

Anecdote.

We quote from the Manchester Times an anecdote of the late William Grant, of the firm of Grant Brothers, a man remarkable for the great liberality of his nature. "Many years ago, a warehouseman published a scurrilous pamphlet, in which he endeavored, but very unsuccessfully, to hold up the house of Grant Brothers to public ridicule. William remarked that the man would live to repent what he had done; and this was conveyed by some tale-bearer to the libel-lad, who said, 'Oh, I suppose he thinks I shall some time or other be in his debt; but I will take good care of that.' It happens, however, that a man in business cannot always choose who shall be his creditors. The pamphleteer became a bankrupt, and the brothers held an acceptance of his which had been indorsed to him by the drawer, who had also become a bankrupt. The wantonly libel-lad then had to become a creditor of the libeller! They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt law, except one. It seems folly to hope that the firm of 'the brothers' would supply the deficiency—'What! they who had cruelly been made the laughing-stock of the public, forget the wrong and favor the wrong-doer? No, no! But the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting-house of the wronged. Mr. William Grant was there alone, and his first words to the delinquent, were, 'Shut the door, sir!'—sternly uttered. The door was shut, and the libel-lad trembled before the libeller. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant. 'You wrote a pamphlet against us once,' exclaimed Mr. Grant. The supplicant expected to see his parchment thrown into the fire. But this was not its destination. Mr. Grant took a pen, and writing something upon the document, handed it back to the bankrupt. He, poor wretch, expected to see 'rogue, scoundrel, libeller,' inscribed; but there was, in fair round characters, the signature of the firm! 'We make it a rule,' said Mr. Grant, 'never to refuse signing the certificate of an honest tradesman, and we have never heard that you were anything else.' The tears started into the poor man's eyes. 'Ah,' said Mr. Grant, 'my saying was true! I said you would live to repent writing that pamphlet. I did not mean it as a threat. I only meant that some day you would know us better, and be sorry you had tried to injure us. I see you repent of it now.' 'I do,' said the grateful man; 'I bitterly repent it.' 'Well, my dear fellow, you know us now. How do you get on? What are you going to do?' The poor man stated that he had friends who could assist him when his certificate was obtained. 'But how are you off in the meantime?' And the answer was, that, having given up every farthing to his creditors, he had been compelled to stint his family of even common necessities, that he might be enabled to pay the cost of his certificate. 'My dear fellow, this will not do; your family must not suffer. Be kind enough to take this ten pound note to your wife from me. There, there, my dear fellow. Nay, don't cry, it will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head among us yet.' The overpowered man endeavored in vain to express his thanks, the swelling in the throat forbade words. He put his handkerchief to his face, and went out of the door crying like a child.

"There was never yet an instance in which kindness has been fairly exercised but that it has subdued the enmity opposed to it. Its first effort may not succeed, any more than one shower of rain can reclaim the burning desert; but let it repeatedly shed the dew of its holy influence upon the revengeful soul, and that soul will soon become beautiful with every flower of tenderness. An individual can no more oppose the kindness which is continually and steadily manifesting itself towards him, than he can fan the flame of violent anger in his soul when the most pure and charming music is flooding his senses with its rich harmony. He will as certainly submit to its winning power, as the compass-needle yields to the influence of magnetism. It is not in human nature to withstand a long course of kindness. Pride and stubbornness may for a time stay the tide of better feelings, like the waters of the stream pent up by gathering masses of ice, but those better feelings will accumulate and increase, until they break down pride and stubbornness, and cause the repentant to exclaim, like one of old, 'Thou knowest that I love thee!' Let any person put the question to his soul, whether, under any circumstances, he can deliberately resist continued kindness; and a voice of affection will answer, that good is omnipotent in overcoming evil. If the angry and revengeful person would only govern his passions, and let light up the lamp of affection in his heart, that it might stream out in his features and actions, he would soon discover a wide difference in his communion with the world. The gentle would no longer avoid him, friends would not approach him with a frown, the weak would no longer shrink from him with fear; he would find that his kindness wins all by its smile, giving them confidence, and securing their friendship. Verily I say to you, that kindness is mightier than the conqueror; for the conqueror subdues only the body—kindness subdues the soul."

The Jews.—In reviewing the progress of Judaism in this country, one of the Hebrew papers have that two new Synagogues have been erected during the past year, in New York and Cincinnati, two new schools have been formed in New York and three congregations in California, two or three works on Jewish literature have been published, and a new translation of the Bible. Efforts made for the conversion of the Jews to the faith of other sects are represented as having been unsuccessful, while several Christians have embraced Judaism in New York, Albany, Hartford, Chicago, and other places. It is estimated that there are about 30,000 Jews in New York, where they have thirteen Synagogues.

The largest library in the United States is that of Howard University, including in all about 92,000 volumes.

DESERET NEWS.

Truth and Liberty.

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ZION.

BY JOHN HYDE, JR.

The world may boast its pompous pow'r and pride,
And humble poverty in scorn deride;
Its unbounded wealth, and ill acquired gold,
Of hoarded wealth, and all its glittering show,
For a' too much of all its glittering show,
Wring from the sweat that pearls the poor man's brow;
Its towers, towns and palaces parade,
Like Rome to vaunt the splendid things it's made.
The mighty millions of its martial host
May for its form another theme for boast;
Its statesmen, heroes, orators, divines,
Around whose brows a wreath of laurel twines;
Assembled thousands who assume to claim
A potent portion of a worldly fame;
Mankind may vaunt their talents and their lore,
And boast like Greece the noble sons she bore;
But lo! the glory all the ancients gave,
For Rome's a tyrant and the Greek's a slave.
But grander subjects claim the poet's pen,
And richer blessings flow from the sons of men,
For from the skies a glorious angel's down
And light celestial to mankind has been shown.
And Zion's cities have been built on high,
In smiling beauty to prophetic skies;
Small in commencement—but the sturdy oak
That braves the storm and dares the thunder stroke
Was once an acorn—thus shall Zion rest
Unmoved by fear, till tyrant's rest;
And Time the monarch whose unsparring blade
Sweeps towns and towers into oblivion's shade,
In vain shall what he ruthless scythe to mow
Or lay thy cities or thy temples low.
For e'er old age can whiten on thy brow
Thy Lord shall come when thou art obeying now.
Oh! Zion! oh! thy land of hope and peace,
Where all contention may for ever cease;
Where paltry lands and puny strife may end,
And every man become his fellow's friend,
Where every shackle shall be unfastened,
And all thy children fearless and the free;
The precious titles of the world unknown,
Its titles shall be charms grown,
Its pleasures shall be unearned for and unought,
Its paltry pomp and paucity be naught;
When purity and worth shall wield that sway
That fraud and vice too often hold to-day.
When Christ shall come with messengers of flame,
And take the Kingdom and the scepter claim;
When e'er each dwelling as returns the night
Shall rest in glory, piles of hallowed light,
Like lofty pillars of a diamond mine,
Where thousands beam each radiant ray again.
"Two will without fail to easy paint,
The brightest picture were at best but faint,
A single gleam among Africa's burning sands,
As single pebbles on the Ocean's strand,
As single leaves that in a forest grow,
As single beams in wildest tempest blow,
So shall the glory all this world can boast
Be midst thy light—thine immensity lost.
Gleams of the sun project a brilliant ray
That dazzles diamonds into undimmed day,
But lo! like dew drop in the Ocean's swell
Is all conception that tongue can tell.
Then old for one may I myself unite,
Among thy labors and myself prepare
To join thy kingdom, and thy scepter share.

HISTORY OF JOSEPH SMITH.

APRIL, 1839.

The brethren and sisters who had arrived in Illinois were beginning to pen their sufferings and losses in Missouri. The statement of sister Smith, written by her own hand, I will here insert:—

"To whom this may come: I do hereby certify, that my husband, Warren Smith, in company with several other families, were moving from Ohio to Missouri. We came to Caldwell county. Whilst we were traveling, minding our own business, we were stopped by a mob; they told us that if we went another step, they would kill us all. They took our guns from us; (as we were going into a new country, we took guns along with us) they took us back five miles, placed a guard around us, there kept us three days, and let us go.

I thought, is this our boasted land of liberty?—for some said we must deny our faith or they would kill us; others said, we should die at any rate.

The names of this mob, or the heads, were Thomas O'Brien, County Clerk; Jefferson Brown, William Ewell Esq., and James Austin, all of Livingston county. After they let us go, we traveled ten miles, came to a small town composed of one grist mill, one saw mill, and eight or ten houses belonging to our brethren; there we stopped for the night.

A little before sunset, a mob of three hundred came upon us. The men halloed for the women and children to run for the woods; and they ran into an old blacksmith shop, for they feared if we all ran together, they would rush upon us and kill the women and children. The mob fired before we had time to start from our camp. Our men took off their hats and swung them, and cried "quarter!" until they were shot. The mob paid no attention to their cries nor entreaties, but fired alternately.

I took my little girl, my boy I could not find, and started for the woods. The mob enfolded us on all sides, but the brook. I ran down the bank, across the mill pond on a plank, up the hill into the bushes. The bullets whistled all the way like hail, and cut down the bushes on all sides of us. One girl was wounded by my side, and fell over a log, and her clothes hung across the log; and they shot at them, expecting they were hitting her; and our people afterwards out of that log twenty bullets.

I sat down to witness the dreadful scene. When they had done firing, they began to howl; and one would have thought that all the infernals had come from the lower regions. They plundered the principal part of our goods; took our horses and wagons, and ran off howling like demons.

I came down to witness the awful scene. Oh horrible! what a sight! My husband, and one son ten years old, lifeless upon the ground, and one son seven years old, wounded very bad; the ground covered with the dead. These little boys crept under the bellows in the shop; one little boy ten years old had three wounds in him; he lived five weeks and died, he was not mine.

Realize for a moment the scene. It was sunset; nothing but horror and distress; the dogs filled with rage, howling over their dead masters; the cattle caught the scent of innocent blood, and bellowed; a dozen bold widows—thirty or forty fatherless children, screaming and groaning for the loss of their fathers and husbands; the groans of the wounded and dying,—were enough to have

melted the heart of anything but a Missouri mob.

There were fifteen dead, and ten wounded; two died the next day. There were no men, or not enough to bury the dead; so they were thrown into a dry well and covered with dirt. The next day the mob came back. They told us we must leave the State forthwith or be killed. It was cold weather, and they had our teams and clothes, our men all dead or wounded. I told them they might kill me and my children and welcome. They sent to us from time to time, if we did not leave the State they would come and kill us. We had little prayer meetings. They said if we did not stop them, they would kill every man, woman and child. We had spelling schools for our little children;—they said if we did not stop them, they would kill every man, woman and child. We did our own milking, got our own wood; no man to help us.

I started the first of February for Illinois, without money, (mob all the way) drove my own team, slept out of doors. I had four small children; we suffered hunger, fatigue, and cold;—for what? For our religion;—where, in a boasted land of liberty, deny your faith or die, was the cry.

I will mention some of the names of the heads of the mob:—two brothers by the name of Comstock, William Man, Benjamin Ashley, Robert White, one by the name of Rogers, who took an old scythe and cut an old white-headed man all to pieces.

I wish further also to state, that when the mob came there, (as I was told by one of them afterwards) their intention was to kill everything belonging to us that had life; and that after our men were shot down by them, they went around and shot all the dead men over again, to make sure of their lives.

I now leave it with this Honorable Government to say what my damages may be, or what they would be willing to see their wives and children slaughtered for, as I have seen my husband, Son, and others.

I lost in property by the mob:—To goods stolen, fifty dollars; one pocket-book and fifty dollars cash notes; damage of horses and time, one hundred dollars; one gun, ten dollars; in short, my all. Whole damages are more than the State of Missouri is worth.

Written by my own hand, this 18th day of April, 1839. AMANDA SMITH, Quincy, Adams county, Illinois.

Thus are the cries of the widows and the fatherless ascending to heaven. How long, O Lord, wilt thou not avenge the blood of the Saints?

Friday, 19th.—Elders Turley and Clark had traveled out of a few miles when an axle broke, and Dr. Clark had to go to Richmond after some boxes, which hindered them some days.

Saturday, 20th.—The last of the Saints left Far West.

Sunday, 21st.—I had still continued my journey.

Monday, 22d.—We continued on our journey both by night and by day; and after suffering much fatigue, and hunger, I arrived in Quincy, Illinois, amidst the congratulations of my friends, and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure. Before leaving Missouri, I had paid the lawyers at Richmond thirty-four thousand dollars in cash, lands, &c.: one lot which I let them have in Jackson county, for seven thousand dollars; they were soon offered 10,000 dollars for it, but would not accept it. For other vexatious suits which I had to contend against, the few months I was in this State, I paid lawyers' fees to the amount of about sixteen thousand dollars, making in all about fifty thousand dollars, for which I received very little in return; for sometimes they were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honorable exceptions.

Among those who have been the chief instruments and leading characters in the unparalleled persecutions against the Church of Latter Day Saints, the following stand conspicuous, viz:—Generals Clark, Wilson, and Lucas, Captain Price, and Cornelius Gilliam; Colonel Bogart also, whose zeal in the cause of oppression, and injustice, was unequalled, and whose delight has been to rob, murder, and spread devastation among the Saints. He stole a valuable horse, saddle, and bridle from me; which cost two hundred dollars, and then sold the same to General Wilson. On understanding this, I applied to General Wilson for the horse, who assured me, upon the honor of a gentleman, and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies, which these officers have been guilty of, are entirely looked over by the Executive of the State; who, to hide his own iniquity, must of course shield and protect those whom he employed to carry into effect his murderous purposes.

I was in their hands as a prisoner, about six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me; and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law, (as we were not military men) and had the time and place appointed for that purpose, yet through the mercy of God, in answer to the prayers of the Saints, I have been preserved and delivered out of their hands; and can again enjoy the society of my friends and brethren, whom I love; and to whom I feel united in bonds that are stronger than death; and in a State, where I believe the laws are respected, and whose citizens are humane and charitable.

During the time I was in the hands of my enemies, I must say, that although I felt great anxiety respecting my family and friends, who were so inhumanly treated and abused; and who had to mourn the loss of their husbands and children, who had been slain; and after having been robbed of nearly all that they possessed, be driven from their homes, and forced to wander as strangers in a strange country, in order that they might save themselves and their little ones from the destruction they were threatened with in Missouri;—yet as far as I was concerned, I felt perfectly calm, and resigned to the will of my Heavenly Father. I know my innocence, as well as that of the Saints; and that we had done nothing to deserve such treatment from the hands of our oppressors. Consequently, I could look to that God, who has the hearts of all men in his hands

and who had saved me frequently from the gates of death, for deliverance; and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face; and that my destruction was determined upon as far as man was concerned; yet, from my first entrance into the camp, I felt an assurance, that I with my brethren and our families should be delivered. Yes! that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort. And altho' the heathen raged, and the people imagined vain things, yet the Lord of Hosts, the God of Jacob, was my refuge; and when I cried unto him in the day of trouble, he delivered me; for which I call upon my soul and all that is within me, to bless and praise his holy name. For altho' I was 'troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.'"

The conduct of the Saints under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure;—their love to each other; their readiness to afford assistance to me, and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land;—all conspire to raise them in the estimation of all good and virtuous men; and has secured them the favor and approbation of Jehovah; and a name as imperishable as eternity. And their virtuous deeds and heroic actions, while in defence of truth, and their brethren, will be fresh and blooming, when the names of their oppressors shall be either entirely forgotten, or only remembered for their barbarity and cruelty.

Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away and abused by the jailer and guard, when they come to do any kind of offices, and to cheer our minds while we were in the gloomy prison-house, gave me feelings which I cannot describe; while those who wished to insult and abuse us, by their threats and blasphemous language, were applauded, and had every encouragement given them.

However, thank God, we have been delivered. And although some of our beloved brethren, have had to seal their testimony with their blood; and have died martyrs to the cause of truth; yet,

Short though bitter was their pain,
Everlasting is their joy.

Let us not sorrow as 'those without hope'; the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall be brought with him, when he shall come to be glorified in his Saints, and admired by all those who believe; but, to take vengeance upon his enemies, and all those who obey not the gospel.

At that time, the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from off their faces. The trials they have had to pass through, shall work together for their good, and prepare them for the society of those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Marvel not then, if you are persecuted.—but remember the words of the Savior:—"The servant is not above his Lord; if they have persecuted me, they will persecute you also;" and that all the afflictions through which the Saints have to pass, are in fulfillment of the words of the prophets, which have spoken since the world began.

We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments and deaths, we must expect according to the scriptures, which tell us, that the blood of those whose souls were under the altar, could not be avenged on them that dwell on the earth, until their brethren should be slain as they were.

If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of liberty, and equal rights, and where the voice of the conquerors, who had vanquished our foes had scarcely died away upon our ears, when we frequently mingled with those who had stood amidst "the battle and the breeze," and whose arms have been nerved in the defence of their country and liberty; whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world. In the midst of all these scenes, with which we were surrounded, a persecution the most unwarrantable was commenced; and a large portion of the inhabitants of one of those free and independent States, which surprise this vast Republic; and a deadly blow was struck at the institutions for which our fathers had fought many a hard battle, and for which many a patriot had shed his blood; and suddenly we heard amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes! in this land, a mob, regardless of those laws for which so much blood had been spilled,—dead to every feeling of virtue and patriotism, which animated the bosom of freemen, fell upon a people whose religious faith was different from their own; and not only destroyed their homes; drove them away, and carried off their property; but murdered many a free-born son of America;—a tragedy which has no parallel in modern, and hardly in ancient times; even the face of the Red Man would be ready to turn pale at the recital of it. It would have been some consolation, if the authorities of the State had been innocent in this affair; but they are involved in the guilt thereof;—and the blood of innocence, even of children, cry for vengeance upon them.

I ask the citizens of this vast Republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans, and patriots to be broken, and their wrongs left without redress? No! I invoke the genius of our Constitution.—I appeal to the patriotism of Americans,—to

stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages.

Is there not virtue in the body politic?—Will not the people rise up in their majesty, and with that promptitude and zeal which is so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve; and save the Nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it.

JOSEPH SMITH, JR.
Elder Markham had closed his business in Jackson and returned to Far West,—having been chased by the mob on horses at full speed, as far as the river, for the purpose of shooting him. Brother Markham tarried in and near Far West until the 24th.

On my arrival at Quincy, I found the brethren had been diligent in preparing for an investigation of their wrongs in Missouri, as the following letters will show:

"Burlington, Iowa Territory, April 22d, 1839. Dear Sir: I herewith enclose two letters, one addressed to the President of the United States, and one to Governor Shannon of Ohio. As the object sought by you is an investigation into the facts connected with your misfortunes, I have thought it the most prudent course to refrain from an expression of an individual opinion in the matter, relative to the merits or demerits of the controversy. I sincerely hope that you may succeed in obtaining a general investigation into the cause and extent of your sufferings, and that you may obtain from the Government that attention which is your due as citizens of the United States.

Very respectfully your ob't. serv't.
ROBERT LUCAS.

Doct. Sidney Rigdon.
"Burlington, Iowa Territory, April 22d, 1839. To His Excellency Martin Van Buren, President of the United States.—Sir:—I have the honor to introduce to your acquaintance, the bearer, Doct. Sidney Rigdon, who was for many years a citizen of the State of Ohio, and a firm supporter of the administration of the General Government.

Doct. Rigdon visits Washington (as I am informed) as the representative of a community of people called Mormons, to solicit from the Government of the United States, an investigation into the causes that led to their expulsion from the State of Missouri; together with the various circumstances connected with that extraordinary affair.

I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the laws.

With sincere respect, I am your ob't. serv't.
ROBERT LUCAS.

"Burlington, Iowa Territory, April 22d, 1839. To His Excellency Wilson Shannon, Governor of the State of Ohio.—Sir:—I have the honor to introduce to your acquaintance, Doct. Sidney Rigdon, who was for many years a citizen of Ohio. Doct. Rigdon wishes to obtain from the General Government of the United States, an investigation into the causes that led to the expulsion of the people called Mormons from the State of Missouri, together with all the facts connected with that extraordinary affair. This investigation it appears to me, is due them as citizens of the United States, as well as to the Nation at large.

Any assistance that you can render the Doct., towards accomplishing that desirable object, will be gratefully received, and duly appreciated by your sincere friend and humble servant.
ROBERT LUCAS.

"Far West, Mo., April 23d, 1839. Sir:—The summit end of Mr. Denson's mill-dam was carried away by the late freshet, and unless repaired, it will all go the next.

The committee have gone, and if father Smith would send me a power of attorney, in connection with Mr. Benson's and Correll's, I have a chance to sell it before it is all lost. Maybe I might save the old gentleman something, which I promised Hyrum I would do if possible, because they have now need. Will you have them do so?

W. W. PHELPS.

To John P. Green, Quincy, Illinois:
All this day I spent in greeting and receiving visits from my brethren and friends; and truly it was a joyful time.

Wednesday, 24th.—Elder Purley P. Pratt and his fellow prisoners were brought before the Grand Jury of Ray county at Richmond, and Darwin Chase and Norman Simpson, were dismissed after being imprisoned about six months. Mrs. Phelps, who had been with her husband in prison some days, hoping he would be released, now parted with him, and with her little infant, started for Illinois. The number of prisoners at Richmond was now reduced to four. King Follet having been added about the middle of April; he was dragged from his distressed family, just as they were leaving the State. Thus of all the prisoners, which were taken at an expense of two hundred thousand dollars, only two of the original ones, who belonged to the church, now remained; (Mr. Gibbs having denied the faith to try to save his life) these were Morris Phelps and Parley P. Pratt. All who were let to bail, were banished from the State, together with those who bailed them.

Thus none are like to have a trial by law but Pratt and Phelps; and they are without friends or witnesses in the State. Elders Clark and Turley, met Alpheus Cutler, Brigham Young, Orson Pratt, George A. Smith, John Taylor, Wilford Woodruff, John E. Page, Daniel Shearer, and others, going up from Quincy to Far West, to fulfil the Revelation on the 26th, and Clark and Turley turned and went back with them.

Elder Markham visited at Tenney's Grove. This evening I met the church in council. Minutes of a council held in Quincy, on the 24th day of April, A. D. 1839, when President Joseph Smith, Jr., was called to the chair, and Dr. A. Ripley chosen clerk.

After prayer by the chairman, Elder John P. Green arose and explained the object of the meeting. A document intended for publication was handed in, touching certain things relative to disorderly persons, who have or may represent themselves as belonging to our church; which document was approved by the council. After which it was

Resolved firstly, That President Joseph Smith, Jr. Bishop Knights, and brother A. Ripley, visit the Iowa Territory immediately

ly, for the purpose of making a location for the church.

Resolved second, That the advice of the Conference, to the brethren in general is, that as many of them as are able, move north to Commerce, as soon as they possibly can.

Resolved third, That all the prisoners be received into fellowship.

Resolved fourth, That brother Mulholland be appointed Clerk pro tem.

Resolved fifth, That father Smith's case relative to his circumstances, be referred to the Bishops.

Resolved sixth, That Dr. Rogers receive some money to remunerate him for his services in transacting business for the church in Missouri. A. RIPLEY, Clerk."

Thursday, 25th.—I accompanied the committee to Iowa to select a location for the Saints. Elder Markham returned from Tenney's Grove to Far West, waiting the arrival of the brethren from Quincy.

A DISCOURSE

By President Brigham Young, at a Meeting of Elders and High Priests, in the Tabernacle, Great Salt Lake City, Wednesday, April 17th., 1852, at six o'clock, p.m., being the second day of the Spring Conference.

It may be considered that we are a mixed congregation, consisting of bishops, seventies, high priests, elders, the twelve, and first presidency; but I consider we are, strictly speaking, a meeting of the elders of Israel, for if we were to be instructed in the duties of any one of these quorums, that instruction would be equally good for all.

This vast concourse of persons are all elders in Israel, with but a very few exceptions, for there are some priests, teachers, and deacons present, but not a great many. The greater portion of the male members of this community are elders in the church, and as elders, we are to be instructed as to obtain an understanding of all things pertaining to our duty.

We have heard and felt sufficient to know that the wisdom which is to be obtained in this kingdom, is more satisfactory to us than the boasted wisdom of the world. This is appreciated by the majority of this assembly, if not by all. The knowledge possessed by this people is of more value than all the knowledge of the world put together, and infinitely greater. In this kingdom you will find the root of all science, and that, too, in men who have not been taught the sciences, after the manner of the world. They understand the origin of science, and can trace it through the life of man, much to their satisfaction. Let any man who possesses the Holy Ghost (though never taught the sciences but a very little), hear a learned man exhibit the principles of any science, he understands the origin and proper bearings of the subject treated upon by the speaker, through the increased rays of that light which lighteth every man that cometh into the world. This is to us a matter of no little satisfaction.

I have many cogitations with regard to this work of the last days, and the prosperity of this kingdom; yet I have learned years ago that the Lord stands at the helm that guides Zion's ship. He is its pilot, and unless we work exactly to the line that is marked out by him, our works will be in vain. This has been my experience from the beginning. In every branch and avenue of our lives, we must learn to work to a line of truth; it is for us to know what ought to be done, and then do it; though should there be no earthly prospect of accomplishing it, we can certainly try; and if we try with all our might, that act will prove at least a resolute and determined mind, adorned with patience and perseverance. And, if with all our resolute endeavors, we are still unable to accomplish our purpose, the Lord will be very likely to stretch forth his hand, and give the victory.

Perhaps before we get through with this conference, we shall ask such a favor of the bishops as we asked of them last conference; which was granted to the letter, and that most rigorously. The brethren are rigorous with themselves, for they have paid their tithing willingly, and I do not know that the bishops have had to urge them any to the fulfillment of this duty. However, since on the first reflection thought it seemed impossible for them to comply with it, and some thought that our request was inconsistent; but with a little more mature reflection, with a little faith and prayer, they brought themselves directly to obedience. I think this has been almost universally the case. If we should now call upon the bishops for a favor, it would be to grant us a little assistance with regard to our purchasing, and buying in lumber, nails, glass, and other merchandise, to supply our future wants. I wish each one to bear their share in this matter. I mention it that the bishops may be alert in their feelings.

Now, brethren, can we fight against and subdue ourselves? That is the greatest difficulty we ever encountered, and the most arduous warfare we ever engaged in. This will apply most perfectly to the brethren who have gathered with the saints. When we are out in the world, we preach faith and repentance; so that the saints bring the knowledge of first principles with them to the gathering place. Your next step is to enter into the study of this. A man may learn letters, and study all the various branches of scholastic education to the day of his death; but if he does not attain to strict self-discipline, his learning will not amount to much. The catalogue of man's discipline he must compile himself; he cannot be guided by any rule that others may lay down, but is placed under the necessity of tracing it himself through every avenue of his life; he is obliged to catechize and train himself, for he knows his own disposition the best—its fortified and unfortified parts; he is therefore the most fit to school himself, until every particle of the man is brought into subjection to the law of Christ.

When you had obeyed the first ordinances of the gospel, then you discovered that the Lord had set his hand to gather Israel, that Zion might be built up, and Jerusalem gathered from the four winds. These doctrines have been taught and re-taught, again and again. I think there is not a man here who did not fully understand them while in his native country; there may be a few exceptions among those who have by chance fallen into the society of the saints at the gathering place, where their first acquaintance was formed; and consequently have not had the same opportunity of hearing the first principles as others have had in the world. Now we enter this school to be planned, squared, and polished.

Suppose we admit of malice, anger, and wrath, in our hearts—sleep ourselves in wickedness, by taking the name of God in vain, by entering into every kind of outbreak and transgression, by defiance to every wholesome law, by neglecting our families, physically, mentally, and morally, and by neglecting our brethren and ourselves; our former repentance and baptism for the remission of our sins will not profit us, through indulging in sin afterwards, but all our former sins will again be upon us, and we must atone for the whole. Then let us cleave unto righteousness; learn to do well, and continue to do so all the days of our lives, that our former sins may not stand against us. This is our duty.

If every person in the community would correct their own errors each day they live, the errors of the whole would continually be effectually corrected. For where is there a man, who, by preaching on a text from the Bible, or Book of Mormon, can correct the faults of the people? That may be done until they go into their graves, and little or no good result from it. I mean to correct my own faults, and it is for you to do the same. It is an individual business over which each man must preside, until every fault, in our whole lives, is corrected, and we are sanctified before the Lord.

If your neighbor suffers his cattle, or his children, for the purpose of making a location for the church.

Resolved second, That the advice of the Conference, to the brethren in general is, that as many of them as are able, move north to Commerce, as soon as they possibly can.

Resolved third, That all the prisoners be received into fellowship.

Resolved fourth, That brother Mulholland be appointed Clerk pro tem.

Resolved fifth, That father Smith's case relative to his circumstances, be referred to the Bishops.

Resolved sixth, That Dr. Rogers receive some money to remunerate him for his services in transacting business for the church in Missouri. A. RIPLEY, Clerk."

Thursday, 25th.—I accompanied the committee to Iowa to select a location for the Saints. Elder Markham returned from Tenney's Grove to Far West, waiting the arrival of the brethren from Quincy.

It may be considered that we are a mixed congregation, consisting of bishops, seventies, high priests, elders, the twelve, and first presidency; but I consider we are, strictly speaking, a meeting of the elders of Israel, for if we were to be instructed in the duties of any one of these quorums, that instruction would be equally good for all.