

[For the Deseret News.]  
**ICHABOD!**

Adieu to my idol!—I'll worship no more;  
Mid the phantoms and shadows of time,  
The past shall suffice me—'tis time to give o'er  
This human devotion of mine.

I laid them aside, as we lay out the dead  
In the ceremonies—Love, sighing prepared,  
And I tried to be brave, as I bow'd down my head,  
For my grief was unsolac'd—unsolac'd.

I cover'd them up, and I coffin'd them all  
But my heart felt as though it would break  
And my brain seem'd to burn, not a tear-drop would  
And it seem'd that my life was at stake! [fall]

How oft I return'd—Just to take a last look,  
And was prompted to call them to life!—  
This rending away!—Oh! my heart could not brook,  
And again came the struggle and strife.

But I still labor'd on, till I'd lower'd them down,  
To the deepest recess of my heart;  
There a grave was prepar'd, and the cross and the  
From their habitation will never depart; [crown]

Till the time when I'm worthy by care and by toil,  
To regain all that's lawful for me,—  
Till the time when I lay off mortality's coil,  
Then the "lawful," "expedient" will be!

HANNAH T. KING.

[From the Mormon.]

**A SHORT ACCOUNT OF THE FAITH  
AND DOCTRINES OF THE CHURCH  
OF JESUS CHRIST OF LATTER DAY  
SAINTS.**

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them for ever.

We believe that all mankind, through the transgression of our first parents, were brought under the curse and penalty of transgression; but that through the sufferings, death, and atonement of Jesus Christ, all are to be redeemed from any effects of original transgression; that as they were placed under a penalty without any act of their own, so they were delivered from it precisely on the same terms. "For as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto the justification of life." Rom. v. 18.

We believe that little children are innocent, and not under transgression; that they are incapable of obeying any law, not believing good or evil; and Jesus says, "Of such are the kingdom of heaven; but then, when they arrive at years of maturity, and know good from evil, and are capable of obeying or disobeying a law; if they then transgress, they will be condemned for breaking a known law."

We believe that no man will be condemned for not obeying a law that he does not know; and that consequently millions of the human family who have never had the gospel, are better off than those who have had that privilege, and disobeyed it. That mankind will be judged according to what they have, and not according to that they have not done "according to the deeds done in the body."

We believe that faith in God, and in the sufferings, death and atonement of our Lord and Saviour Jesus Christ, and in his resurrection and ascension on high, and in the Holy Ghost, which is given to all who obey the gospel, and is one of the first conditions.

That the next is to repent of—to confess, and to turn away from their sins, and make restitution to all whom they have injured, as far as it is in their power.

That the third is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, "for remission of sins." And that this ordinance must be performed by one having authority, or otherwise it is of no avail.

The fourth is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost. And this ordinance must also be administered by the Apostles, or Elders, whom the Lord Jesus has called to lay on hands, nor then is it of any advantage except to those persons who have complied with the afore-named three conditions.

We believe that the Holy Ghost is the same now, as it was in the apostolic days formerly, and that when a church is organized, it is their privilege to have all the gifts, powers and blessings which flow from the Holy Spirit.

"Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints." We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches have perverted the gospel; some in one way and some in another. For instance, almost every church has done away immersion for remission of sins." These few who have practiced it for remission of sins, have done away the ordinance of the laying on of hands upon baptized believers

for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances or do away them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

"We believe that there are a few sincere, honest and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fulness of the gospel with gladness as soon as they hear it."

We believe in the Bible, the Book of Mormon, and in living and continued revelation; but we also believe that no new revelation will contradict the old.

"The gospel in the 'Book of Mormon' is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel to be preached as a witness to all nations, first to the Gentiles, and then to the Jews then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, 'And I saw,' says John, 'another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth."

"We believe that whatever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, etc. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament."

"We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory, and that then the Saints who are asleep in their graves will be raised, and reign with him on earth a thousand years."

We believe that great judgments await the nations of the earth, on account of their wickedness, and that when the gospel shall have been sufficiently proclaimed, if they reject it, they will be overthrown and destroyed; that plagues, pestilence and famine will be multiplied upon them; that thrones will be cast down, empires overthrown, and nations destroyed; that when the Spirit of God ceases to restrain the people, the world will be full of blood, carnage and desolation; that peace will be taken from the earth, and from among all people, religious and irreligious. "It shall be as with the people, so with the priest," etc. Isa.

We believe that the Lord will gather his people from among all nations, unto a land of peace, "and give them pastors after his own heart, who shall feed them with knowledge and understanding," and they shall be the only people upon the earth that shall not be at war with one another."

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his Saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth."

We believe in all principles of truth that have been revealed; in all that is now being revealed, and are prepared to receive all that God will reveal.

We believe that the gospel now being preached by the Latter Day Saints is to call the honest in heart out of Babylon, "that they partake not of her sins, nor receive of her plagues."

We believe in morality, chastity, purity, virtue and honesty; and wish to promote the happiness of our fellow men.

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[Written for the Deseret News.]

**SCRAPS FROM THE NOTE BOOK OF  
AN OLD REPORTER.**

However careful a reporter may be, he is liable at times to fall into some unforeseen, and almost unavoidable circumstances of a perplexing and disagreeable nature, which, if not handled very carefully, may turn out in their consequences, much to his disadvantage.

In the year 1832 a great stagnation took place in the commercial world, and continued the whole of that year, until not a cotton mill, print-shop, bleachfield, or woolen factory but were shut up, and the hands sent adrift to find a living—where, or starve if they could not. During this period thousands were parading the streets, and crowding around the Mayor's residence, calling out for relief in no mistakable language.

It would be folly to describe the squalid destitution and misery which that short period brought to the homes of sober, industrious, and aforetime, respectable citizens. Faint efforts had been made by the authorities, to stifle the cry of hunger in the shape of subscriptions. But the demands were so many, and daily accumulating, and the poverty so deplorable, that means could not be collected adequate, nor fast enough to meet their necessities.

Amid the most afflicting time of this stagnation in trade, I was appointed one of twelve men who were selected by the Magistrates to do out their subscriptions, and report cases of the worst kind, so that they might direct the committee how to act in reference to the persons reported.

Never shall I forget the haggard looks and heart rending misery I became cognizant with, in the process of our investigation; whole families reduced to actual starvation, in the dwellings of whom were not an article of furniture, but were all long before in the pawn-brokers to procure a morsel of bread. Many had lived for months by gathering manure on the highways, and others by singing on the streets after night fall. Common charity was solicited by bands of men from door to door in open day, when their number and daring, oftener terrified than awakened the sympathies of their benefactors, to assist in their relief.

And what to me was unaccountable, most of the families prior to this stagnation, drew large pay for their work, weekly or monthly from their employers, for years before this calamity came upon them. I never could have believed that thinking, intelligent men could have been so improvident, as to live up to their income, without ever looking forward to a time like this, where every thing like manly virtue and independence, had to crouch before the beggarly influence of destitution; but so it was.

When things were at the worst, a town-councilor by the name of Craik, called upon me one day and said that I would do him a great favor, in drawing up a census of the poor in and around the populous town of K—k. Not thinking any thing more of the requisition than that he had some plan more effectual for the relief of the poor, I gave him

a schedule of the number and nature of the cases. This met not his views on the subject. "Mr. King," said he, if you draw up this paper with all the circumstances connected with this unparalleled destitution in the shape of an essay, giving all the items which have come under your notice, I will pay you liberally for your time and trouble. Write the plain unvarnished truth, "noting extenuating." To this request I responded in the course of two days, and sent the paper to him, wherein were some of the worst cases, that had come under my observation for six months. I heard no more of the matter, neither did I suspect any evil to come out of it; some three weeks after however, being in *The K—k Journal* office one of the directors brought me *The London Daily Times*; "There King," said he j—ringly "read that report." The first two lines led me at once to see, that the essay I had written, was verbatim et literatim word for word, up and down four columns of that folio paper. I felt a strange sensation creeping all over me. I endeavored to hide the effect it produced, and being much confused I did not perceive for some time, that it was a report taken in the House of Commons, of a speech on the destitution of the country, by the Hon. Wallace of Kelly, member for the Scottish boroughs, of K—k, and R—. It was sometime before I understood why the workmen looked so strange at me. At first, I felt a kind of foolish pride, at learning that my writings were read in the Parliament House. Skelly the manager soon gave me to understand that the authorities were much displeased with the production, and that the person who compiled it would be prosecuted for calumny! This intimation at once opened to my mind the whole political intrigue. Mr. Wallace of Kelly was a Whig, Craik a Chartist radical, and the town council of K—k were with two exceptions in the Tory interest; and here I would be sacrificed, between two thievish parties, jarring for place, and power; and *The K—k Journal* was a tool in the hands of the aristocracy.

Skelly was a strange odd looking fellow, particularly when he suspected any thing out of the way of his own interest, or with any of his companions of the quill, to whom he bore an inveterate hatred, if he thought them either above or below his own standard in composition. (*The Black Dwarf* was an eye sore to him, and Jinks a stink in his nostrils.) He was a short, stumpy made man, deeply pock-pitted, broad-faced and large eyed, one of which looked straight forward, and as motionless as if it had been made of glass, in the twinkling of which you could read every emotion of his jealous knock-down disposition. The other eye could roam side-ways, and look at twenty persons; moving in an orbit of its own. Such was the man who suspected, and condemned the libelous essay, as he termed it. And the villain who composed the matter thereof.

All this spleen was thrown out, not because of the composition, matter, construction and truthfulness of the production, but because it had been read in the House of Commons, published in *The London Daily Times*, and was an expose of the mercenary clique for whom he conducted *The K—k Journal*. "This was the head and front of the offence." Nothing short of twelve months solitary confinement, could atone for such a crime." Fixing his glass horizontal, right into my face. "Dont you know King," he continued, "that suppose this essay and all the statements in it were true, that truth is a libel! Rounding this period emphatically, he turned his wandering starry eye upon the crowd of compositors who had gathered around, to laugh at his pomposity and impudence. They however, instead of jumping upon me, as the suspected person, turned the subject right on himself,—saying, "that although he did not directly accuse me, his insinuations were tantamount to that. While the subject of dispute was in the objective case, I left the *Journal* office, and sought out Jinks, to whom I revealed the whole affair. He hesitated for a moment, then rising abruptly out of his chair, "come," said he, we will consult Bellows, and taking a bunch of keys out of his desk, we climbed up the narrow stair-case to the attic. Before unlocking the door, he peeped through the key-hole. I saw by the shake he gave his head, that all was not right with the "Sun" of his department. In a second we entered, and there sat Bellows, the immortal wind-bag, inventor of squibs, puns and conundrums, dead drunk! He had fallen back in his chair, as far as the wall would let him. His chin rested on his breast, and in his mouth the stem of a tobacco pipe, which had been decapitated when he went to rest, the ashes and head of which had burned a hole in his copy. Here was a picture for Hogarth, had he been living to see the trio, Jinks with uplifted hands and glaring eyes, standing in the attitude of Hamlet, when he saw his father's ghost, and myself pale with apprehension, for the supposed crime of libel. Jinks recovering from his fit of astonishment, lifted the bottle, but the spirit was fled. He uttered an exclamation, not to be recorded here, and in a trice we were down stairs in his study, where he bawled loudly for the Devil to run off immediately for a couple of soda powders, and a bucket of water, as the article upon which Bellows had become intoxicated, would have to be finished and set up for proof in two hours. I left the *Dwarf* office in more consternation than I had entered to seek counsel and consolation, and returned to my own domicile weary with conjecture and reflection, where I spent a half-sleepless dreamy night thinking of policemen, arrests and confinement. Early in the morning Tim Snissel, the unpaid contributor, called upon me. He had