

with two; they had lied to the Indians; would Col. Irish always talk one way? Brigham had always talked with one tongue, they knew him, and he had never lied to them, but had always spoken the truth and been their friend. What did he say about it? They did not want to sell their lands and go away; they wanted to live round the graves of their fathers. San-pitch followed him, and spoke rather bitterly, manifesting a strong desire to exert his influence against the treaty. President Young then talked to them, recalled his counsel and advice to them in the past, assured them he was still their friend, and advised them to sign the treaty and accept the provisions guaranteed in it for their benefit. The effect of his advice manifested itself in a few moments, most of the chiefs being strongly inclined to act

upon it at the time, but Tabby counselled waiting a little to calm their minds, so that they might act without any excitement of feeling. The "pow-wow" was consequently adjourned till the next morning.

MEETING AT PAYSON.

The President and party then returned to Payson and held meeting in a newly erected bowery capable of seating about 4000 persons: Elders W. Woodruff and F. D. Richards spoke upon several principles of the Gospel, and directed the attention of the Saints to various duties devolving upon them.

I must bring this communication to a close, and defer the continuation of the Indian business till another opportunity.

Yours, Respectfully,

E. L. SLOAN.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 473.)

AMASA LYMAN'S HISTORY.

I continued laboring for Father Johnson until some time in the month of August, when one Sabbath evening after a social prayer-meeting with the few members in our place, the Prophet, in his own familiar way, said to me, "brother Amasa, the Lord requires your labors in the vineyard." I without thought replied, I will go, and on the 23rd of August 1832, myself and brother Zerubabel Snow were ordained to the office of Elders in the Church, under the hands of Joseph Smith and Frederick Williams; and on the following day started on our first mission to proclaim the Gospel of salvation. I had heard five sermons preached, three by brother Orson Pratt, one by brother Joseph Smith, one by brother Rathbone; but strong in the Lord and in the conviction of our own honesty we started.

About the time of our starting there was an application came to President Joseph Smith to visit an old gentleman who was afflicted with a severe

pain in his head. From a press of business, brother Joseph could not go, but instructed brother Snow and myself to call upon the old man, which we did, and as we came near his house, before we entered, we heard his groans extorted from him by pain, which seemed intolerable.

We entered and introduced ourselves, being strangers; we prayed for and laid our hands upon him, in the name of Jesus, and rebuked his pain which was instantly removed, and the sufferer rejoiced and praised God, who had so signally blessed himself and us as his ministers: the old gentleman's name was Harrington.

From brother Harrington's we continued our journey, and as the close of the week drew near we found ourselves in the township of Chipeway, where we found a few members of the Church; we stopped with brother Baldwin Welton, a brother Bosinger lived near. Here we made our first appointment for meeting on the Sabbath, the day came and the hour, but the people did not, a dull prospect this for

converting the world. The day passed, but we concluded that we would have a prayer meeting at night, the hour came and brother Welton's family and some of brother Bosinger's family who did not belong to the Church came in, and, with a Miss Smith, were seated, the latter reclining on a bed in the corner of the room; we sang and prayed, and brother Snow proceeded to make some remarks, but in an instant a chilling sensation pervaded my entire body, and a cry of alarm from the bed attracted the attention of all. On stepping to the bedside we discovered that Miss Smith's face and her entire form were distorted in the most shocking manner, her eyes were glaring wildly, but apparently sightless, her respiration was very difficult and her limbs were rigid as iron; the common restoratives were used without effect, we laid our hands upon her and rebuked the devil when she was instantly relieved, but in another moment she was bound as before, we kneeled down by her bed and prayed, when she was again released, and asked for baptism, stating that she had been acting against her convictions of right in some conversations we had held with her during the day; we repaired to the water, and there under the mantle of night introduced the first souls into the Church as the fruits of our labors.

Thus the Lord in the days of our weakness strengthened and comforted us, with the assurance that His power could sustain us while we trusted in Him.

We blessed our friends and proceeded on our way, as our destination was the southern part of the State of Ohio, where Elders Seymour Brunson and Luke Johnson had been laboring, and had built up a small Branch of the Church.

We at length reached our field of labor some time in September, having preached by the way.

We continued here and in Cabell county, Virginia, until the following spring, during which time there were some forty souls added to the Church.

We then started for Kirtland, where we arrived early in the spring, here we met with the Prophet and many of the Elders, with whom we had a good

and instructive time. Here I parted with brother Snow, he being appointed a mission to the Eastern States, and had for his partner Horace Cowen.

I was appointed on a mission to the East, and had for my partner William F. Cahoon, with whom I started from Kirtland, on my second mission, about the 21st of March 1833. I continued my labors for about eight months, during which time I travelled as far east as Chautaugue and Cattaraugus counties, New York, during this time I held one hundred and fifty-two meetings, and saw one hundred souls added to the Church. About the first of December (brother Cahoon having previously returned to Kirtland) I made my arrangements to return to Ohio, and while on the way I met with brothers Lyman E. Johnson, Orson Pratt and John Murdock, in the Girard Branch of the Church in Erie county, Pennsylvania. Here we held a Conference on the 11th of December 1833, at which time I was ordained to the High Priesthood, under the hands of Lyman E. Johnson and Orson Pratt.

From this place I accompanied brothers Pratt, Murdock and others to Livingston county, New York, where we labored for a length of time in settling difficulties in a Branch of the Church in the town of Geneseeo, under the Presidency of Elder Landon, who with some twenty-five others were cut off from the Church (perhaps in some instances rather prematurely.)

The above labor, with considerable other preaching in the country, occupied the time until near spring, when I parted with the Elders, with whom I so pleasantly spent a portion of the winter, and in company with brother Alva L. Tippetts started for the land of my nativity.

We journeyed eastward, preaching by the way as opportunity offered, until we reached Lake George in Warren county, New York. On the shore of this lake I found a small Branch of the Church, connected with which was Elder John Tanner. To effect the adjustment of some differences existing between some members of this Branch, I went to New Hampshire to secure the co-operation of some High Priests.

While making this journey, the call to go to Zion reached eastern New York, through Lyman E. Johnson; responding to this call changed my plan of operation, and after filling my engagements in this region, I went directly to Kirtland, taking in charge as a contribution some money and teams and the two sons of John Tanner, John J. and Nathan.

I here received on my own account between nine and ten dollars in money, to provide myself for the journey, the above money I received from sister Polly Beswick, it was all she had.

We journeyed westward as far as Kirtland, where we arrived about the first of May, but did not join the camp until the day previous to their leaving New Portage, which was on the 7th of May, 1835, at this point we identified ourselves with the camp by enrolment, and paying over our money to the credit of Father Tanner.

From this place I travelled with the camp, participating in all the vicissitudes it encountered, and sharing in its toils and labors, as well as the varied and rich instruction that we received from time to time from the Prophet.

Thus we pursued our anomalous and strange journey, the vicissitudes of which afforded us ample oppor-

tunity to evince our faith by the offering of our lives for the truth, thus proving by the patient endurance of our toils and our untiring perseverance in the accomplishment of our purposes, that the interests of the Kingdom, when they should be committed to our keeping, would be faithfully cared for, thus laying the foundation for the effectual redemption of Zion, in the development of a faithful and energetic ministry.

On the 17th of June, on Grand river, I met for the first time with Bishop Edward Partridge, I travelled and conversed with him the most of the day.

June the 19th, we arrived in the vicinity of Fishing river, and encamped near a Baptist meeting house; during the night we were visited by a severe storm of rain and high wind, accompanied by thunder and lightning, which prostrated the most of our tents. Some of the fugitives from the fury of the storm, found shelter in the church (the most salvation it probably ever ministered).

The morning found me minus my tent, and a depression in the ground, in which my bed had been inadvertently made, was full of water, in which myself and bed were submerged.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 5, 1865.

NECESSITY OF UNION.

THE swift and rapid progress of the principles of the Gospel, in these last days, the increased development of the resources of Zion, and the position that we as a people are beginning to occupy, are matters for serious reflection to all interested in the cause of human progress, or striving to comprehend the means by