaven:
'T will pay your passport up, and purchase you
The "freedom of the City" of the Gods.

G. S. L. City, January 1st. 1853.

HISTORY OF JOSEPH SMITH

[JANUARY, 1837.]

Minutes of a Meeting of the Members of the "Kirtland Safety Society," held on the 2nd day of January, 1837. At a special meeting of the Kirtland Safety Society, two thirds of the members being present. S. Rigdon was called to the Chair, and W. Parrish chosen Secretary. The house was called to order, and the object of the meeting explained by the Chairman; which was; 1st to annul the old constitution; which was adopted by the Society, on the 2nd day of November 1836; which was on motion, by the unanimous voice of the meeting, annulled.

2nd. To adopt articles of agreement, by which the Kirtland Safety Society are to be governed. After much discussion and investigation, the following Preamble and Articles of Agreement were adopted by the unanimous voice of the meeting.

We the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in Agriculture, Mechanical Arts, and Merchandizing; do hereby form ourselves into a firm or company for the before mentioned objects, by the name of the "Kirtland Safety Society—Anti-Banking Company" and for the proper management of said firm, we individually and jointly, enter into, and adopt the following articles of agreement.

Art. 1st. The capital stock of said Society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the managers.

Art. 2nd. The management of said company shall be under the superintendence of thirty-two managers, to be chosen annually, by, and from among the members of the same; each member being entitled to one vote for each share, which he, she, or they, may hold in said company; and said votes may be given by Proxy, or in propria persona.

Art. 3rd. It shall be the duty of said managers, when chosen, to elect from their number, a Treasurer and Secretary. It shall be the further duty of said managers to meet in the upper room of the office of said company, on the first Mondays of November, and May of each year at 9 o'clock a. m., to inspect the Books of said company, and transact such other business, as may be deemed necessary.

Art. 4th. It shall be the duty of said managers to choose from among their number, seven men, who shall meet in the upper room of said office on Tuesday of each week, at 4 o'clock p. m., to inquire into and assist in all matters pertaining to said company.

Art. 5th. Each manager shall receive from the company one dollar per day for his services when called together at the annual and semi-annual meetings. The Treasurer and Secretary and the seven, the Committee of the managers, shall receive a compensation for their services as shall be agreed by the managers at their semi-annual meetings.

Art. 6th. The first election of managers, as set forth in the 2nd Article, shall take place at the meeting of the members to adopt this agreement, who shall hold their offices until the first Monday of November 1837 unless removed by death or misdemeanor; and until others are duly elected. Every annual election of managers shall take place on the first Monday of November in each year. It shall be the duty of the Treasurer and Secretary of said company to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the Managers of the company to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the instalments by them paid in.

Art. 9th. All persons subscribing stock in said firm, shall pay their first instalment at the time of subscribing, and other instalments from time to time, as shall be required by the Managers.

Art. 10th. The Managers shall give thirty days notice in some public paper, printed in this county, previous to an instalment being paid in. All subscribers residing out of the State, shall be required to pay in half the amount of their subscriptions at the time of subscribing, and the remainder, or such part thereof, as shall be required at any time, by the Managers, after thirty days notice.

Art. 11th. The Treasurer shall be empowered to call special meetings of the Managers whenever he shall deem it necessary, separate and aside from the annual and semi-annual meetings.

Art. 12th. Two thirds of the managers shall form a quorum to act at the semi-annual meetings, and any number of the seven, the committee of the managers, with the Treasurer and Secretary, or either of them, may form a quorum to transact business at the weekly meetings, and in case none of the seven are present at the weekly meetings, the Treasurer and Secretary must transact the business.

Art. 13th. The managers shall have power to enact such by-laws as they may deem necessary from time to time, provided they do not infringe upon these articles of agreement.

Art. 14th. All notes given by said society, shall be signed by the Treasurer and Secretary thereof, and the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art. 15th. The notes given for the benefit of said society shall be given to the Treasurer in the following form: "Ninety days after date, we, jointly, and severally, promise to pay A. B. or order, ——— dollars and ——— cents, value received." A record of which shall be made in the books at the time, of the amount, and by whom given, and when due, and deposited with the files, and papers of said Society.

Art. 16th. Any article in this agreement may be altered at any time, annulled, added unto, or expunged by the vote of two thirds of the members of said Society, except the 14th article, that shall remain unaltered during the existence of said Company. For the true and faithful fulfillment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals the day and date first above written.

In connection with the above articles of agreement of the "Kirtland Safety Society," I published the following remarks, to all who were preparing themselves, and appointing their wise men, for the purpose of building up Zion and her stakes, in the January number of the "Messenger and Advocate." It is wisdom and according to the minds of the Holy Spirit, that you should call at Kirtland and receive council

and instruction upon those principles that are necessary to further the great work of the Lord, and to establish the children of the kingdom, according to the oracles of God, as they are had among us; and further, we invite the brethren from abroad, to call on us, and take stock in our "Safety Society;" and we would remind them also of the sayings of Isaiah, contained in the 60th chapter, and more particularly the 9th and 17th verses, which are as follows:—"Surely the isles shall wait for me, and the ships of Tarshish first, and to bring thy sons from far, their silver and their gold (not their bank notes) with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron. I will also make thy officers peace, and thine exactors righteousness." Also 62d chapter, 1st verse:—"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

J. SMITH, junior.

During the winter, the House of the Lord at Kirtland was filled to overflowing with attentive hearers, mostly communicants, and in the evenings of the same, the singers met under the direction of elders Luman Carter and Jonathan Crosby, junior, who gave instructions in the principles of vocal music. On Monday evenings the quorum of High Priests met in the west room of the attic story, where they transacted the business of their particular quorum. On Tuesday evenings the Seventies occupy the same room. On Wednesday evenings the rooms are occupied by the quorum of elders; and on Thursday p. m., a prayer meeting is held in the lower part of the house free for all, though generally conducted by Patriarch Joseph Smith, senior. The Twelve, the High Council, and other quorums, generally meet each week to transact business, and during the week, the "Kirtland High School" is taught in the attic story, by H. M. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from 135 to 140 students, divided into three departments. The classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar, writing and reading are taught; and the juvenile department, the last two having each an assistant instructor. The school commenced in November, and on the first Wednesday in January the several classes passed a public examination in presence of the Trustees of the school, parents and guardians, and their progress, in study, was found of the highest order.

Owing to the multiplicity of letters, with which I was crowded from almost every quarter, I was compelled to decline all, not post paid, and gave notice of the same, in the Messenger.

The brethren in Missouri were very busy in gathering into Caldwell county, entering United States land, building houses and preparing to put in crops in the spring.

On the first of February, 1837, the firm of O. Cowdery & Co. was dissolved by mutual consent, and the entire establishment was transferred to Joseph Smith, junior, and Sidney Rigdon; and Warren O. Cowdery acted as their agent in the Printing Office and book-binders, and editor of the "Messenger and Advocate."

During the quarter ending March the 3d, 32 elders, 7 priests, 3 teachers, and 2 deacons' licenses were recorded in the License Records in Kirtland, by T. Burdick.

A short notice only, was given, that a solemn assembly would be called, of the official members of the Church, on the 6th of April, for the purpose of washing, anointing, washing of feet, receiving instructions, and the further organization of the ministry. Meetings were held by the different quorums on Monday, 3d, Tuesday, 4th, and Wednesday, 5th, to anoint each of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the sixth.

At an early hour on Thursday the sixth, the official members assembled in the House of the Lord, when the time for the first two or three hours was spent by the different quorums in washing of feet, singing, praying, and preparing to receive instruction from the Presidency. The Presidents, together with the Seventies and their Presidents, repaired to the west room in the attic story, where, for want of time the preceding evening, it became necessary to seal the anointing of those who had recently been anointed and not sealed.

Another subject of vital importance to the Church, was the establishing the grades of the different quorums. It was ascertained that all but one or two of the Presidents of the Seventies were High Priests, and when they had ordained and set apart from the quorum of elders, into the Quorum of Seventies, they had conferred upon them the High Priesthood also. This was declared to be wrong, and not according to the order of heaven. New Presidents of the Seventies were accordingly ordained to fill the places of such of them as were high priests, and the ex officio Presidents, and such of the Seventies as had been legally ordained to the High Priesthood, were directed to unite with the High Priests. All the quorums then assembled in the lower room of the Lord's House, where they were addressed by the Presidents from the stand.

President Joseph Smith, junior, addressed the assembly and said, that the Melchisedek High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; that the Presidents or Presidency, are over the church, and revelations of the mind and will of God to the Church, are to come through the Presidency. This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the church. All are bound by the principles of virtue and happiness; but one great privilege of the Priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchisedek Priesthood, to reprove, rebuke, and admonish, as well as to receive revelations. If the church knew all the commandments, one half they would condemn through prejudice and ignorance.

A High Priest, is a member of the same Melchisedek Priesthood with the Presidency, but not of the same power or authority in the church. The Seventies are also members of the same Priesthood; and are a sort of traveling council or Priesthood, and may preside over a church or churches, until a high priest can be had. The Seventies are to be taken from the quorum of elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the gospel, by the power and influence of the Holy Ghost; and

no man can preach the gospel without the Holy Ghost.

The Bishop is a high priest, and necessarily so, because he is to preside over that particular branch of church affairs, that are denominated the lesser priesthood, and because we have no direct lineal descendant of Aaron, to whom it would of right belong. This is the same or a branch of the same priesthood, which may be illustrated by the figure of the human body, which has different members, which have different offices to perform; all are necessary in their place, and the body is not complete without all the members.

From a retrospect of the requirements of the servants of God to preach the gospel, we find few qualified even to be priests; and if a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency; and his services are necessary in the body; as are also those of teachers and deacons. Therefore, in viewing the church as a whole, we may strictly denominate it one Priesthood.

I frequently rebuke and admonish my brethren, and that because I love them; not because I wish to incur their displeasure, or mar their happiness. Such a course of conduct is not calculated to gain the good will of all, but rather the ill will of many; therefore, the situation in which I stand, is an important one: so, you see, brethren, the higher the authority, the greater the difficulty of the station; but these rebukes and admonitions become necessary from the perseverance of the brethren, for their temporal as well as spiritual welfare. They actually constitute a part of the duties of my station and calling. Others have other duties to perform, that are important and far less enviable, and may be just as good, like the feet and hands, in their relation to the human body, neither can claim priority, or say to the other I have no need of you. After all that has been said, the greatest and most important duty is, to preach the gospel.

There are many causes of embarrassment, of a pecuniary nature now pressing upon the hearts of the church. They began poor; were needy, destitute, and were truly afflicted by their enemies; yet the Lord commanded them to go forth and preach the gospel, to sacrifice their time, their talents, their good name, and jeopardize their lives; and in addition to this, they were to build a house for the Lord, and prepare for the gathering of the saints. Thus it is easy to see this must involve them. They had no temporal means in the beginning commensurate with such an undertaking; but this work must be done; this place had to be built up. Large contracts have been entered into for lands on all sides, where our enemies have signed away their rights. We are indebted to them, but our brethren from abroad have only to come with their money, take these contracts, relieve their brethren from the pecuniary embarrassments under which they now labor, and procure for themselves a peaceable place of rest among us. This place must and will be built up, and every brother that will take hold and help secure and discharge those contracts that have been made, shall be rich.

At 4 p. m. President Hyrum Smith addressed the assembly, principally in relation to the temporal affairs of the Church, and censured those who counseled such brethren as moved to this place, when they were not authorized to give advice. He also alluded in terms of disapprobation, to the practice of some individuals, in getting money from brethren that come in, when it ought to be appropriated to the discharge of heavy debts that are now hanging over the heads of the church, or the payments of the land contracts which had been made for the benefit of the saints in this place.

Twenty five minutes before five, President Oliver Cowdery spoke, opposing the idea of elders attempting to preach or teach that which they did not know, &c. President Sidney Rigdon rose a little before 5 p. m., and after referring to the gathering, and the preaching of the gospel, as the first thing, alluded to the debt which had been contracted for building the Lord's House, and other purposes, and stated three principal items that constituted nearly the aggregate of debt that now remained unpaid.

First a charge of 6,000 dollars which was appropriated and expended in consequence of the brethren being driven by a lawless mob from their possessions in Jackson county. The second was the building of the Lord's House, the unliquidated debt of which was rising of thirteen thousand dollars. The third item of debt was for the purchase of land, that there might be a place of rest, a place of safety, a place that the saints might lawfully call their own. All this is to lay a foundation for the gathering of Israel, and when the elders go abroad they can speak understandingly, and urge the necessity and propriety of the gathering, from the facts that we have a place for them, and it is the will of God they should come. Pray not one upon another, brethren, for the time being, and say pay me what thou owest; but contribute all in your power to discharge the great debts that now hang over the Church.

At half past five, bread and water were distributed liberally among the quorums, and it was truly a refreshing season to spirit and body. Many brethren and sisters assembled in the evening for prayer and exhortation, and some tarried nearly all night.

Far West, Mo., April 7th.

At a meeting of the Presidency of the church in Missouri, the High Council, Bishop and council, it was resolved that the city plot of Far West retain its present form; and that the alleys be opened by a majority of the owners of each square, or block, when they shall desire it; that the price and sale of the town lots be left to W. W. Phelps, John Whitmer, Edward Partridge, Isaac Morley, and John Correll; that Jacob Whitmer, Elisha H. Groves, and George M. Hinkle be a building committee of the House of the Lord in this city, (Far West.) That Jacob Whitmer be received as high counselor, until the arrival of President David Whitmer; also that President David Whitmer, John Whitmer, and W. W. Phelps, superintend the building of the Lord's House, in this city, and receive revelations, visions, &c., concerning said house.

JOHN CORRELL, Clerk.

David W. Patton preferred a charge against Lyman Wight, for teaching erroneous doctrines, which was investigated by the High Council at Far West, April 21st, 1837. Seymour Bronson, George P. Dykes, and others, testified that Lyman Wight said, that (the church) were under a testal law, because God does not whip under a celestial law, therefore he took us (the church) out of doors to whip us, as a parent takes his children out of doors to chastise them; and that the Book of Doctrine and Covenants was a testal law; and the Book of Commandments (a part of the revelations printed in Jackson county) was a celestial law.

The Presidency decided, with the approbation of the council, that Lyman Wight had taught erroneous doctrine, and that he make an acknowledgment to the council; also that he go and acknowledge to the church where he had preached such abominable doctrine.

NATHAN WEST, Clerk.

Joshua Fairchild, David Pettigrew, Benjamin Johnson, and Sheffield Daniels, entered a complaint against John Patton, for not fulfilling his contracts, or covenants, in consequence of which they were materially injured; which was proved by Lyman Wight and Abigail Daniels, before the High Council at Far West, May 22d, 1837. After a long investigation by the counselors and parties, the Presidency, W. W. Phelps, and John Whitmer, that both accuser and accused should be disfellowshipped, if they did not settle their difficulties. Jesse Hitchcock was then cut off from the High Council.

James Emmet, who had previously been disfellowshipped, made satisfaction and was restored to fellowship; and John Correll was appointed agent to the Church, and keeper of the Lord's Store House.

HARVEY GREEN, Clerk.

On the 28th of May a charge was preferred against John Patton, for not complying with his agreement, by John Correll and others, which being sustained by testimony, the High Council decided that John Patton be disfellowshipped until he make satisfaction.

About this time, the Presidency of the church at Far West called a general meeting of the church, among whom were the High Council, two of the Twelve Apostles, ten of the Seventies, the Bishop and one counselor, when it was resolved that we withdraw fellowship from James Emmet, for unwise conduct, until he returns and makes satisfaction. Resolved unanimously, that we will not fellowship any ordained member who will not, or does not observe the word of wisdom according to its literal reading.

Resolved unanimously, that we sanction the LIBRARY FIRM, and give them our voice and prayers, to manage all the concerns of the same, as far as it concerns this place, according to revelation in Book of Doctrine and Covenants, 152d section, published at Kirtland, Ohio, page 153, section 28th, given November, 1831.

Minutes of a High Council held in the Lord's House, in Kirtland, Monday, May 29th, 1837, ten o'clock, a. m. Isaac Rogers, Artemas Millet, Abel Lamb and Harlow Redfield, appeared as complainants against Presidents F. G. Williams and David Whitmer, and elders Parley P. Pratt, Lyman Johnson, and Warren Parrish. Sidney Rigdon presiding.

COUNSELORS.

John Johnson, John P. Green, Oliver Granger, Samuel H. Smith, Martin Harris, Willard Woodstock

President Rigdon then read the following complaint:

To the Presidency of the Church of Latter Day Saints:—We, the undersigned, feeling ourselves aggrieved with the conduct of Presidents David Whitmer and F. G. Williams, and also with elders Lyman Johnson, Parley P. Pratt, and Warren Parrish, believing that their course for some time past has been injurious to the Church of God in which they are high officers. We therefore desire that the High Council should be assembled, and we should have an investigation of their behavior, believing it to be unworthy of their high calling, all of which we respectfully submit.

ABEL LAMB, NATHAN HASKINS, HARLOW REDFIELD, ARTEMAS MILLET, ISAAC ROGERS.

Kirtland, May, 1837.

Elder W. Parrish then stated that the declaration just read was not in accordance with the copy which they received, of the charge preferred against them. A resolution was then offered and carried, that three speak on a side.—The council was then opened by prayer, by President Rigdon. After a short address to the counselors, by President Rigdon, President F. G. Williams arose, and wished to know by what authority he was called before the present council; that according to the Book of Covenants, he ought to be tried before the bishop's court. After some discussion between Presidents Rigdon and Williams