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[From Jerrold's Magazine.

The Sunshine of Life.

Oh glorious sunshine! through the heavens far spreading,
And on the earth with radiant footsteps treading,
How lovely, how divine a beam art thou:
Lighting up beauty with more beauteous light,
Shedding the splendor of thy presence bright,
Where all was gloom and darkness until now.

Behold with what surpassing lustre shining,
The everlasting hills and vales reclining,
Are bathed in floods of golden streaming rays;
And in man's home, where patient labor toils,
Sickness lifts up its languid head and smiles
Beneath the influence of thy cheering blaze.

Such is fair virtue—o'er the wide earth beaming,
Her sacred light of love forever streaming,
From land to land the heavenly spirit flies,
Bids grace and beauty shine with deeper glow,
And o'er the common paths of life below
Sheds down a hallowed glory from the skies.

HISTORY

OF

BRIGHAM YOUNG.

I was born in Whitingham, Windham County, Vermont, June 1, 1801. At an early age I labored with my father, assisting him to clear off new land and cultivate his farm, passing through many hardships and privations incident to settling a new country.

My parents were devoted to the Methodist religion, and their precepts of morality were sustained by their good examples. I was labored with diligently by the priests to attach myself to some church in my early life. I was taught by my parents to live a strictly moral life, still it was not until my twenty second year that I became serious and religiously inclined. Soon after this I attached myself to the Methodist Church.

Oct. 8, 1824, I married a young woman by the name of Miriam Works, daughter of Asa and Jerusha Works, in Aurelius, Cayuga County, New York, where I resided eighteen years, following the occupation of carpenter, joiner, painter and glazier. In the spring of 1829, I removed to Mendon, Monroe County, where my father resided. The next spring I first saw the Book of Mormon, which bro. Samuel H. Smith brought and left with my brother Phineas H. Young.

In the fall of 1831, Elders Alpheus Gifford, Elial Strong and others came to Mendon to preach the everlasting gospel, as revealed to Joseph Smith, the Prophet, which I heard and believed.

In January, 1832, my brother Phineas and I accompanied Heber C. Kimball, who took his horses and sleigh, and went to Columbia, Pennsylvania, where there was a branch of the church. We traveled through snow and ice, crossing rivers until we were almost discouraged; still our faith was to learn more of the principles of Mormonism.

We arrived at the place where there was a small branch of the church; we conversed with them, attended their meetings and heard them preach, and after staying about one week we returned home, being still more convinced of the truth of the work, and anxious to learn its principles and to learn more of Joseph Smith's mission. The members of the branch in Pennsylvania were the first in the church who received the gift of tongues.

Immediately after my return home from Pennsylvania, I took my horse and sleigh and started to Canada after my brother Joseph, taking my brother in law, John P. Greene, who was then on his way to his circuit, preaching the Methodist doctrine; we rode together as far as Sackett's Harbor. After finding my brother Joseph, and explaining to him what I had learned of the gospel in its purity, his heart rejoiced, and he returned home with me, where we arrived in March.

April 14, 1832, I was baptized by Eleazur Miller, who confirmed me at the water's edge. We returned home, about two miles, the weather being cold and snowy; and before my clothes were dry on my back, he laid his hands on me and ordained me an elder, at which I marvelled. According to the words of the Savior, I felt a humble, childlike spirit, witnessing unto me that my sins were forgiven.

About three weeks afterwards my wife was also baptized; this was in the town of Mendon, in Monroe County. I tarried during the summer preaching the gospel in the regions round about, baptizing and raising up churches.

September 8, 1832, my wife died of consumption, leaving me two little girls, Elizabeth, born Sept. 26, 1825, in Port Byron, Cayuga Co., N.Y., and Vilate, born June 1, 1830, in Mendon, Monroe Co., N.Y. In her expiring moments she clapped her hands and praised the Lord, and called upon bro. Kimball and all around us to praise the Lord. After my wife's death I made my home at bro. Kimball's.

A few weeks after my baptism I was at bro. Kimball's house one morning, and while family prayer was being offered up, bro. Alpheus Gifford commenced speaking in tongues; soon the Spirit came on me, and I spoke in tongues, and we thought only of the day of Pentecost, when the apostles were clothed upon with cloven tongues of fire.

In September, 1832, brother Heber C. Kimball took his horse and wagon, brother Joseph Young and myself accompanying him, and started for Kirtland to see the Prophet Joseph; we visited many friends on the way, and some branches of the church; we exhorted them and prayed with them, and I spoke in tongues; some pronounced it genuine and from the Lord, and others pronounced it of the devil.

We proceeded to Kirtland, and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshment, and started to see the Prophet: we went to his father's house, and learned that he was in the woods chopping. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers, chopping and hauling wood; here my joy was full at the privilege of shaking the hand of the Prophet of God, and received the sure testimony by the spirit of prophecy that he was all that any man could believe him to be, as a true Prophet. He was happy to see us, and bid us welcome: we soon returned to his house, he accompanying us.

In the evening a few of the brethren came in, and we conversed together upon the things of the kingdom. He called upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees, the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me; he told them it was the pure Adamic language. Some said to him they expected he would condemn the gift bro. Brigham had, but he said, "No, it is of God, and the time will come when bro. Brigham Young will preside over this church." The latter part of this conversation was in my absence.

We tarried about one week in Kirtland, held meetings nearly every night, and the blessings of the Lord were extensively upon us. I baptized one man while in Kirtland, by the name of Gibson Smith, the father of Newel K. Whitney's wife, who had just come from Connecticut to learn the things that were being revealed; being convinced of the truth of the work, he requested me to go into the waters with him.

We returned home in October, and made preparations for leaving our friends and families. In company with my brother Joseph, I started for Kingston, Upper Canada, on foot, in the month of December, the most of the way through snow and mud from one to two feet deep.

In crossing from Gravelly Point to Kingston, on the ice which had frozen the night previous, the ice was very thin and bent under our feet, so that in places the water was half shoe deep, and we had to separate from each other, the ice not being capable of holding us: we traveled about six miles on the ice, arrived in Kingstown, and found a friend who was going that evening near the place where we were

first to call. We commenced preaching and bearing our testimony to the people. Proceeding to West Lobo, we remained about one month preaching the gospel there and in the regions round about. We baptized about 45 souls, and organized the West Lobo and other branches.

In the month of February, 1833, we started for home, crossing from Kingston on the ice, just before it broke up. I tarried in Mendon, making my home at bro. Kimball's and preaching in the neighboring country.

April 1, 1833, I started on foot for Canada again, arrived at Lyon'stown, where my brother Joseph and I had preached. I remained preaching, and baptized thirteen and organized a branch of the church, among whom was a young man, Jonathan Hampton, whom I ordained a priest and took with me.

I went to Theresa, Indian River Falls, near Ogdensburg, where I found bro. David W. Patten, preaching the gospel to his friends in that neighborhood, tarried four or five days, preached five discourses and baptized seven persons, among whom were bro. Patten's mother, brothers and sisters, Warren Parrish and wife.

I then went to Ogdensburg, took steamboat to Kingston, and proceeded to Earnestown, where I tarried a few days at bro. James Lake's, and then visited the branches at West Lobo and neighborhood, preaching and baptizing as we journeyed.

About the first of July, I gathered up the families of bro. Lake and son, and started for Kirtland, accompanied by bro. Daniel and Abraham Wood, and proceeded to Kirtland, where, after tarrying sometime, enjoying the society of the Prophet, and assisting to locate bro. Lake and family. I returned to Mendon in company with father Bosley of Avon.

In the month of September, in conformity to the counsel of the Prophet, I made preparations to gather up to Kirtland, and engaged a passage for myself and two children with bro. Kimball, and sent my effects by canal and lake to Fairport. We arrived in Kirtland in safety, traveling by land, where I tarried all winter, and had the privilege of listening to the teachings of the Prophet, and enjoying the society of the Saints, working hard at my former trade.

In the fall of 1833, many of the brethren had gathered to Kirtland, and not finding suitable employment, and having some difficulty in getting their pay after they had labored, several went off to Willoughby, Painesville, and Cleveland. I told them I had gathered to Kirtland, because I was so directed by the Prophet of God, and I was not going away to Willoughby, Painesville, Cleveland, nor any where else to build up the Gentiles, but I was going to stay here and seek the things that pertained to the kingdom of God by listening to the teachings of his servants, and I should work for my brethren, and trust in God and them that I would be paid. I labored for brother Cahoon, and finished his house; and although he did not know he could pay me when I commenced, before I finished he had me paid in full. I then went to work for father John Smith and others, who paid me, and sustained myself in Kirtland, and when the brethren who had gone out to work for the Gentiles returned, I had means, though some of them were scant.

In February, 1834, I married Mary Ann Angel, who took charge of my children, kept my house, and labored faithfully for the interest of my family and the kingdom. While the Prophet Joseph was gathering up the elders of Israel to go up to Missouri and assist the brethren that had been driven from Jackson County, I was preaching and laboring for the support of my family. My brother Joseph Young arrived, and I requested him to go with me to Missouri. He hesitated, but while walking together a few days afterwards, we met the Prophet, who said to him, "Bro. Joseph, I want you to go with us up to Missouri." I informed the Prophet that my brother was doubtful as to his duty about going, to which the Prophet replied, "Bro. Brigham and bro. Joseph, if you will go with me in the camp to Missouri and keep my counsel, I promise you in the name of the Almighty that I will lead you there and back again, and not a hair of your heads shall be harmed," at which my bro-

ther Joseph presented his hand to the Prophet, as well as myself, to confirm the covenant. The brethren continued to come in from various parts of the country to Kirtland, and on the 5th of May we started for New Portage, the place appointed for organization.

May 7, bro. Joseph Smith and the remainder of the brethren having arrived, we began to organize, and on the 8th, the organization being completed, we started on our journey. We arrived at bro. Burgett's, Rush Creek, Clay County, Missouri, on the 23rd of June, and passed through the scenes of cholera and death, as related in the history of Joseph Smith. We remained one week attending to the sick and burying the dead: about seventy of the brethren were attacked with the cholera, and eighteen died.

President Joseph Smith called the members of the camp of Zion together, and told them if they would humble themselves before the Lord, and covenant that they would from that time forth obey his counsel, that the plague should be stopped from that very hour, and there would not be another case in camp, whereupon the brethren with uplifted hands covenanted that they would from that very hour hearken to his counsel and obey his word, and the plague was stayed according to the words of the Lord through his servant.

July 4, my bro. Joseph and myself, in company with several of the brethren started for home, and walked all the way, arriving in Kirtland in August, having performed a journey of about 2000 miles on foot, averaging forty miles per day while traveling, in a little over three months.

In the fall of 1834, Dennis Lake instituted a lawsuit before Justices Downen and Hanson, against bro. Joseph Smith, charging him \$30 a month for going up in Zion's camp to Missouri, alleging that Joseph had promised him a lot of land. I was called up by the attorney for the prosecution, General Paine, and questioned. I was asked if I went up to Missouri with the said camp? I answered I did. I was asked what tools I took with me. I replied, a good gun and bayonet, plenty of ammunition, a dirk, an ax, a saw, a chisel, spade, hoe, and other necessary tools. I was asked what I meant to do with my gun and ammunition. I replied, I meant to defend my property, myself and my brethren from thieves and robbers. I was asked, how much I understood a lot of land to mean. I told them, in the burying yard it generally meant 6 feet. Joseph's attorney, Mr. Bissell, hearing me answer these and similar questions so readily and definitely, punched the prosecuting attorney on the shoulder, and asked him if he had any more questions to ask that witness. He said, no.

Mr. Collins being examined, testified that Joseph had promised all who would go up in camp should return, and that many had gone up, and when they returned some were dead, and some were alive. Joseph's attorney, taking advantage of the witness' words, remarked that the witness had testified that they all returned, and that was all Mr. Collins said Joseph had promised.

Thirty witnesses were summoned to attend this trial (three of whom were sectarian priests,) for the purpose of impeaching the testimony of Joseph Smith, at which they made a signal failure.

I mention such cases, wherein I took a part, in my history, realizing that there are but few of the vexatious proceedings of the world and the apostates, against Joseph, noticed in his history.

I tarried in Kirtland during the fall and winter, quarrying rock, working on the Temple and finishing off the printing office and school room.

February 14, 1835, brother Joseph Smith called a council of elders, at which the quorum of the Twelve Apostles were selected in the following order, viz.: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, Luke Johnson, David W. Patten, William E. McLellan, John F. Boyington, William Smith, Orson Pratt, Thomas B. Marsh and Parley P. Pratt. After the organization of the Twelve and the first Seventy we held councils frequently, in which we received much instruction from the Prophet pertaining to the duties of our calling.