

DESERET NEWS,

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DESERET NEWS.

Truth and Liberty.

VOL. 3. GREAT SALT LAKE CITY, U. T., THURSDAY, DEC. 22, 1853. [NO. 26.]

Swift and his Servant.
Dean Swift, while on a journey, and stopping at a tavern, desired his servant John (who, by the way, was as eccentric as his master) to bring him his boots. John brought up the boots in the same state as they were taken off the evening previous.
"Why didn't you polish my boots?" said the Dean.
"There's no use in polishing them," replied the man, "for they would soon be dirty again."

"Very true," said the Dean, and he put on the boots. Immediately after he went down to the landlady and told her on no account to give his servant any breakfast. The Dean breakfasted and then ordered the horses out.

As he was ready to start, John ran to him in a great hurry, and said:
"Mr. Dean, I didn't get my breakfast yet."

"O," replied the witty divine, "there's no use in your breakfasting, for you would be hungry again."

John finding his theory thrown back on himself, submitted to the privation with the same stoicism as did his master with his boots. On they rode, the Dean in front reading his prayer book, and the man at a respectful distance, when they were met by a gentleman, who, after eyeing the Dean very closely, accosted the servant thus:

"I say, my man, you and your master seem to be a sober pair; may I ask who you are, and where you are going?"

"We're going to heaven," replied John. "My master's praying and I'm fasting."

The gentleman looked again in wonderment at the master and man, and then rode off.

Too Good to be Lost.
A friend of ours relates the following story, which is a good one:

"A traveler, whom we afterwards knew, once arrived at a village inn, after a hard day's travel, and being very tired, requested a room to sleep in; but the landlord said they were entirely full, and it was utterly impossible to accommodate him—that his wife had to sleep on the sofa, and himself on the floor; but he would see what his wife could do for him. The good woman on being applied to, said that there was a room which he might occupy, provided that he would agree to the conditions, viz: to enter the room late, in the dark, and leave it early in the morning to prevent scandal, as the room was occupied by a lady. This he agreed to. About two o'clock that night, an awful noise was heard in the house, and our friend the traveler, found tumbling heels over head down stairs. On our landlord's arriving at the spot and inquiring what the matter was, the traveler explained, as soon as he was able to speak. "O Lord, the woman's dead." "I know that," said the landlord, "how did you find that out?"

Negro Banking.

Talking of banks reminds me of the Negro bank I once heard of in Virginia. Cato, (an old negro who was noted for his cunning,) had succeeded in making his fellow-servants in the neighborhood believe that banking was a very profitable business. So they concluded that they would throw all their change together and start a bank, old Cato taking care to have himself constituted the bank, to whom all the sixpences of all the darkies in the neighborhood was duly paid over. And now, said Cato, whenebuh nigh borrow sixpence out ob dis bank to buy backah, he got to eum back in free weeks and pay in two sixpences, and in dis way you see ebery sixpence bring nuddah sixpence, till after a while all dese nigrahs be as rich as old massa G.....y. And upon this principle the bank went into operation, old Cato always taking care that every darkey should fork over according to bank rules. But in the course of time, some of the stockholders thought they "smelt a rat," and called on Cato to withdraw their capital from the bank, when the following conversation took place between Cato and Jack:

Jack—"Well, Cato, we want to draw our money from the bank and quit dis bankin' business."

Cato—"Did you heah de news?"

Jack—"No, what dat, Cato?"

Cato—"Why, de bank broke last night."

Jack—"Who eum wat de bank do; I tell you, I want my shah of de money."

Cato—"Well, but I tell you dat de bank broke."

Jack—"I not talken bout dat. I say whah de money?"

Cato—"Why you euss'd fool, don't you know dat de bank broke de money all gone sartin'."

Jack—"Well, but whah de debbil de money gone to?"

Cato—"Dat's more an dis nigh know. All he know bout it is, dat when white folks bank broke, de money always lost, an nigh bank no better dan white folks."

Jack—"Well, wherevuh dis nigh gage in bankin' agin, he hope de debbil git him fust."

Cato—"Werry sorry de bank broke, Jack, werry sorry."

Here our informant left.—[O. Statesman.]

TEACHER.—Who was the most wicked man?

Boy—"Moses, to be sure!"

Teacher—"Moses? how can that be?"

Boy—"Why, he broke all the commandments at wunst."

Advertising is the fly-wheel of business, acting upon trade as steam does on machinery.

The reply of an enlightened Mahometan to a missionary, is characteristic of the race of Moslems: "Your religion," said he, "gives me three Gods and one wife; mine gives me three wives and one God; I prefer my own."

There is no greater obstacle in the way of success in life, than trusting to something to turn up, instead of going to work and turning up something.

Blessed are they who do not advertise, for they will rarely be troubled with customers.

A witty Whig, on arriving in London, perceived a blanket in a window marked thus: "This superior blanket for half price." In he quickly walked, and enquired the price of the blanket. "Five shillings," replied the seller. Put folded up the blanket, coolly put down two shillings and sixpence, and was respectfully taking his leave, when the shop-keeper demanded two shillings and sixpence more. Pat insisted he had advertised the blanket at half price and says he, "Didn't you say your price was five shillings? Consequently, half price is half of that; so the devil burn myself and the blanket if I give up the bargain." To end the dispute, both parties adjourned to Bow Street, where, after a patient examination, the worthy magistrate decided in favor of Pat, and advised the blanket seller never again to ticket his goods at half price.

The Difference.
A Rhyme with a moral, from the Louisville Democrat.

MAN.

If he wears a good coat,

Lift him up, lift him up;

Though he be but a bloaf,

Lift him up.

If he has not common sense,

And can boast a few pence,

Lift him up.

If his face shows no shame,—

Lift him up, lift him up,

Though crime is his name,

Lift him up.

Though their disgrace be his sport,

Let your daughters him court—

Lift him up.

Though he brings some disgrace,

Lift him up, lift him up;

And brings the blush to your face,

Lift him up.

Society him needs—

Never mind his black deeds—

Lift him up.

WOMAN.

If woman once errs,

Kick her down, kick her down;

If misfortune is hers,

Kick her down.

Though her tears fall like rain,

And she ne'er smiles again,

Kick her down.

If a man break her heart,

Kick her down, kick her down.

Redouble the smart—

Kick her down.

And if in low condition,

On, on to perdition,

Kick her down.

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HISTORY OF JOSEPH SMITH.

JANUARY, 1839.

Tuesday, January 1st, 1839, dawned upon us as prisoners of hope, but not as sons of liberty. O Columbia! Columbia! (How thou art fallen!) "The land of the free, the home of the brave." "The asylum of the oppressed"—oppressing thy noblest sons, in a loathsome dungeon, without any provocation, only that they have claimed to worship the God of their fathers, according to their own word and the dictates of their own consciences. Elder P. P. Pratt and his companions in tribulation were still held in bondage in their doleful prison in Richmond.

Monday, 7th. Anson Call returned to his farm on the three forks of Grand river to see if he could secure any of the property he had left in his flight to Adam-on-di-Alman, and was there met by the mob and beat with a hoop pole about his limbs, body, and head; the man that used the pole about his person, was George W. O'Neal. With much difficulty he returned to Far West with his person much bruised, and from that time gave up all hopes of securing any of his property.

Tuesday, 8th. About this time, England and Ireland were visited by a tremendous storm of wind from the north west, which unroofed and blew down many houses, in the cities, and in the country, doing much damage to the shipping; many hundreds of persons were turned out of doors, and many lives lost on the land and the sea, and an immense amount of property destroyed. Such a wind had not been witnessed by any one living, and some began to think that the judgments were about to follow the elders' preaching.

Thursday, 10th. "Resolved by the Senate, the House of Representatives concurring therein, That the three resolutions of the 18th of December be referred to a joint committee of the two Houses, heretofore raised, on the subject of the Mormon difficulties, with instructions to report a bill in conformity thereto, as soon as they can conveniently prepare the same; which was agreed to."

Wednesday, 16th. Mr. Turner, from the joint select committee, introduced to the Senate a bill to provide for the investigation of the late disturbances in this State. This bill consists of twenty three sections:

1st. A joint committee shall be appointed to investigate the causes of the late disturbances between the people called Mormons, and other inhabitants of this State, and the conduct of the military operations in repressing them; which committee shall consist of two senators, to be elected by the Senate, and three representatives, to be elected by the House of Representatives."

The bill further provided that the committee should meet at Richmond, Ray county, on the first Monday in May, and thereafter at such times and places as they should appoint; that they should choose a chairman, clerk, sergeant-at-arms, and assistants; issue subpoenas and other processes; administer oaths; keep a record; furnish rooms; pay witnesses one dollar and fifty cents per day out of the Treasury; receive their pay as members of the Legislature; clerk four dollars per day, and one dollar and fifty cents for each arrest. In short all parties concerned were to be paid the highest price—and this committee were to be clothed with all the powers of the highest courts of record. This bill did not concern the Mormons, as the exterminating order of Governor Boggs, and the action of General Clark thereon, would compel all the Saints to be out of the State before the court would sit, so that they would have no testimony but from mobbers and worse apostates; and this was evidently their object in postponing the time so long.

About this time, Pres't. Brigham Young proposed to Bishop Partridge to help the poor out of the State. The Bishop replied, "The poor may take care of themselves, and I will take care of myself." Pres't. Young replied, "If you will not help them out, I will."

Thursday, 24th. I wrote as follows from Liberty Jail:

"To the Honorable the Legislature of Missouri:—Your memorialists having a few days since solicited your attention to the same subject, would now respectfully submit to

your honorable body a few additional facts in support of their prayer.

They are now imprisoned under a charge of Treason against the State of Missouri, and their lives, and fortunes, and characters, being suspended upon the result of the criminal charges preferred against them.

Your honorable body will excuse them for manifesting the deep concern they feel in relation to their trials for a crime so enormous as that of Treason.

It is not our object to complain—to asperse any one. All we ask is a fair and impartial trial. We ask the sympathies of no one. We ask sheer justice; 'tis all we expect, and all we merit, but we merit that—We know the people of no county in this State to which we would ask our final trials to be sent, are prejudiced in our favor. But we believe, that the state of excitement existing in most of the upper counties is such that a jury would be improperly influenced by it. But that excitement and the prejudice against us in the counties comprising the fifth Judicial Circuit are not the only obstacles we are compelled to meet. We know that much of that prejudice against us is not so much to be attributed to a want of honest motive among the citizens, as it is to wrong information.

But it is a difficult task to change opinions once formed. The other obstacle, which we candidly consider one of the most weighty, is the feeling which we believe is entertained by the Hon. A. A. King against us, and the consequent incapacity to do us impartial justice. It is from no disposition to speak disrespectfully of that high officer, that we lay before your honorable body the facts we do; but simply, that the Legislature may be apprised of our real condition.

We look upon Judge King as like all other mere men, liable to be influenced by his feelings, his prejudices, and his previously formed opinions. We consider his reputation as being partially if not entirely committed against us. He has written much upon the subject of our late difficulties, in which he has placed us in the wrong. These letters have been published to the world. He has also presided at an excited public meeting as chairman, and no doubt sanctioned all the proceedings. We do not complain of the citizens who held that meeting, they were entitled to that privilege. But for the Judge before whom the very men were to be tried for a capital offence, to participate in an expression of condemnation of these same individuals, is to us at least apparently wrong; and we cannot think that we should, after such a course on the part of the Judge, have the same chance of a fair and impartial trial as all admit we ought to have.

We believe that the foundation of the feeling against us, which we have reason to think Judge King entertains, may be traced to the unfortunate troubles which occurred in Jackson county some few years ago; in a battle between the Mormons and a portion of the citizens of that county, Mr. Brassell, the brother-in-law of Judge King, was killed. It is natural that the Judge should have some feeling against us, whether we were right or wrong in that controversy.

We mention these facts, not to disparage Judge King; we believe that from the relation he bears to us, he would himself prefer that our trials should be had in a different circuit, and before a different court. Many other reasons and facts we might mention, but we forbear."

This letter was directed to Jas. M. Hughes Esq., member of the House of Representatives, Jefferson City, with the following request: "Will you be so kind as to present this to the House?" The community here would I believe, have no objection for the trial of these men being transferred to St. Louis.

P. H. B.

Saturday, 26th. A meeting of a respectable number of the citizens of Caldwell county, members of the Church of Jesus Christ of Latter Day Saints, was held in Far West according to previous notice, to devise and take into consideration such measures as might be thought necessary in order to their complying with the orders of the Executive to remove from the State of Missouri immediately, as made known by General Clark to the citizens of said county, in the month of November last.

The meeting was called to order by Don C. Smith; and on motion, John Smith was unanimously called to the chair, and Elias Smith appointed secretary.

The object of the meeting was then stated by the chairman, who briefly adverted to the causes which had brought about the present state of affairs, and called for an expression of sentiment on the best course to be pursued in the present emergency.

Several gentlemen addressed the meeting on the subject of our removal from the State, and the seeming impossibility of complying with the orders of the Governor of Missouri, in consequence of the extreme poverty of many, which had come upon them by being driven from place to place, deprived of their constitutional rights and privileges, as citizens of this, and the United States, and were of the opinion that an appeal to the citizens of Upper Missouri ought to be made, setting forth our condition and claiming their assistance towards furnishing means for the removal of the poor of this county out of the State, as being our right and our due in the present case.

On motion, Resolved, that a committee of seven be appointed to make a draft of a preamble and resolutions in accordance with the foregoing sentiments, to be presented to a future meeting for their consideration.

The following were then appointed, namely:—John Taylor, Alanson Ripley, Brigham Young, Theodore Turley, Heber C. Kimball, John Smith, and Don C. Smith.

Resolved, That the committee be further instructed to ascertain the number of families who are actually destitute of means for their removal, and report at the next meeting.

Resolved, That it is the opinion of this meeting that an exertion should be made to ascertain how much can be obtained from individuals of the society, and that it is the duty of those who have, to assist those who have not, that thereby we may as far as possible, within and of ourselves, comply with the demands of the Executive.

Adjourned to meet again on Tuesday, the 29th instant, at twelve o'clock M.

JOHN SMITH, Ch'n.

E. SMITH, Sec'y.

Tuesday, 29th. The brethren met again according to adjournment. John Smith was

again called to the chair, and Elias Smith appointed secretary.

The committee appointed to draw up a preamble and resolutions to be presented to the meeting for consideration, presented by their chairman John Taylor, a memorial of the transactions of the people of Missouri towards us since our first settlement in this State; in which was contained some of our sentiments and feelings on the subject of our persecutions by the authority of the State, and our deprivation of the rights of citizenship guaranteed to us by the Constitution, which was yet in an unfinished state, owing to causes which were stated by the committee; and they further apologized for not drawing it up in the form of resolutions, agreeable to the vote of the former meeting.

The report was accepted as far as completed, and by a vote of the meeting, the same committee were directed to finish it, and prepare it for, and send it to the Press for publication, and were instructed to dwell minutely on the subject relating to our arms and the feud-like conduct of the officers of the militia in sequestering all the best of them after their surrender, on condition of being returned to us again, or suffering them to be exchanged for others not worth half their value, in violation of their bond, and of the honor of the commander of the forces sent against us by the State.

On motion of President Brigham Young, it was Resolved, that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities in removing from this State, and that we will never desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the State.

After an expression of sentiments by several who addressed the meeting on the propriety of taking efficient means to remove the poor from the State, it was resolved, that a committee of seven be appointed to superintend the business of our removal, and to provide for those who have not the means of moving till the work shall be completed.

The following were then appointed, viz:—William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale.

Resolved, That the secretary draft an instrument expressive of the sense of the covenant entered into this day, by those present, and that those who were willing to subscribe to the covenant should do it, that their names might be known, which would enable the committee more judiciously to carry their business into effect. The instrument was accordingly drawn, and by vote of the meeting, the secretary attached the names of those who were willing to subscribe to it. Adjourned to meet again on Friday, the 1st February next, at 12 o'clock, M.

JOHN SMITH, Ch'n.

The following is the subscription, referred to in the preceding minutes, with the names which were then and afterwards attached to it so far as they have been preserved:

"We whose names are here under written, do each for ourselves individually hereby covenant to stand by and assist each other to the utmost of our abilities in removing from this State in compliance with the authority of the State; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute who shall be considered worthy, from this country, till there shall not be one left who desires to remove from the State; with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the oversight, after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same."

Far West, Mo., Jan. 29th, 1839."

John Smith, James McMillan, Wm. Huntington, Chandler Hubbrook, Charles Bird, Alexander Wright, Alanson Ripley, Wm. Taylor, Theodore Turley, John Taylor, Daniel Shearer, Shadrach Roundy, Welcome Chapman, Solomon Hancock, Arza Adams, Henry Jacobs, James Carroll, Samuel Williams, David Lyons, John Miller, Don Carlos Smith, Aaron M. York, Wm. J. Stuart, George A. Smith, Isaac B. Chapman, Daniel Howe, Roswell Stevens, John Bradin, Reuben Hedlock, John A. Beckelshimer, David Holmes, Wm. M. Fossett, Joel Goddard, Charles N. Baldwin, Phineas R. Bird, Jesse N. Reed, Duncan McArthur, Benj. Johnson, Allen Talley, Jonathan Hampton, Anson Call, Peter Dapp, Samuel Rolph, Abel Lamb, Daniel McArthur, Wm. Gregory, Zenas Curtis, John Reed, Wm. R. Orton, Samuel D. Tyler, John H. Goff, Thomas Butlerfield, Dwight Hardin, Norril M. Head, Stephen V. Foot, Jacob G. Bigler, Eli Bagley, Wm. Milam, Lorenzo Clark, Wm. Allred, Wm. Van Ausdall, Nathan K. Knight, John Thorp, Andrew Rose, John S. Martin, Albert Sloan, John D. Lee, Eliphas Marsh, Joseph Wright, John Badger, Levi Richards, Erastus Bingham, Elisha Everett, John Lytle, Levi Jackson,

Thomas Guyman, Michael Borkdall, Nahum Curtis, Miles Randall, Lyman Curtis, Horace Evans, Philip Ballard, David Dorr, Wm. Gould, Levi Hancock, Wm. Harper, Edwin Whiting, Wm. Barton, Seba Jones, Elisha Smith, Charles Butler, James Gallaher, Richard Walton, Robert Jackson, Isaac Kerron, Lemuel Merriek, Joseph Rose, James Dunn, Moses Daley, Orin Hartsborn, L. S. Nickerson, Nathan Hawke, David Sessions, Pierce Hawley, Perry Green Sessions, Thomas F. Fisher, Alfred Lee, James Leitch, Stephen Jones, Eleazer Harris, Elijah B. Gaylord, Thomas Grover, Alexander Badlam, Phebe Kellogg, Albert Miner, Wm. Woodland, Martin C. Allred, Jedediah Owen, Orren P. Rockwell, Nathan B. Baldwin, Truman Brace, Sarah Wixom, Lewis Zobriski, Henry Zobriski, Morris Harris, Absalom Tidwell, Alvin Vinegar, Samuel Vinegar, John E. Page, Levi Gifford, Edmund Durfee, Josiah Butterfield, John Killian, John Patten, John Wilkins, Abram Allen, Charles Thompson, Wm. Felshaw.

The committee who had been appointed for removing the poor from the State of Missouri, namely: William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale, met in the evening of that day at the house of Theodore Turley, and organized by appointing William Huntington Chairman, Daniel Shearer Treasurer, and Alanson Ripley Clerk, and made some arrangements for carrying the business of removing the poor, into operation. President Brigham Young, got eighty subscribers to the covenant the first day, and three hundred the second day.

Thursday, 31st. Mr. Turner's bill of the 16th instant, passed the Senate. I sent the poor brethren a hundred dollar bill, from jail to assist them in their distressed situation.

Friday, February 1st. The committee met according to adjournment at the house of Theodore Turley; John Smith was present and acted as Chairman, and Elias Smith as Secretary. The meeting was called to order by the chairman.

On motion, Resolved, that the covenant entered into at the last meeting, be read by the secretary; which was done accordingly.

The chairman then called for the expression of sentiments on the subject of the covenant.

Resolved, That the committee be increased to eleven.

The following were then appointed: Elias Smith, Erastus Bingham, Stephen Markham, and James Newberry.

Several of the committee addressed the meeting on the arduous task before them, and exhorted all to exert themselves to relieve and assist them in the discharge of the duties of their office, to the utmost of their abilities.

Elders Taylor and Young in the most forcible manner addressed the assembly on the propriety of union in order to carry our resolutions into effect, and exhorted the brethren to use wisdom in the sale of their property.

JOHN SMITH, Pres't.

ELIAS SMITH, Sec'y."

A Sermon before the Conference,
By JOHN TAYLOR. April 8, 1853.

It rejoices my heart to hear the principles that have been advanced this day by our president, because they have their foundation in truth, are based upon the principles of equity, and are calculated to promote the happiness, well-being, exaltation, and glory of men, in time, and throughout all eternity.

They lead us back into eternity; they existed with us there, and in all the various stages of man's existence, they are calculated to elevate and ennoble him, and place him in a proper position before God, angels, and men.

They put him in possession of his legitimate right, save him from the grasp of the adversary, from every subtle stratagem of the powers of darkness, and place him in his proper station in time and in eternity.

I have been much pleased with, and edified by the remarks that have been made upon this stand during the conference. Wisdom has been displayed in them; from them the intelligence of heaven has beamed forth; the mysteries of eternity have been spread before our minds, and we have had a view of heavenly things that has filled our hearts with joy and our mouths with praise. It has made us feel as though we were upon the threshold of eternity, as though we were eternal beings, and had to do with eternal things; as though the things of this world were short, fleeting, and evanescent, not worthy of a thought when compared with those things that are calculated to exalt and ennoble us in time and in eternity.

The principles of justice, righteousness, and truth, which have an endless duration, can alone satisfy the capacities of the immortal soul. We may amuse ourselves like children do at play, or engage in the frivolities of the dance. We may take our little enjoyments in our social assemblies, but when the man comes to reflect, when the saint of God considers, and the visions of eternity are open to his view, and the unalterable purposes of God are developed to his mind; when he contemplates his true position before God, angels, and men, then he snubs above the things of time and sense, and burns the cords that bind him to earthly objects. He contemplates God and his own destiny in the economy of heaven, and rejoices in a blooming hope of an immortal glory.

Such have been some of our feelings while our minds have been carried away from the things of earth to contemplate the things with which eternal beings are associated, and the glories that await us in the everlasting mansions of the Gods.

The principles that we have to do with, then, are eternal, and not simply to play a game upon the checker board of mortality on which people

can win and lose for the time being, but we have to do with that which shall continue

"While life, and thought, and being lasts,
Or immortality endures."

We seek not to build our hopes upon things that are evanescent, fleeting, and transitory.

It is not he who can play the best game at checkers, that can take the most advantage of his neighbor, that can grasp the most earthly good, or can put himself in possession of anything his heart desires pertaining to time, that is the most happy; but it is he who does that which will last, live, and continue to abide with him while "immortality endures," and still be on the increase worlds without end.

If we can possess principles of this kind then we are safe; every thing else amounts to an illusion or delusion, which cannot satisfy the desires of the mind, but as the prophet says, "It is like a thirsty man who dreams he is drinking, but when he awakes, he finds he is faint, and his soul is thirsty; he dreams that he is eating, and when he awakes his soul is empty." This is the true situation of all men who are without God in the world; and nothing but a knowledge of eternal principles, of eternal laws, of eternal governments, of eternal justice and equity, and of eternal truth, can put us right, and satiate the appetite of the immortal soul.

If we make not a just estimate of these things, it is in vain that we attempt to say "Lord, Lord," because we do not the things which he says. Every thing associated with the gospel of salvation is eternal, for it existed before the "morning stars sang together for joy," or this world rolled into existence. It existed then just as it now exists with us, and it will exist the same when time with us is no more. It is an eternal principle, and every thing associated with it is everlasting. It is like the priesthood of the Son of God, "without beginning of days or end of years." It lives and abides for ever. If there is any principle that is not eternal, it is not a principle of the gospel of life and salvation.

There are many changes and shifting scenes