

Guilty, but Drunk.  
THE GEORGIA JUDGE.

Many years ago, while the State of Georgia was yet in its infancy, an eccentric creature named Brown was one of the Circuit Judges. He was a man of considerable ability, of inflexible integrity, and much beloved and respected by all the legal profession, but he had one fault. His social qualities would lead him, despite his intelligence, into frequent excesses. In traveling the Circuit it was his almost invariable habit, the night before opening the Court, to get comfortably "carried" by means of appliances common upon such occasions. If he couldn't succeed, while operating upon his own hook, the gentlemen of the law would generally turn and help him.

It was in the spring of the year, taking his wife—a model of a woman in her way—in the old-fashioned, but strong "carry-all," he traveled some forty miles, and reached the village where the Court was to be opened next day. It was along in the evening of Sunday that he arrived at the place, and took up his quarters with a reference to his better-half, by whom the presence of the official dignity was considered a singular honor. After supper Judge Brown strolled over to the only tavern in the town, where he found many old friends called to the place, like himself, on important business, and who were proper glad to meet him.

"Gentlemen," said the Judge, "it is quite a long time since we have enjoyed a glass together—let us take a horn all round. Of course, Sterritt (addressing the landlord,) you have better liquor than you had the last time we were here—the stuff you had then was not fit to give a dog."

Sterritt, who had charge of the house, pretended that every thing was right, and so they went to it. It is unnecessary to enlarge upon a drinking bout in the country tavern—it will quite answer our purpose to state that somewhere in the region of midnight the Judge vented his very devious way towards his temporary home. About the time he was leaving Sterritt, ever some common barriers, found of a practical joke, and not much afraid of the bench, transferred all the silver spoons of Sterritt's to the Judge's pocket.

It was eight o'clock on Monday morning that the Judge rose. Having indulged in the process of abstinence and abstinence, and partaken of a cheerful and refreshing breakfast, he went to his room to prepare himself for the duties of the day.

"Well, Polly," said he to his wife, "I feel much better than I expected to feel after the frolic of last night."

"Ah, Judge," said she, reproachfully, "you are getting too old—you ought to leave off that business now."

"Ah, Polly, what is the use of talking?"

It was at this precise instant of time that the Judge, having put on his overcoat, was proceeding according to his usual custom, to give his wife a parting kiss, that he happened, in thrusting his hand into his pocket, to lay hold of Sterritt's spoons. He pulled them out. With an expression of horror almost indescribable, he exclaimed—

"My God! Polly!"

"What on earth is the matter, Judge?"

"Just look at these spoons."

"Dear me, where did you get them?"

"Get them? Don't you see the initials on them?"—extending them lowly to her—"I stole them!"

"Stole them, Judge?"

"Yes, stole them."

"My dear husband, it can't be possible—when whom?"

"From Sterritt, over there—his name is on them."

"Good heavens! how could it happen?"

"I know very well, Polly—I was very drunk when I came home wasn't I?"

"Why, Judge you know your old habit when you get among those lawyers."

"But I was very drunk."

"Yes, you was."

"Was I remarkably so when I got home, Mrs. Brown?"

"Yes, Judge, as drunk as a fool, and forty times as stupid."

"I thought so," said the Judge, dropping into a chair in most extreme despondency. "I knew it would come to that at last. I have always thought that something would happen to me—that I should do something wrong—kill somebody in a moment of passion, perhaps—but I never imagined that I should be mean enough to be guilty of deliberate larceny."

"But there may be some mistake, Judge."

"No mistake, Polly. I know very well how it came about. That fellow, Sterritt, keeps the meanest set of liquor, and always did—liquor mean enough to make a man do any sort of a mean thing. I have heard of it as long enough to make a man steal, and now I have a practical illustration of the fact."

And the old man burst into tears.

"Don't be a child," said his wife, wiping away the tears, "go like a man, over to Sterritt, tell him it was a little bit of a frolic—pass it off as a joke—go and own court—and nobody will ever think of it again."

A little of the soothing system operated upon the Judge, as such things usually do, his extreme mortification was finally subdued, and over to Sterritt's he went, a tolerable face. Of course he had but little difficulty in settling with him; for, aside from the fact that the Judge's integrity was unquestionable, he had an inkling of the joke that had been played. Judge Brown proceeded to court, and took his seat, but spoons and bad liquor, bad liquor and spoons—liquor, spoons, drink, larceny, and Judge Brown, was so mixed up in his "wretchedness" bewildered head, that he felt awful pale, if he did not look so. In fact, the judge felt out down, and his usual self-possessed manner of disposing of business, his decision and decisions were not what Judge Brown had been noted for.

Several days had passed away, and the business of the court was drawing towards a close, when one morning, a rough looking sort of a customer was arraigned on a charge of stealing. After the clerk had read the indictment to him, he put the usual question—

"Guilty, or not guilty?"

"Guilty, but drunk," answered the prisoner.

"What's that plea?" exclaimed the Judge, who was half dazed upon the bench.

"He pleads guilty, but says he was drunk," replied the clerk.

"What's the charge against the man?"

"He is indicted for grand larceny."

"What's the case?"

"May it please your honor," said the prosecuting attorney, "the man is regularly indicted for stealing three suns from the Columbus Hotel."

"He is indicted for stealing three suns?"

"He pleads guilty, but drunk."

The Judge was now fully aroused.

"Guilty, but drunk! That is a most extraordinary plea. Young man, are you certain you were drunk?"

"Yes, sir."

"Where did you get your liquor?"

"At Sterritt's."

"Did you get none nowhere else?"

"Not a drop, sir."

"You got drunk on his liquor, and afterwards stole his money?"

"Yes, sir."

"Mr. Prosecutor," said the Judge, do me the favor to make a motion to dismiss this case. The honor of Sterritt is mean enough to make a man do anything dirty. Let drunk on it the other day myself, and stole all Sterritt's spoons—release the prisoner Mr. Sterritt. I adjudge the court."

[Our comments on the above will be very few, lest some one should make the application to our valley "liquors," but those who are acquainted need make no such application; and those unacquainted have only to remember that "ignorance is bliss," sometimes.]

REMARK: Court was in business was your father?" said an imperious Colonel, to a modest looking Lieutenant.

"A tobaccoist sir."

"What a great pity he did not make you one."

"Possibly, sir, and now will you allow me to ask you a question?"

"Certainly. What is it?"

"What was your father?"

"A gentleman, sir."

"Well, then, all I have to say is, that it is a deuced pity he didn't make you one."

The Preacher and the Lawyers.

Jesse Lee, one of the first Methodist preachers in New England, was a man who combined unremitting energy and tenderness of sensibility, with an extraordinary propensity to wit. Mr. Stephens, in his new work on the "Memoirs of Methodism," gives the following specimen of Lee's bon homie:

As he was riding on horseback one day, between Boston and Lynn, he was overtaken by two young lawyers, who knew that he was a Methodist preacher, and were disposed to amuse themselves somewhat at his expense. Stopping him, and ranging their horses on each side of him, they entered into a conversation something like the following:

1st Lawyer—I believe you are a preacher, sir?

Lee—Yes; I generally pass for one.

2nd Lawyer—You preach very often, I suppose?

Lee—Generally every day, frequently twice or more.

2d Lawyer—How do you find time to study, when you preach so often?

Lee—I study when riding, and read when resting.

1st Lawyer—But you do not write your sermons?

Lee—No; not very often.

2d Lawyer—Do you not, often make mistakes in preaching extemporaneously?

Lee—I do, sometimes.

2d Lawyer—How do you do then? Do you correct them?

Lee—That depends upon the character of the mistake. I was preaching the other day, and I went to quote the text, "All liars shall have their part in the lake that burneth with fire and brimstone;" and, by mistake, I said, "All lawyers shall have their part."

2d Lawyer, interrupting him—What did you do with that? Did you correct it?

Lee—O, no, indeed! I was so nearly true, I didn't think it worth while to correct it.

"Humph!" said one of them, (with a hasty and impatient glance at the other,) "I don't know whether you are the more liars or fool!"

"Neither," he quietly replied, turning at the same time his mischievous eyes from one to the other, "I believe I am just between the two!"

Finding they were measuring wit with one of its masters, and excessively mortified at their discomfiture, the knights of the green bag dove ahead, leaving the victor to solitude and his own reflections.

Franklin as a Bookseller.

The following story, told of Franklin's mode of treating the animal called in those days "lawyers," is worth putting into practice occasionally; even in this age and generation:

One fine morning, when Franklin was busy preparing his newspaper for the press, a lounge stepped into the store, and spent an hour or more looking over the books, &c., and finally, "taking one in his hand," asked the shopboy the price.

"One dollar," was the answer.

"One dollar," said the lounge, "can't you take less than that?"

"No indeed, one dollar is the price."

Another hour had nearly passed, when the lounge, "Is Mr. Franklin at home?"

"Yes, he is in the printing office."

"I want to see him," said the lounge.

The shopboy immediately informed Mr. Franklin that a gentleman was in the store waiting to see him. Franklin was soon behind the counter, when the lounge, with book in hand addressed him thus:

"Mr. Franklin, what is the lowest you can take for this book?"

"One dollar and a quarter," was the ready answer.

"One dollar and a quarter! Why, your young man only asked a dollar."

"True," said Franklin, and I could have better afforded to have taken a dollar than, than to have been taken out of the office."

The lounge seemed surprised, and wishing to end the parley of his own making said—

"Come Mr. Franklin tell me what is the lowest you can take for it?"

"One dollar and a half."

"A dollar and a half! Why, you offered it yourself, for a dollar and a quarter."

"Yes," said Franklin, "and I had better have taken that price then, than a dollar and a half now."

The lounge paid down the price, and went about his business, if he had any—and Franklin returned into the printing office.

What is Law Like?

Law—is like a fire; and those who meddle with it may chance to "burn their fingers."

Law—is like a pocket with a hole in it; and those who therein risk their money are very likely to lose it.

Law—is like a lanceet, dangerous in the hands of the ignorant; doubtful in the hands of an adept.

Law—is like a sieve, you may see through it; but you will be considerably reduced before you can get through it.

Law—is to the litigant what the poultice is to the goose: it plucks, and it draws him.

"Ma," said an inquisitive little girl, will the rich and poor people live together when they go to heaven?"

"Yes my dear, they will be all alike there."

"Then, ma, why don't the rich and poor Christians associate together here?"

The mother did not answer.

One hour gained by early rising is worth one month of labor in a year.

One hole in the fence will cost ten times as much as it will to fix it at once.

One untruthful man will learn all others in company bad tricks, and the Bible says, one sinner destroys many good.

One drunkard will keep a family poor, and make them miserable.

One good newspaper is one good thing in every family.

From the Irish correspondence of the London Times, we clip the following:

A gentleman who has been traveling in the southern countries, gives a melancholy account of the absolute desolation caused by the continuous flight of the masses towards the land of promise at the other side of the Atlantic. In a district of some twelve miles of country, at the Kilkenny side of the county of Waterford, the population have altogether disappeared; there was not, he says, a human face to be seen during a drive of two hours; the very dogs had deserted, and the place looked as if some pestilence had swept away all traces of the inhabitants. As one of the natural consequences of the Celtic exodus, the profession of the law is nearly annihilated in all its branches—barriers and attorneys are threatened with one common ruin. The encumbered court has all but swallowed up chancery, with its very long fees and longer delays and vexation.

An extraordinary instance of activity was displayed lately in the manufactory of Mrs. Veave Philippart Moulton, at Tournai. A sheep was shorned and the wool washed, carded, spun, dyed and manufactured into stockings, socks, mittens, &c. between five o'clock in the morning and half-past two in the afternoon, at which hour the articles were packed up, and forwarded to the commission of the provincial exhibition at Mons.

RUTH.

BY W. W. PHELPS.

Ruth stood alone and look'd upon the sky,  
And then upon her husband's—Mablon's grave,  
As Gabriel whisper'd sweetly in her ear—  
"Be comforted thou daughter of the Lord!"  
"The royal line of Gods, for mortal Gods,  
"To come and bless, and save the world, is thine."  
"From Lot, whose daughter's faith and love were blest  
"In Moab's everlasting race, ye came!"  
"And while Judge Judah seems to be in Zeil,  
"As Tamar shows his 'sainted, bodiless staff,'—  
"The mantle will of God is manifest!"  
"The chain of kindred in the flesh comes on—  
"There's kin to raise up seed for him that's dead!"  
"And yonder Boaz waits to be thy lord!"  
And so the angel left her full of hope,  
She ran and told Naomi:—"You and I  
"Are one for time and all eternity!"  
"And where you go, I go; or dwell, I dwell;  
"Your friends are mine, and where you die, I die;  
"And where you rest, I rest; your God is mine."  
And so the sacred chain of being comes  
From Adam, one of those eternal sons  
Begotten in the first estate of love,  
And wedded to his own blood sister, Eve,  
By God, who's perfect in perfect bliss.  
Thus runs the living stream of life for life,  
From Eve to Ruth, from Ruth to that blest one,  
That bore the Lord of glory here on earth,—  
The Father's daughter's best beloved son.  
Hosanna to the ever-kin with kin!  
Hosanna to the kin of world to world!  
Hosanna to the Gods' eternal lives!  
For all whose seed is in itself! amen.

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LIFE OF JOSEPH SMITH.

September 1st, 1835. I wrote the following communication to John Whitmer, Esquire, editor, which was published in the "Messenger and Advocate," page, 170, &c.:

To the Elders of the Church of Latter Day Saints:—

After so long a time, and after so many things have been said, I feel it my duty to drop a few hints, that, perhaps, the elders, traveling through the world, to warn the inhabitants of the earth to flee the wrath to come, and save themselves from this untoward generation, may be aided in a measure, in doctrine, and in the way of their duty. I have been laboring in this cause for eight years, during which time I have traveled much, and have had much experience. I removed from Seneca county, New York, to Geauga county, Ohio, in February, 1831.

Having received, by an heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri; and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fullness of the everlasting gospel. I accordingly undertook the journey with certain ones of my brethren; and after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county, Missouri; and after viewing the country, seeking diligently at the hand of God, he manifested himself unto me, and designated to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an "Holy City," which should be called Zion—Zion because it is to be a place of righteous-ness, and all who build thereon, are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isaiah 52: 8.

Here we pause for a moment, to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believed so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them; therefore we thought no harm in advising the Latter Day Saints, or "Mormons," as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be) to purchase with money, lands, and live upon them, not infringing upon the civil rights of any individual, or community of people; always keeping in view the saying, "Do unto others as you would wish to have others to do unto you;" following also the good injunction, "Deal justly, love mercy, and walk humbly with thy God."

These were our motives in teaching the people, or Latter Day Saints, to gather together, beginning at this place; and inasmuch as there are those who have had different views from this, we feel, that it is a cause of deep regret; for, be it known unto all men, that our principles concerning this thing, have not been such as have been represented, by those, who, we have every reason to believe, are designing and wicked men; that have said, that this was our doctrine, to infringe upon the rights of a people who inhabit our civil and free country; such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully. Far, far, far be such a principle from our hearts. It never entered into our minds; and we only say, that God shall reward such in that day when he shall come to make up his jewels.

But to return to my subject; after having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren comfortably situated upon the land, I took leave of them and journeyed back to Ohio, and used every influence and argument that lay in my power, to get those who believed in the everlasting covenant, whose circumstances would admit, and whose families were willing, to remove to the place which I had designated to be the land of Zion; and thus the sound of the gathering, and of the doctrine, went abroad into the world; and many we have reason to fear, having a zeal not according to knowledge, not understanding the pure principles of the doctrine of the church, have no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the church; and for these things we are heartily sorry, and would apologize if apology would be any good.

But we pause here, and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, "that in preaching the doctrine of gathering, we break up fam-

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ilies, and give license for men to leave their families, women their husbands, children their parents, and slaves their masters, thereby deranging the order, and breaking up the harmony and peace of society." We shall here show our faith, and thereby, as we humbly trust, put an end to these false and wicked misrepresentations, which have caused, we have every reason to believe, thousands to think they were losing God's service, when they were persecuting the children of God; whereas, if they could have enjoyed the true light, and had a just understanding of our principles, they would have embraced them with all their hearts, and been rejoicing in the love of the truth. And now to show our doctrine on this subject, we shall commence with the first principles of the gospel, which are, repentance, and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of the hands. This we believe to be our duty, to teach to all mankind the doctrine of repentance, which we shall endeavor to show from the following quotations:

"Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Luke 24: 45, 46, 47.

By this we learn, that it behoved Christ to suffer, and to be crucified, and rise again on the third day, for the express purpose that repentance and remission of sins should be preached to all nations.

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

By this we learn that the promise of the Holy Ghost is unto as many as the doctrine of repentance was to be preached, which was unto all nations. And we discover, also, that the promise was to extend by lineage; for Peter says, not only "unto you, but unto your children, and unto all that are afar off." From this we infer, that it was to continue unto their children's children, and even unto as many as the Lord their God should call. We discover here that we are blending two principles together in these quotations. The first is the principle of repentance, and the second is the principle of the remission of sins; and we learn from Peter, that remission of sins is obtained by baptism in the name of the Lord Jesus Christ; and the gift of the Holy Ghost follows inevitably; for says Peter, "you shall receive the Holy Ghost."

Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free, as we shall endeavor to show hereafter; how, and in what manner; and how far it is binding on the consciences of mankind, making proper distinctions between old and young, men, women, children and servants. But we discover, in order to be benefited by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism, in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call; and bath he not surely said, as you will find in the last chapter of Revelations: "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take of the water of life freely." Rev. 22: 17.

Again the Savior says, "Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28, 29, 30.

Again, Isaiah says: "Look unto me, and be saved all the ends of the earth; for I am God, and there is none else. I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, that unto every knee shall bow, and every tongue shall swear; surely, surely I say, in the Lord have I righteousness and strength; even to him shall all come; and all that are incoined against him shall be ashamed." Isaiah 45: 22, 23, 24.

And to show further connections in proof of the doctrine above named, we quote the following scriptures:

"I will have God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins; and we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 3: 31, 32.

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon, himself, believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs that were done. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

"And as they went on their way, they came unto a certain water; and the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water; both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to Caesarea." Acts 8: 12, 13, to the end.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word; and they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God.—Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts 10: 44 to 48.

"And on the sabbath, we went out of the city

by a river side, where prayer was wont to be made; and we sat down and spake unto the women who resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened that she attended unto the things spoken of by Paul.—And when she was baptized, and her household, she besought us saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there: and she constrained us."

"And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed, and the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house; and he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway; and when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his heart. Acts 16: 13 to 15; 25 to 35.

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus; and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Acts 18: 1 to 6.

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him, and he said, the God of our fathers hath chosen thee that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth. For thou shalt be his witness, unto all men, of what thou hast seen and heard; and now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 12 to 16.

"For when for the time ye ought to be teachers, ye have need that one teach you again which are the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those, who by reason of use, have their senses exercised, to discern both good and evil." Heb. 5: 12, 13, 14.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment; and this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." Heb. 6: 1 to 6.

These quotations are so plain, in proving the doctrine of repentance and baptism for remission of sins, I deem it unnecessary to enlarge this letter with comments upon them; but I shall continue the subject in my next.

In the bonds of the new and everlasting covenant,

JOSEPH SMITH, Junr.

I went to New Portage on the 2d in company with Oliver Cowdery and Sidney Rigdon to attend a conference; and returned on the 8th. I was engaged in various spiritual and temporal matters for several days.

In a meeting of a High Council of the presidency held in Kirtland, September 14th, 1835, it was decided that, as the laborer is worthy of his hire, whenever President Joseph Smith, sen., is called upon to pronounce Patriarchal Blessings upon the church, he be paid for his services at the rate of ten dollars per week, and his expenses found. It was further decided, that President Frederick G. Williams be appointed and hereafter serve as scribe, to attend blessing meetings, and that he receive for his services, at the same rate, having his expenses borne also. It was further decided, that President Oliver Cowdery be appointed, and that he act hereafter as Recorder for the church. It was further decided, that sister Emma Smith proceed to make a selection of Sacred Hymns, according to the Revelation, and that President W. W. Phelps be appointed to revise and arrange them for printing.

September 13th, the Presidency of the church assembled and appointed David Whitmer and Samuel H. Smith a committee, and general agents, to act in the name of, and for, the "Lithographic Firm."

For the News.

Mr. Editor: Since—Perceiving a movement made by the Legislative Assembly of Utah, to establish manufactures, and to encourage home materials, I have taken the liberty to express some of my ideas upon this move, and others which have come under my observation.

Ever since our first settlement in the valley I have looked with some degree of anxiety at the dilatoriness of our citizens in establishing Tanneries, Hat, Cap, Soap, Comb, Earthenware, and a thousand other manufactures which would have gone far to have made ourselves independent of our neighbors, in such commodities, which now are drawing the last dimes from our pockets.

I believe that if the gold of California had not been discovered, we would have had these very manufactures in our midst, and therefore have been a richer people, for "necessity is the mother of invention."—I believe it becomes us at the present day, before the clouds become darker to look well to this matter, and take such means as will place us on a footing, which more befits the saints of God than they are at the present day, viz: independent of their neighbors for their clothing, leather, &c. &c. Indeed I think it is indispensable as preaching the gospel, or any thing else that is required of the servants of God.

What must be done? Put forth the whole of our

energies, and support with our individual efforts those who are willing to commence any line of manufacture that will be of use to this people.

I have known many a man who was a good tradesman and could have done good for himself and his community, been held back for want of a little means to procure the necessary materials to commence a useful trade. The Saw mills could not or would not trust him a few thousand feet of lumber. The blacksmith carpenter, mason &c., must have their pay down, and that at California prices, or they could not work; therefore he would have to give up in despair and turn to other work, tending masons, making adobies, &c., which was as much out of his line of business as it would be for the governor to turn street sweeper.

It is my opinion, Sir, that until there be a uniformity of reasonable prices with the different mechanics, the valley that it will be an uphill job for a man to establish any kind of manufacture. Why?—Here a mason to lay your foundation, and build your walls, and they will not be content with less than 5 or 6 dollars per day, by measurement; the carpenter's work of a one story room is a fortune, whilst the blacksmiths must earn \$20 or near that, or they have done a poor day's work. Now, Sir, let a man have to build any kind of buildings, sink vats, &c., it will take a fortune to commence, and the generosity of our best tradesmen are not possessed with such.

It is true, I may be rather hard on the mechanics; but circumstances have come under my observation, which if not altered, will be the greatest detriment to our manufactures. A friend of mine had a coffin made by a mechanic in this city, he commenced to work at 8 o'clock, p. m., and had it finished at 1 o'clock, p. m.; price \$5, and thought very reasonable, the carpenter having to find nothing but 10 cents worth of paint.

Another journey was asked what he would charge to make a panel door; \$10 was the modest reply.

A gentleman in this city had occasion to build a small out-house, taking 1000 adobies which he valued the mason put it up in a day, and brought in a bill for putting up something near 1500, at 75 cents per hundred, alleging that the doors and windows made up the difference.

I have sometimes thought that by the time I had got out of the clutches of the carpenter, making the door frames that I had paid sufficient not to have to pay again for the same articles to the mason.

I do not wish to confine myself to those trades, but shoemakers and others have followed up in the same trail. The second year after we came to this valley a man could get a pair of shoes made for half a bushel of wheat; now they must pay two bushels, not showing any feeling to meet the farmer half way, but he must go the whole hog or nothing, for shoes must be worn.

Again, I have observed these very men, instead of going to work their tilting at the public works, where there is only \$2-50 per day allowed, they will go to the very mechanics that are working at the public works for \$2-50 a day, and pay for them at perhaps measurement price, for laying adobies, professional prices of carpenters, blacksmiths, shoemakers, and others, and pay their tilting by that means making the poor mechanic who spends his time for the public, pay through the nose, while they are living on the fat of the land.

Sir, I go in for a uniformity of prices; mechanics who work on their own hook, have no more than public hands; let \$2-50 per day be as good to the independent mechanic as it is to those who are willing to work for the public good, and take chance for their pay, which is not often the case with these men, who are too good to work on these works.

I remain, Sir, yours, &c.

A PUBLIC HAND.

We like to hear from public hands, particularly; and all hands in general, who can throw any light upon passing events; but friends, be brief, and let all your communications tend to good.

Important News from Europe.

HALFAX, Dec. 20.

Steamer Europa, from Liverpool, arrived at Halifax this morning. Left Liverpool on the 8th. Affairs in France have reached the crisis so long desired. The grand movement was made on the 1st inst. The President seized the reign of Government, dissolved the Assembly, declared Paris in a state of siege, arrested the leading opponents, and appealed to the people. The preparations were made with consummate skill and secrecy. Everything was consummated before the Assembly had the least idea of the President's intention. An entire new ministry had been formed. At daylight on Tuesday morning, the President's proclamation had been distributed throughout the city, in which he ordered the dispersion of the Assembly, and the restoration of universal suffrage, also proposing a new system of Government in favor of the election by the people and army—the President to hold office ten years, supported by a council of State, and by two houses of Legislature; pending the election, the executive power to remain in the hands of the President. The election will take place during the present month, the President promises to bow to the will of the people. He says he has been forced into his present attitude. It is certain that Thiers, Champagner and others of his opponents had decided to demand his arrest and imprisonment on the 2nd inst., and were almost in the act of moving in the matter, when they and their principal friends were arrested. Whenever the members of the assembly have attempted to meet, officially have been arrested, and if refusing to do so, have been arrested. 200 members have been arrested, but many subsequently released, but all their leaders are in prison. 300 members of the Assembly had given in their adhesion to the President, and telegraphic despatches from the Department, state that the President's demonstration had been hailed with the utmost enthusiasm. These reports, however, have been contradicted.

Several barricades had been erected in various quarters of Paris, but were speedily broken up by the troops. At one of these two members of the Assembly occupied prominent places, and were killed. Troops were placed in the houses of the arrested. The fall vigor of Marshal Ney was prevented against all persons concerned in the barricades, and a large number shot up to Thursday night. The success of the President seemed certain. The London advices of Friday do not materially vary the prospects; but new elements are constantly arriving.

FURTHER FROM FRANCE.

PARIS, Friday, Dec. 5.

The decree of the President appeared to-day, ordering the voting which is to take place on the 20th inst., to be secret instead of public. The latest published accounts from the provinces are generally favorable to the President. The movements of the troops are rapid, silent and firm. During Thursday, many barricades were thrown up in various parts of Paris. While a body of 5000 troops were pressing Boulevard, several shots were fired from the neighboring passages and houses. The fire was returned by the troops, and the combat continued with spirit for about half an hour. Further down the Boulevard, cannons and muskets were freely used until 4 o'clock, when the fighting ceased in that quarter, but was continued with vigor in other sections. No definite particulars have been published, and little is known beyond the fact that a conflict has taken place and many persons have been killed or wounded.

LOSPEON, Friday, Dec. 5.

The last accounts received from Paris, state that the troops are successful at all points. Several hundred French refugees left London on Thursday for Paris. The French Government had received a trial of the Telegraph wires, and had stopped the transmission of messages. Strasbourg and Reims are said to have risen. The Daily News, state that Gen. Seidminger is marching from the north, with four regiments to oppose the President. The most reliable accounts from the provinces are favorable to the President's cause. There is no important news from the rest of Europe or India.

An Irishman entered a small village at-house some where in New Jersey, and looking around for a minute, addressed the landlady as follows:

"Missus," says he, "shove me over a sixpence worth of ale and a sixpence worth of bread."

The bread and ale were set before him. He looked at the one, then at the other, and as if having stalked his mind on some point drinks the ale.

"Missus," says he, "I've taken the ale, what's to pay?"

"Sixpence," was the reply.

"Well," returned he, "there's the sixpenny loaf, that pays for the ale."

"But the loaf wasn't paid for," says she.

"Bliss your soul," says he, "I didn't eat yer loaf."

The landlady could no longer resist, but Pat could, and he walked away chuckling.

A gentleman having lately been called on to subscribe to a course of lectures, declined, because, "said he, my wife gives me a lecture every night for nothing."