

felt disposed, favor them with an account of the early life of his brother.

Samuel arose and said, that as it was the early history of his own brother that they required, it might be thought that, in consequence of his near kin, his statements might not be free from partiality, and respectfully declined the task.

The gentleman who first made this request then stated that he had been acquainted with Joseph Smith from his boyhood. It was then observed that he was a suitable person to give his history. Accordingly he began to do so. He soon came to where he said Joseph did some mean act and ran away. Another gentleman in the congregation, knowing that the speaker had recently run away from his former place of abode for his mean acts and came there, here interrupted the speaker by asking him how long it was after Joseph ran away till he started? This question so discomfited the speaker that he sat down amid the hisses and uproar of the multitude. So but little of the history of Joseph Smith was given at that meeting.

From this place we hastened on to Spafford where there was a small branch of the church; and by our ministry added 14 members. We then hastened on to Boston, Mass., preaching and teaching by the way and baptizing some. We raised up a branch in Boston of some 25 or 30 members. Preached also in Lynn and baptized a few, who were attached to the Boston branch. Also raised up a branch of some thirty in Bradford, Mass.

Then proceeded on to Saco, in Maine, where we preached several times. From thence proceeded to Farmington where we raised up a branch of about 20 in number. Returned by way of Bradford and Lowell; called on my sister, Mrs. North. Although separated from her for 25 years she received me very coolly on account of my religion. I told her that the Lord had had particular respect for her—had not sent her this message by a stranger—a man whom she knew not, and consequently one in whom she had no confidence; but has taken your own mother's son—dandled upon the same knee, nursed at the same breast, and like Joseph in Egypt, separated from his kinsfolks and compelled to make friends among strangers. This brother comes to you with this message in the name of the Lord. She replied: "If the Lord had sent you I should think he would have prepared my heart to receive your message, which he has not done."

This answer filled my heart with sorrow for her unbelief. Indeed, I could hardly restrain my feelings on this occasion; still I did, and replied to my sister by the following interrogatives:

"Laura, do you think that God sent his Son with a message to the Jews?" Yes; was the reply.

"Did he, or did he not, prepare their hearts to receive it?" She was silent, and with a heart ready to burst with grief, I turned away from my sister, being confident that her heart was fully set to reject my message, and bade her adieu, resolving to be slow to call upon any more of my relatives that I might be exempted from the duty of washing my feet against my own kindred in case of being rejected, leaving them to be warned and dealt with by strangers.

Mr. North, her husband, a very good man in the estimation of his acquaintances, loving popular religion and money also, gave me to understand that I was welcome at his house on account of relationship, but that he did not care to entertain my colleague, br. Samuel H. Smith. Oh, thought I, that you were worthy before God to entertain him! I cared not for his invitation, as I thought more of Samuel than of any one in his house, and stayed only long enough to discharge my duty, and never again voluntarily returned.

From Lowell we returned to Boston; and from thence we went to Providence, Rhode Island, and there baptized some ten or fifteen persons amid most violent opposition. We had to flee in the night, sleep under the fence and under an apple tree. Went back to Boston and then started for home, where we arrived late in December.

This was one of the most arduous and toilsome missions ever performed in the church. To travel two thousand miles on foot, teaching from house to house, and from city to city, without purse or scrip, often sleeping in school houses after preaching—in barns, in sheds, by the way side, under trees, &c., was something of a task. When one would be teaching in private families, the other would frequently be

nodding in his chair, weary with toil, fatigue and want of sleep. We were often rejected in the after part of the day, compelling us to travel in the evening, and sometimes till people were gone to bed, leaving us to lodge where we could. We would sometimes travel until midnight or until nearly daylight before we could find a barn or shed in which we dare to lie down; must be away before discovered lest suspicion rest upon us. Would often lie down under trees and sleep in day time to make up loss.

[To be continued.]

Light Wanted on the Mormon Difficulty.

We are very glad to learn that a resolution was adopted yesterday in Congress, on the motion of Mr. Zollicoffer, of Tennessee, calling on the President for information in relation to the difficulty with the Mormons, as to the causes for the Utah expedition, and whether Brigham Young is actually in a state of rebellion or resistance to the United States authorities. The resolution will probably elicit some highly interesting information, and furnish the people with satisfactory reasons for the extraordinary preparations which appear to be on foot for sending a great military force to Salt Lake City.

We have had an abundance of reports of Mormon outrages, and we are bound to believe that there are satisfactory reasons for the military expedition to Utah; but all the information that has been given to the public has been of a rather vague character, and much of it has come through channels which justify a suspicion that it has been considerably exaggerated. What the public desire to know, and have a right to demand, is an official statement of the actual facts of the case, what the aggressive or rebellious acts of the Mormons have been, and what course the Government intends to pursue towards that portion of our people.

The general feeling of the people of the Union in all sections, and of all sects and parties, is so decidedly adverse to the Mormons, that the Government is not likely to be held to a very strict account for its acts towards them, even though they should be utterly exterminated, or driven from their present resting place. But there should be the greatest caution against the perpetration of any unauthorized acts of violence towards these deluded and fanatical disciples of the Mormon Prophet, for it would be sure to produce a sympathy for them and a reaction in their favor in the popular mind which would infallibly tend to strengthen their hands and make them more formidable, and the difficulty of dealing with them greater than ever.

It is very desirable, therefore, that the people should be informed as to the true state of the Mormon question, and what the Government intends to do towards its solution. The manner in which the Kansas question has been treated by the administration is not calculated to inspire the public with the highest confidence in the wisdom and prudence of the President in disposing of the Mormon difficulty.

We are very glad, therefore, that Mr. Zollicoffer has asked for more light on the subject, and we await the President's reply to the call with no small degree of interest. Kansas has not lacked for friends, and active and powerful ones, too, yet we see how difficult it has been to secure justice for her.

But Utah has no friends at all; the whole country, North, South, East and West, Democrats, Republicans and 'Americans,' are all equally hostile to her, and there cannot, therefore, be the slightest reason for suppressing any information which the Government may possess respecting her, or of keeping back from the people what policy is intended to be pursued against her people and their religious rulers.

When these things shall be known we shall be better able to judge of the propriety of the Utah expedition, and of the new force which is to be sent out from the Pacific side of the country, than we can now.—[N. Y. Times, Jan. 28.]

The Talk for Country Girls.

Mrs. Victoria Fuller, in the Ohio Cultivator, in a sisterly way, thus talks to country girls:

The farmer's daughters are soon to be the life as well as pride of the country; a glorious race of women which no other land can show. I seek not to flatter them; for before they can become this, they will have to make earnest efforts of one or two kinds. There are some who depreciate their condition, and some who have a false pride in it, because they demand more consideration than they merit. A want of intelligence upon all subjects, and of refined education, is no more necessary in a country than in a town bred girl, in this age of books and newspapers.

Many girls are discouraged because they cannot be sent away from home to boarding schools; but men of superior minds and knowledge of the world would rather have for wives, women well and properly educated at home. And this education can be had wherever the desire is not wanting.

A taste for reading does wonders, and an earnest thirst after knowledge is almost certain to attain a sweet draught of the 'Pierian spring.'

There is a farmer's daughter in this very room in which I am writing, a beautiful, refined and intellectual woman, in whose girlhood books were not as plentiful as now, and who gained her education under circumstances

that would have discouraged any but one who had as true a love of study.

I will state why I think the country girls are yet to prove the hope of the country. The women of towns and cities are becoming so universally unhealthy, and so almost universally extravagant, foolish and fashionable, that men are almost in despair of obtaining wives who are not invalids, or providing them with what they demand after they have married them.

Unless the young man has fortune (good or bad) to be the inheritor of wealth, he must spend the best bloom of his youth to acquire enough to 'start upon,' as people are expected to begin now-a-days. Many even in high places would go to the country for their choice if they met there equal refinement and intelligence. Women are preparing to take a noble stand in history and they cannot do it in ignorance.

Town girls have the advantage of more highly polished manners and greater accomplishments; but country girls have infinitely more to recommend them as rivals of their fair city sisters. They have more truth, household knowledge and economy, health, and consequently beauty, simplicity, affection, and freshness of impulse and thought. When they have cultivated minds there are more chances in their favor for good sense and real ability, because so much is not demanded by the frivolities of society. The added lustre of foreign accomplishment could easily be caught by such a mind from a very little contact with the muses.

I would not speak as though all our farmers' daughters were deficient in education. Many brilliant scholars and talented women may be found among them. In New England this is especially so; but I would seek to awaken the ambition of all to become that admired and favored class which they ought to be, if they will but unite refined culture with their excellent graces.

A sweet country house, with roses and honey suckles trained to climb over it; with good taste, beauty, and intelligence within; toil enough to insure health, and leisure to court acquaintance with books and flowers and the loveliness of nature, with peace, plenty, and love, is surely one of the paradises which heaven has left for the attainment of men.

From the Baltimore Weekly Sun.

Breaking of Oxen.

Oxen, for many purposes, are much better than horses or mules on a farm, and if properly fed, much more economical. They are much better suited for breaking up new ground, with the new ground coulters, and for hauling rails and wood out of the woods when there is much turning and twisting about to be encountered, as horses are apt to fret too much at such work. They should be broke to walk briskly, which I know from experience they can be easily taught to do, and thus to perform double the work of a team broke in the ordinary method; nor are they less obedient to the word of command than horses.

I have seen a driver make a team of oxen cut a complete circle by the word of command, and drive his cart through a gate without touching the gate posts, standing a considerable distance from them. I have often used them in plowing, corn until it was too high to permit a fresh circulation of air, when horses suit better, as they do not suffer so much from heat. In the cases alluded to a fresh yoke was always substituted in the middle of the day, and no other feed given them, but what they could obtain from a good pasture. They should not, when worked in the plow, have bits in their mouths, as this causes too great a flow of saliva. By tying a leading line to the outer horn of each ox, I have always found that when they had been properly broke they guided as readily as horses or mules.

Lastly, in regard to treatment and feeding. They should have a warm shelter, which, in Eastern Virginia is usually made from the top fodder or wheat straw, and open to the South. They should never be suffered to eat anything but top fodder; wheat or oat straw, corn stalks, or corn shucks. If fed at all on grain they will eat more than a horse to keep them in working order; and if only partially fed upon grain, it gives them a distaste to the coarse food recommended, and they will not eat enough of it. Keep them to their work. The plan of treatment and feeding here recommended I have pursued for 30 years, and have always kept my ox teams in good working order all the year, with scarcely a day's rest when the weather would permit out-door work. G. Rockbridge county, Va.

BENEFITS OF ADVERSITY.—You wear out your old clothes.

You are not troubled with many visitors.

You are exonerated from making calls.

Boreds do not bore you.

Sponges do not haunt your table.

Itinerant bands do not play opposite your window.

No one thinks of presenting you with a testimonial.

No tradesman irritates you by asking, "Is there any other little article to-day, sir?"

Imposters know it is no use to bleed you.

You practice temperance.

You swallow infinitely less poison than others.

Flatterers do not shoot their rubbish into your ears.

You are saved many a debt, many a deception, many a headache.

And lastly, if you have a true friend in the world, you are sure, in a very short space of time, to learn it.—[London Punch.]

Marriage Elevates the Character.

People may think as they please, but the truth is, that till one becomes the head of a family, and a father, he can scarcely be called a man. Men, and women, too, grow hard by living for themselves, alone. With little or nothing, exterior, to disturb their emotional natures, their affections are apt to settle quietly, around themselves as a centre, and finally crystallize there. Such a person may be a miracle of virtue and propriety, beautiful, even, in its transparent purity, but, after all, as hard as diamond, if not as cold.

One needs the claim upon him as husband and father, to take him out of himself, and awaken his solitudes and cares for others.—The wear and tear he is subject to, from these relations, do him good. They are wholesome exercises for the heart, as labor is for the muscles. We may not tell, exactly, why it is so, but of the existence of the fact there is striking evidence in the experience of the mother, who loves that child best, which has given her most anxiety and trouble. The parent is chastened, and made better, by having his wife and children dependent upon him for pleasure, comfort, and support. The little vexations—sometimes great ones, perhaps—which occasionally arise, do him no harm; but, on the contrary, his character is matured while he is laboring and suffering to shape that of others. He who does not suffer, cannot know more than half there is in man.

Not only is the heart of man made better by assuming the obligations of a husband and father, but his mind is, also, greatly improved. It opens a new horizon to him. Before, he was traveling through the world, in a valley; he now ascends to higher ground, and for the first time sees mankind as they are, and begins to comprehend society, its origin, its work, and destiny. He now awakens to the glorious call of duty, instead of pleasure, to which he only listened before. Not that pleasure is denied to him now, but it comes, of itself, in the train of duty discharged, instead of being always solicited, as formerly, for its own sake. This revolution, produced by his change of position, is marked upon his countenance, where it is no less visible than in his changed conduct. The man is stamped upon it in every serious, thoughtful lineament, where cheerfulness and sedateness have taken the place of meaningless gaiety, frivolity, and want of sober aim. If any one says he is acquainted with very many single persons, of large and sympathetic hearts, and minds full of liberal thoughts, it is granted. Place that man, so admirably endowed by nature, at the head of a family, for which he was, doubtless intended, and he would be twice a man, and his usefulness increased fourfold.

LUDICROUS EFFECTS.

In the year 1712 Mr. Whiston, having calculated the return of a comet which was to make its appearance on Wednesday, the 14th of October, at five minutes after five in the morning, gave notice to the public accordingly, with a terrifying addition, that a total dissolution of the world by fire was to take place on the Friday following. The reputation Mr. Whiston had long maintained in England, both as a divine and philosopher, left little or no doubt with the populace of the truth of his prediction.

Several ludicrous events took place. A number of persons in and about London seized all barges and boats they could lay their hands on in the Thames; very rationally concluding that when the conflagration took place there would be the most safety on the water. A gentleman who had neglected family prayer for better than five years informed his wife that it was his determination to resume that laudable practice the same evening; but his wife, having engaged a ball at her house, persuaded her husband to put it off till she saw whether the comet appeared or not. The South Sea stock immediately fell to 5 per cent, and the India to 11; and the captain of a Dutch ship threw all his powder into the river that the ship might not be endangered.

The next morning, however, the comet appeared according to the predictions, and before noon the belief was universal that the Day of Judgment was at hand. About this time three hundred and twenty-three clergymen were ferried over to Lambeth, it was said, to petition that a short prayer might be penned and ordered, there being none in the Church service on that occasion. Three maids of honor burnt their collection of novels and plays, and sent to the bookseller's to buy each of them a Bible and Bishop Taylor's "Holy Living and Dying." The run upon the bank was so prodigious that all hands were employed from morning till night in discounting notes and handing out specie. On Thursday considerably more than 7,000 kept mistresses were legally married in the face of several congregations. And, to crown the whole farce, Sir Gilbert Heathcote, head director of the Banks, issued orders to all the fire officers in London, requiring them "to keep a good look-out, and have a particular eye on the Bank of England."

A very respectable meeting has been held in London for the purpose of suppressing prostitution, not only as regards street-walkers, but against brothels, which, according to one of the resolutions, "have so injured legitimate trade and changed the character of particular localities in the metropolis, that many of the oldest and most respectable inhabitants have felt it necessary to leave their houses, which are being rapidly turned into night-houses, for the assembling and entertainment of crowds of the profligate and abandoned of both sexes."