

sense, it is wrong either to depend too much or too little on the Spirit. In the one instance, we might allow lethargy to steal over our mental powers, and in the other, although intelligent, render ourselves comparatively useless. It is the office of the Spirit to bring forth, in a seasonable and wise manner, the intelligence we have acquired, and it will ever impel us onward to new conquests, enabling us at all times to prove all things and hold fast those that are good. A vast amount of useful knowledge exists in the world which we, as Saints, before rendering ourselves particularly useful instruments in the hands of God, have got to learn; therefore, the

sooner we apply ourselves to this work, the better it will be for us. The kingdom with which we are identified, is destined one day to become the pride and glory of the whole earth, and will be full of prominent positions. Let us, therefore, resolve to go forth in humility and meekness, learning here a little and there a little of the Gospel as it is scattered among men, that by the aid of the Holy Spirit we may be able to turn such knowledge in the proper channel, and make ourselves fit subjects for the different spheres that may yet require to be filled by us in the kingdom of God.

J. CHRYSTAL.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 457.)

HISTORY OF LYMAN WIGHT.

This was the true character of Lyman Wight; he was true as the sun to Joseph Smith, and would die for his friends. He was taken to Jackson county with Joseph, Hyrum and other prisoners. They were chained together, and fed on human flesh in prison by their Christian guards, and he continued to suffer with his brethren until the 15th day of April, 1839, when he started with Joseph and Hyrum Smith, Alexander Mc. Rae and Caleb Baldwin and guard, to go to jail in Columbia, Boon county; but on the night of the 16th, the sheriff fell asleep, the guard got drunk, and the prisoners left them, and went to their families and friends in Illinois.

Oct. 20, 1839, brothers Lyman Wight and Reynolds Cahoon were appointed counsellors to John Smith, President of the Saints in Iowa Territory.

Jan. 19, 1841, he was appointed one of the Nauvoo House Association.

He was called and appointed, at the April Conference following, to be one of the Twelve Apostles, in the place

of David W. Patten, who fell a martyr at Crooked River in Mo.

He was commissioned a Brevet Major General of the Illinois Militia, by Governor Carlin.

He went to Kirtland in 1842, and rebaptized about two hundred of the cold, dead members of the Church, and brought many of them to Nauvoo.

July 1st, 1843, he was examined as a witness before the municipal court of Nauvoo, and gave a plain, unvarnished account of the persecution against the Saints in Missouri, and of the sufferings of Joseph Smith and his fellow prisoners, concerning which he said, "We were committed to Liberty jail, under the care of Samuel Tillery, Jailor; we were received with a shout of indignation and scorn by the populace. The jailor sent for a mittimus some days after. His *tender mercies* were intolerable; he fed us on a scanty allowance of filthy and unpalatable food, and for five days on human flesh; from extreme hunger I was compelled to eat it." The guards inquired, "How do you like Mormon beef?"

During the winter of 1843-4, he was employed in the pine country, at

Black River, Wisconsin Territory, superintending the procuring of lumber for the Temple and Nauvoo House.

In a letter directed to the Presidency and Twelve, dated Black River Falls, February 15, 1844, he wrote his views about preaching to the Indians, and going to Texas.

In the spring of 1844, he started on a mission through the Eastern States, and was appointed one of the delegates of the Baltimore Convention. He delivered a speech on Bunker Hill, on General Joseph Smith's claims to the Presidency of the United States; and on hearing of the death of Joseph, he returned to Nauvoo with the Twelve.

After his return to Nauvoo, he said, "I would not turn my hand over to be one of the Twelve; the day was, when there was somebody to control me, but that day is past."

AMASA LYMAN'S HISTORY.

I was born in the township of Lyman, in the county of Grafton and State of New Hampshire, on the 30th of March 1813.

I was the third son of Boswell Lyman and Martha Mason. The names of my grand parents, on my father's side, were Elias Lyman and Ruth Griswold. My mother's parents were Perez Mason and Martha Barney.

I was borne on a small homestead belonging to my mother's parents, so my infancy knew not the blessing of a paternal home.

In something less than two years subsequent to my birth, my father left on a journey with one of my mother's brothers, for the purpose of mending their fortunes in the West; my uncle's name was

He died at Utica in the state of New York, leaving my father to pursue his doubtful way alone.

Years flew by and our hearth was still sad, nor was our domestic circle again cheered by the presence of the husband and father; some six years thus passed, in which time my eldest brother, Mason Boswell, was indentured to a farmer in the town of Lebanon, county of Gratton, State of N. H. My elder brother, Elijah, died

in infancy, thus myself, my younger brother, Elias, and my sister, Ruth Ellis, remained with my mother, who resided with her father, until her second marriage, which was with a Mr. Isaiah Emerson, subsequent to my father's death, which, from the best information we have, transpired near New Orleans, some six years after he left us.

My mother left me with my grandfather, with whom I remained until I was eleven years of age, at which time my grandfather retired from his farm to reside with his eldest son, Perley Mason, with whom, according to the wishes of my mother, I remained, without being indentured, for seven years.

During the year 1831, I became somewhat thoughtful on the subject of religion, and found peace with God and my soul in striving to break off my sins by righteousness, and my iniquities by turning unto the Lord, (this was, however, in my ignorance much like the blind groping for the wall at noon).

I remained in this condition (not united with any of the churches of the times) until the spring of 1832, when our place was visited by Elders Lyman E. Johnson and Orson Pratt, from whom I first heard the Gospel. I was baptized on the 27th of April 1832, by Elder Lyman E. Johnson, and was confirmed on the day following by Elder Orson Pratt.

On account of the ill feelings that arose in my uncle's family because of my baptism, I resolved to go to the west, and accordingly on the 7th of May (having bid adieu to my uncle's family) I started on a journey of some 700 miles.

My earthly wealth was composed of some sixteen pounds of half worn clothing, and eleven dollars and thirty-seven cents in cash. These were some of the circumstances under which I left the land of my birth, a stranger to everything to be encountered on my journey.

The weariness consequent upon the first day's walking I had ever performed, admonished me that I had better ride, which I did, by stage and canal, until I reached Lyons in Wayne county, New York. Here finding my

funds *minus*, I walked to Palmyra where I sought for employment, which I found with Mr. Thomas Lacky, who bought Martin Harris' farm when he sold it to raise the money to print the Book of Mormon.

I here labored one half month, for which I received four dollars and a half, with which I continued my journey as far as Buffalo, where I shipped on board the steamer *Henry Clay*, had a quick but rough passage to Cleveland, from this point I travelled on foot forty-five miles, to the residence of brother John Johnson, in the town of Hiram, Portage county, State of Ohio, where I arrived on the 5th of June. Father Johnson was the father of Brother Lyman E. Johnson who had baptized me; he received me kindly and ministered to my wants, in which he was heartily joined by mother and daughters.

It was at this place that brother Joseph Smith resided when he was brutally mobbed, tarred and feathered on the night of the 25th of March previous.

He was now absent on a visit to

Missouri, from which he returned in July following.

After resting and refreshing myself for one week, I engaged to labor for Father Johnson at ten dollars per month; under this engagement I labored until the 1st of July, about which time the Prophet returned to Father Johnson's to reside, this afforded me an opportunity to see the Man of God.

Of the impressions produced I will here say, although there was nothing strange or different from other men in his personal appearance, yet, when he grasped my hand in that cordial way (known to those who have met him in the honest simplicity of truth), I felt as one of old in the presence of the Lord, my strength seemed to be gone, so that it required an effort on my part to stand on my feet; but in all this there was no fear, but the serenity and peace of heaven pervaded my soul, and the still small voice of the spirit whispered its living testimony in the depths of my soul, where it has ever remained, that he was the Man of God.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 29, 1865.

THE PREACHING OF THE GOSPEL.

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"Go ye into all the world, and preach the Gospel to every creature," was the command given by Jesus to his disciples upwards of eighteen hundred years ago, and repeated by him to his servants to-day. The Gospel being restored, with the power and authority of the Holy Priesthood and the revelations of heaven, and the world responsible for the acceptance or rejection of the message proclaimed and the principles taught, it necessarily follows that those who have been called upon to officiate in the ordinances of the house of God, should use every means and opportunity of spreading the principles of truth, and