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and Watch Tips, &c. &c. &c.

The Runaway Match.

BY MRS. J. JONES, OF PINEVILLE.

It's about ten years ago since the incident what I'm going to tell, took place. It caused a great sensation in Pineville at the time, and had the effect to make feller's monstrous careful how they run away with other people's daughters, without their consent, ever since.

Mr. Ebenezer Doolittle was the 'bominablest' man after rich gals that ever was. He hadn't been kept in school at Pineville more'n six months, before he found out every gal in the settlement whose father had twenty niggers, and he had counted all of 'em within a day's ride. He was rather old to be popular among the gals, and somehow they didn't like his ways, and the way they bluffed him off was enough to discourage any body but a Yankee schoolmaster who wanted to get married, and hadn't many years of grace left. But it didn't seem to make no sort of difference to him: He was bound to have a rich wife out of 'em, and if he failed in one case it only made him more persevering in the next. His motto was "never say die."

Betty Darling, as they used to call her, old Mr. Darling's daughter what used to live on the runs, was about the town downest of a gal in all Georgia. Betty was rich and handsome and smart, and had more ad- mirers than she could shake a stick at, but she was such a tormenting little coquette, that the boys was afraid to court her in downright earnest. When Mr. Doolittle found her out, he went right after her like a house on fire. She was just the gal for him, and he was determined to have her at the risk of his life.

Well, he laid siege to old Mr. Darling's house by day and night, and when he couldn't leave his school to go and see her, he'd write letters to her that was enough to make the feller believe he had the dead thing, she kicked him flat. But shav', he was perfectly used to that, he was too much of a feller to be discouraged by such a rebuff, when the game was worth pursuin'.

He didn't lose a minute's time, but just brushed up and went right at her again. Everybody was perfectly amazed to see him come back to old Mr. Darling's after the way he had been treated by Betty; but they was a great deal more surprised, and the boys was terribly alarmed in about a month, at the headway he seemed to be makin' in his suit. All at once, Miss Betty's conduct seemed to change towards him, and she told her father and mother was terribly opposed to the match. Anybody could see that she was beginning to like the schoolmaster very well.

Things went on this way for a while, till bimby old Mr. Darling began to get so uneasy about it, that he told Mr. Doolittle one day, that he mustn't come to his house no more, and that if he ketched him sendin' any more love letters and kiss verses to his darter by his nigger gals, he'd make one of his boys give him a all-fired cowhinden'.

But Mr. Doolittle didn't care for that neither. He could see Miss Betty was a tart, a coquette, in all sorts of ways, and there was more'n one way to get a letter to her. What did he care for that old Darling? His darter was wed and had in love with him, and was just the gal to run away with him, too, if she was opposed by her parents. And as for the property he was cert'n of that when he once married the gal.

On Saturday, when there was no school, Mr. Doolittle went to old Squire Rogers, and told him he must be ready to marry a couple that night, at ex- actly half-past clock.

"Mum!" sez he, "you mustn't say a word to nobody. The license is all ready, and the party wants to be very private."

Squire Rogers was one of the most accomodatin' fellers in the world on such occasions. Mrs. Rogers was a monstrous cranky, cross old lady; and nothing done the Squire so much good as to marry off a son-in-law, and get rid of her.

Mr. Doolittle was an injured man, and a great scholar, in his opinion, and belonged to his church. He was in the first order. Miss Betty was to meet him at the end of her father's lane, disguised in a ridin' dress borrowed for the occasion, when he was to take her in a one horse barouche, and fly with her on the wings of love," as he said he would, to the Squire's office, where they would be united in the hands of wedlock, before any body in the village knew'd anything about it.

He had made arrangements at the hotel for a room, which he used fixed himself for the auspicious occasion, and he wrote a letter to a friend of his down in 'A wata' to have the next week to take charge of his school, as he thought it might be necessary for him to keep out of the way of old Darling for a few weeks till the old fellow could have time to come to. All the day Mr. Doolittle was bustling about as if he wasn't certain which end he stood on, while the sunshine of his heart beamed from his yellow colored face in a way to let every body know something extraordinary was going to happen.

Just after dark he mounted his horse and was driven off by himself in barouche to the old Mr. Darling's. Everybody expected something, and all hands was on the lookout. It was plain to see Squire Rogers' importance was swelled considerably with something, but nobody could possibly get a word out of him.

Mr. Doolittle, soon reached the place appointed to meet the object of his conjugal affections.

Was she there? Not yet! It is! Yes, there she is! the dear creature! The skirts of her narkeren ridin' dress, what she wore for her angelic form figure, in the breeze. She stands timidly crouching in the darkness, holding her head low, and her face, trembling in every joint for fear she might be discovered and torn away from the arms of her beloved Ebenezer!

"Dearest angel," sez he, in a low voice.

"Oh, Ebenezer!" she said, and fell into his arms.

"Come yourself, my love."

"Oh, if father should—"

"Don't fear dear creature. My arm shall protect you from the world." And he was just going to kiss her, when—

"Eh," says he, lookin' round; "let's get in, my dear."

And with that, he helped her into the barouche, and contented himself with imitating a burning kiss that almost singed the kid glove on her dear little hand, and as he closed the door. Then jumpin' on the front seat, encouraging her all the way, and swearin' how he would love her and make her happy, and tellin' her how her father and mother would forgive her, and think just as much of her as ever.

Foot pad, she was terribly excited; she couldn't do nothin' but sob, and cry, which made Mr. Doolittle see her the more and swear the harder.

When they got to the Squire's office, and the boys that was on the watch send him help her out of the barouche, every body knoied her at once, in spite of her disguise, and such another excitement was never seen in Pineville. Sun of the fellers was half out of their senses, and it was necessary to hurry the ceremony over as quick as possible, for fear of bein' interrupted by the row that was evidently brewin'.

"Be quick, Squire," sez Doolittle, handin' out the license, and shakin' his head at the ager, "for Miss Betty is very much agitated."

The Squire hardly waited to wipe his spectacles, and didn't take time to enjoy himself in readin' the ceremony slow, and puttin' in the decessim-quivers in his voice like he always did. The noise was gettin' louder out of doors, and somebody was knockin' at the door.

"Oh!" sez Betty, leavin' on Mr. Doolittle for support.

"Go on," sez Doolittle, messin' her to his side, and his face as white as a sheet.

"Open the door, Rogers," sez a hoarse voice outside.

And the Squire didn't hear nothin' till he pronounced the last words of the ceremony, and Ebenezer Doolittle and Elizabeth Darling was pronounced man and wife.

Just then the door opened. In rushed old Mr. Darling and Bill and Sam Darling, followed by a whole lot of fellers.

The bride seemed and fell into the arms of the triumphant Doolittle.

"Take hold of her!" sez old Darling, flourishin' his cane over his head. "Take hold of the hussy!"

"Stand off," sez Doolittle, throwin' himself in a real state attitude, and supporting his fainting bride in one arm. "Stand off, old man! she is my lawful wife, and I claim the protection of the law!"

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"Knock him down! take hold of him!" sez half a dozen, and Bill Darling grabbed hold of the bridegroom by the neck, while Squire Rogers jumped up on the table and howled out:

"I command the peace; I command the peace in the name of the State of Georgia!"

"She's my wife—my lawful wife!" shouted Doolittle. "I call upon the law."

Just then the bride got over her faintin' fit and raised her droopin' head; the veil fell off, and—oh! cruel fate! Mr. Ebenezer Doolittle stood petrified with horror, holding in his arms not Miss Betty, but Miss Betty's waitin' maid, one of the blackest niggers in Georgia, who at this interesting crisis, rolled her eyes upon him like two pecked onions, and throwing her arms around his neck, exclaimed:

"Dis is my dear husband what Miss Betty gin me her own self."

"Seh a shout as did feller."

"Go to the devil, you black—!" sez Doolittle, tryin' to pull away from her.

"Stick to him, Sally," sez the boys, "he's yours accordin' to law."

Old Squire Rogers looked like he'd married his last couple, poor old nigger, and hadn't a word to say for himself. The boys and young Darlings like to laugh at themselves to death; while old Darling, who was mad as a hornet, was gwine to have Doolittle arrested for nigger stealin' right off.

Poor Doolittle! He made out, at last, to get loose from his wife, and to find the back door. He hadn't never been heard of in Pineville from that day to this.

Song for Thinkers.

BY CHARLES SWAIN.

Take the spade of perseverance;
Dig the field of progress wide;
Every rotten root of faction
Hurry out and cast aside;
Every stubborn weed of error,
Every weed that hurts the soil;
Tares, whose every growth is terror—
Dig them out, whatever the toil!

Give the stream of Education
Broader channel, bolder force;
Hurl the stones of persecution
Out, where'er they block its course;
Seek for strength in self exertion;
Work, and still have faith to wait;
Close the crooked road to fortune;
Make the road to honor straight.

Men are agents for the future;
As they work so ages win
Either harvests of advancement,
Or the products of their sin.
Follow out true cultivation;
Widen Education's plan;
From the majesty of nature,
Teach the majesty of man.

Take the spade of perseverance,
Dig the field of progress wide;
Every bar to true instruction
Carry out and cast aside;
Feed the plant whose fruit is Wisdom;
Clearance from crime the common soil;
So that from the throne of Heaven,
It may bear the glance of God.

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LIFE OF JOSEPH SMITH.

Monday, 2d, I was engaged in regulating the affairs of the school; after which I had my team prepared, and Sidney, Oliver, Frederick, my scribe, and a number of others, went to Wil- loughby to hear Doctor Piexotto deliver a lecture on the theory and practice of physic; called at Mr. Cushman's, dined, attended the lecture; was treated with great respect throughout, and returned home. Lyman Wight arrived from Zion; also George A. and Lyman Smith returned from a mission, after an absence of five months, to the east. The question was agitated whether Frederick G. Williams, or Oliver Cowdery should go to New York, to make arrangements respecting a book-binding. They referred to me for a decision; and thus came the word of the Lord to me, saying: It is not my will that my servant Frederick should go to New York; but, inasmuch as he wishes to go and visit his relations, that he may warn them to flee the wrath to come, let him go and see them for that purpose; and let that be his only business; and behold, in this thing, he shall be blessed with power to overcome their prejudices: verily thus saith the Lord; amen.

Tuesday, 3d. Thus came the word of the Lord unto me concerning the Twelve, saying: Behold they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the monies which came into their hands; nevertheless, some of them dealt equally, therefore they shall be rewarded; but verily I say unto you, they must all humble themselves before me, before they will be accounted worthy to receive an endowment, to go forth in my name unto all nations.

As for my servant William, let the eleven humble themselves in prayer and in faith, and wait on me in patience, and my servant William shall return, and I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men; and there shall be none mightier than he, in his day and generation; neither less, if he repent not speedily, he shall be brought low, and shall be chastened sorely for all his iniquities he has committed against me; nevertheless the sin which he hath sinned against me is not even now more grievous, than the sin with which my servant David W. Patten, and my servant Orson Hyde, and my servant Wm. E. McLellan have sinned against me, and the residue are not sufficiently humble before me.

Behold the parable which I spake concerning a man having twelve sons; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto one, be thou clothed in robes, and sit thou here, and to another, he thou clothed in rags, and sit thou there; and looketh upon his sons, and saith I am just? Ye will answer, say, no man; and ye answer truly; therefore, verily thus saith the Lord your God, I appoint these Twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights; wherefore they have sinned a very grievous sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice; and therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come; verily thus saith the Lord; amen.

I then went to assist in organizing the elder's school; called to order and made some remarks upon the object of this school, and the great necessity of our rightly improving our time and reignin' up our minds to a sense of the great object that lies before us, viz: that glorious endowment that God has in store for the faithful. I then dedicated the school in the name of the

Lord Jesus Christ. After the school was dismissed, I attended a patriarchal meeting at brother Samuel Smith's; his wife's parents were blessed, also his child named Susannah. At evening I preached in the school house to a crowded congregation.

Wednesday, 4th, at home in the morning. Attended school during school hours; made rapid progress in our studies; in the evening lectured on grammar at home. King Follet arrived from Zion this day.

Thursday, 5th, Attended school. Isaac Morley came in from the east. This morning I was called to visit Thomas Burdick, who was sick. I took my scribe with me, and we prayed for, and laid our hands on him in the name of the Lord Jesus Christ, and rebuked his affliction. Wm. E. McLellan and Orson Hyde came in and desired to hear the Revelation concerning the Twelve. My scribe read it to them; they expressed some little dissatisfaction, but after examining their own hearts, they acknowledged it to be the word of the Lord, and said they were satisfied. After school, Brigham Young came in, and desired also to hear it read; after hearing it, he appeared perfectly satisfied. In the evening I lectured on grammar.

Friday morning, 6th, at home. Attended school during school hours; returned, and spent the evening at home. I was this morning introduced to a man from the east. After hearing my name, he remarked that I was nothing but a man, indicating by this expression, that he had supposed that a person to whom the Lord should see fit to reveal his will, must be something more than a man. He seemed to have forgotten the saying that fell from the lips of St. James, that Elias was a man of like passions like unto us, yet he had such power with God, that he, in answer to his prayers, shut the heavens that they gave no rain for the space of three years and six months; and again, in answer to his prayer, the heavens gave forth rain, and the earth brought forth fruit; and indeed, such is the darkness and ignorance of this generation, that they look upon it as incredible that a man should have any intercourse with his Maker.

Saturday, 7th, spent the day at home attending to my domestic concerns. The word of the Lord came unto me, saying, Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard, for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them; therefore say unto them in my name, that it is my will that they should tarry for a little season and attend the school, and also the solemn assembly, for a wise purpose in me; even so, amen.

Sunday, 8th, went to meeting in the morning at the usual hour. Zeruabell Snow preached a very interesting discourse; in the afternoon Joseph Young preached. After preaching, Isaac Hill came forward to make some remarks by way of confession. He had previously been excommunicated from the church for lying, and for an attempt to seduce a female. His confession was not satisfactory to my mind, and John Smith arose and made some remarks respecting the doings of the High Council in the case of said Hill; that is, that he should make a public confession of his crime, and have it published in the "Messenger and Advocate." He proposed that Mr. Hill should now make his confession before the congregation, and then immediately observed that he had forgiven Mr. Hill, which was in contradiction to the sentiment he first advanced. This I attributed to an error in judgment, not in design.

President Rigdon then arose, and very abruptly militated against the sentiment of uncle John, which had a direct tendency to destroy his influence, and bring him into disrepute in the eyes of the church, which was not right. He also misrepresented Mr. Hill's case, and spread darkness rather than light upon the subject. A vote of the church was then called on his case, and he was restored without any further confession; viz: that he should be received into the church by baptism; which was administered accordingly.

After I returned home, I labored with uncle John, and convinced him that he was wrong, and he made his confession to my satisfaction. I then went and labored with President Rigdon, and succeeded in convincing him also of his error, which he confessed to my satisfaction.

The word of the Lord came unto me saying, that President Phelps and President John Whitmer are under condemnation before the Lord for their crimes; for which they made satisfaction the same day. I also took up a labor with John Correll for not partaking of the sacrament; he made his confession. Also my wife, for leaving the meeting before sacrament; she made no reply, but manifested contrition by weeping.

Monday morning, 9th, after breakfast, Mary Whitmer came in and wished to see me; I granted her request; she gave a relation of her grievances, which are unfathomable at present, and if true, so indeed, and I pray my heavenly Father, to bring the truth of the case to light, that the reward due to evil doers, may be given them, and that the afflicted and oppressed may be delivered.

While sitting in my house, between ten and eleven this morning, a man came in and introduced himself to me by the name of "Joshua, the Jewish Minister." His appearance was something singular, having a beard about three inches in length, quite grey; also his hair was long and considerably silvered with age; I think him about 50 or 55 years old; tall, strait, slender built, of thin visage, blue eyes, and fair complexion; wore a sea green frock coat and pantaloons, black fur hat with narrow brim; and, while speaking, frequently shuts his eyes, with a scowl on his countenance. I made some inquiry after his name, but received no definite answer. We soon commenced talking on the subject of religion; and, after I had made some remarks concerning the Bible, I commenced giving him a relation of the circumstances connected with the coming forth of the Book of Mormon, as recorded in the former part of this history.

While I was relating a brief history of the establishment of the church of Christ in the last days, Joshua seemed to be highly entertained. When I had closed my narration, I observed that the hour of worship and dinner had arrived, and invited him to tarry; to which he consented. After dinner, the conversation was resumed, and Joshua proceeded to make some remarks on the prophecies, as follows: he observed that he was aware that I could bear stronger than many others, therefore he should open his mind to me more freely.

"Daniel has told us that he is to stand in his proper lot; the latter days: according to his vision he had a right to shut it up, and also to open it again after many days, or in latter times. Daniel's image; whose head was gold

and body, arms, legs, and feet, was composed of the different materials described in his vision, represents different governments. The golden head was to represent Nebuchadnezzar, King of Babylon; the other parts, other kings and forms of governments, which I shall not now mention in detail, but confine my remarks more particularly to the feet of the image. The policy of the wicked spirit is to separate what God has joined together, and unto what he has separated, which he has succeeded in doing to admiration in the present state of society, which is like unto iron and clay.

"There is confusion in all things, both political and religious; and notwithstanding all the efforts that are made to bring about a union—Society remains dissuited, and all attempts to unite her are as fruitless, as to attempt to unite iron and clay. The foot of the image is the government of these United States. Other nations and kingdoms are looking up to her for an example of union; freedom, and equal rights, and therefore worship her like as Daniel saw in the vision; although they are beginning to lose confidence in her, seeing the broils and discord that distract her political and religious horizon. This image is characteristic of all governments.

We should leave Babylon. Twenty-four hours for improvement now, is worth as much as a year, a hundred years ago. The spirit of the fathers that was out down, or those that were under the altar, are now rising; this is the first resurrection. The elder that falls first, will rise last. We should not form any opinion only for the present, and leave the result of futurity with God. I have risen up out of obscurity, but was looked up to when but a youth in temporal things. It is not necessary that God should give us all things in his first commission to us, but in his second. John saw the angel deliver the gospel in the last days. The small lights that God has given is sufficient to lead us out of Babylon: when we get out, we shall have the greater light."

I told Joshua I did not understand his remarks on the resurrection, and wished him to explain. He replied that he did not feel impressed by the Spirit to unfold it further at present, but perhaps he might at some other time. I then withdrew to transact some business with a gentleman who called to see me, when Joshua informed my scribe that he was born in Cambridge, Washington county, New York. He says that all the railroads, canals, and other improvements are performed by the spirits of the resurrection. The silence spoken of by John the Revelator, which is to be in heaven for the space of half an hour, is between 1830 and 1851, during which time the judgments of God will be poured out; after that time there will be peace.

Curiosity to see a man that was reputed to be a Jew, caused many to call during the day, and more particularly in the evening. Suspicious were entertained that the said Joshua was the noted Matthias of New York, spoken so much of in the public prints, on account of the trials he endured in that place before a court of justice, for murder, manslaughter, contempt of court, whipping his daughter, &c.; for the last two crimes he was imprisoned and came out about four months since. After some equivocaling, he confessed that he really was Matthias. After supper, I proposed that he should deliver a lecture to us; he did so, sitting in his chair.

To commenced by saying, God said, let there be light, and there was light, which he dwelt upon through his discourse. He made some very excellent remarks; but his mind was evidently filled with darkness. After the congregation dispersed, he conversed freely upon the circumstances that transpired at New York. His name is Robert Matthias. He says that Joshua is his priestly name. During all this time, I did not contradict his sentiments, wishing to draw out all that I could concerning his faith.

Mr. Reeman, of New York, came to ask advice of me whether he had better purchase lands in this vicinity, as he cannot arrange his business to go to Missouri next spring. I advised him to come here and settle until he could move to Zion.

Tuesday, 10th, I resumed conversation with Matthias, and desired him to enlighten my mind more on his views respecting the resurrection. He said that he possesses the spirit of his fathers, that he is a literal descendant of Matthias the apostle, that was chosen in the place of Judas that fell; and that his spirit is resurrected in him; and that this is the way or scheme of eternal life: this transmigration of soul or spirit from Father to son. I told him that his doctrine was of the devil; that he was in reality in possession of a wicked and depraved spirit; although he professed to be the Spirit of truth itself; and he said also that he possessed the soul of Christ.

He tarried until Wednesday, 11th, after breakfast, when I told him that my God told me, that his god was the devil, and I could not keep him any longer, and he must depart, and so for once, east out the devil in bodily shape, and I believe a murderer.

Attended school during school hours. Spent the evening around my fireside, teaching my family the science of grammar. It commenced snowing this afternoon; wind very heavy.

Thursday, 12th, attended school again, during school hours, rain and snow still falling; about one inch in depth, and wind very heavy; the weather extremely unpleasant. The laborers who commenced finishing the outside of the chapel, were obliged to break off from their business, at the commencement of this storm, on the 11th instant. This evening, at 6 o'clock, met with the council of the Twelve by their request. Nine of them were present. Council opened by singing and prayer; and I made some remarks, as follows: I am happy in the enjoyment of this opportunity of meeting with this council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost; for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

Darkness preails, at this time as it was at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious sun of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things; for we are even entitled to greater blessings than they were, because they had the person of Christ with them, to instruct them in the great plan of salvation. His personal presence we have not; therefore we have need of great faith, on account of our peculiar circum-

stances; and I am determined to do all that I can, to uphold you, although I may do many things inadvertently that are not right in the sight of God.

You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings, and in order to make the foundation of this church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this church on a permanent foundation when I went to Missouri; and indeed I did so, for if I had been taken away, it would have been enough; but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

We have not desired much from the hand of the Lord with that faith and obedience that we ought, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first elders of this church to fall? Never, nor no where; amidst all the calamities and judgments that have befallen the inhabitants of the earth, his almighty arm has sustained us; men and devils have raged and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish his great work; and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us.

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts; be faithful in all things, that when we meet in the solemn assembly; that is, such as God shall name out of all the official members; will meet, and we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other; if you do, you will not get an endowment; for God will not bestow it on such; but if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophecy, that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor in this generation. The order of the house of God, last, and ever will be the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally roll into the celestial kingdom of God and enjoy it forever.

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk; the deaf to hear, and the blind to see through your instrumentality. But let me tell you, that you will not have power, after the endowment, to heal those that have not faith, nor to benefit them; for you might as well expect to benefit a devil in hell, as such an one, who is possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society; but when you are endowed and prepared to preach the gospel to all nations, kindred and tongues, in their own languages. You must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience, and destroy the workers of iniquity, while the saints will be gathered out from among them and stand in holy places ready to meet the bridegroom when he comes. I feel disposed to speak a few words more to you, my brethren, concerning the endowment: all who are prepared, and are sufficiently pure to abide the presence of the Savior, will see him in the solemn assembly. The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest.

Friday, 13th, attended school during school hours; after school, returned home. Mr. Messenger, a Universalist minister of Bainbridge, Chonago county, New York, came in to make some inquiries about Ezekiah Peck's family. We entered into conversation upon religious subjects, and went to President Rigdon's and spent the evening in conversation. We preached the gospel to him, and bore testimony of what we had seen and heard. He attempted to raise some objections, but the force of truth bore him down; and he was silent although unbelieving. I returned home and retired to rest.

The Legislature and the Clergy.

We copy from the Times & Transcript the following proceedings of the Lower House upon the question of providing religious ministrations for that body.

It will be read with interest:

Mr. Canney offered a resolution, that the ministers of the various denominations in this city be requested to open the sessions of this House with prayer.

Mr. Talliferro moved that it lie on the table.

Mr. Ellis, of Nevada, said that the usage of christian communities would be violated by such a course. He hoped the resolution would be respectfully considered and adopted.

Mr. McMeans appreciated all liberal and charitable sentiments; but he deemed that the churches were amply sufficient for the accommodation of the public, the members of the Legislature included.

Mr. Tucker believed that the laws of the flesh and the spirit needed all possible checks in such a place of temptation as Sacramento; and was in favor of accepting the good offices of the clergy, if they were given without money and without price.

Mr. Hinchman saw no more propriety in commencing the labors of the Legislature with prayer, than those of a cotton factory or a grist mill. It was a more manufactory to make laws in, and the best thing for them was to stick to their task.

Mr. Lyons said that he and Mr. Ellis represented a highly moral community, and it was expected that they should do all things, proper religious observances should not be disregarded.

Mr. Wall said that he came from a constituency not only moral, but religious above any parish in the State; but being a Roman Catholic one, it would be deemed heretical by them to regard any other dis-

pensations than those of their own church. He had always felt a deep and abiding reverence for everything moral, christian-like, and human; but he wanted no man to groan and grope for him to get to heaven. He should see no one to come there, and although any should come unpaid, they would not expect to remain so.

Mr. Fowler moved to postpone, indefinitely, the resolution providing prayer for the Legislature.

Mr. McMullen was opposed to the indefinite postponement. He was in favor of having a minister to officiate one with whom they should not have to differ on such views as had recently been expressed from the pulpit in this affair.

Mr. Colby was not in favor of sticking to the remuneration of a minister officiating in this body. He agreed with the gentleman from Tuolumne. They had heard in this House what constituted decent and christian men, but he did not coincide in such definitions as had been given. Those who scoffed at what the sense of the word approval, would be lauded for their daring, and execrated for their morals.

Mr. Ingersoll desired that a compromise might be adopted, which would suit all parties: both those who were partial to particular tenets, and those who objected to the loss of time which prayers every morning would occasion. He proposed that all the ministers of the town be invited to officiate before the hour of convening, so that the members could act their pleasure by being present or not.

Mr. Wing said his reasons heretofore and now, for offering such resolutions as the one before them, was that religion was degraded by being dragged into every assembly, and especially such tumultuous and discordant bodies as Legislatures too often proved. His constituents were of a rather mongrel character, in a religious view; protestant and non-protestant, and it would be difficult to suit all of them in the choice of a chaplain.

Mr. Ellis offered the following resolution: Resolved, That the Rev. Mr. Benton be desired to officiate as Chaplain to this House, and that he receive the usual per diem of members.

Mr. Ellis said that Mr. Benton was not of the same religious persuasion of himself, but he could attend with satisfaction the services of devout christians of any denomination.