

The Old Cottage Clock.

BY CHARLES SWAIN.

Oh! the old old clock, of the household stock
Was the brightest thing and nearest;
Its hands, though old, had a touch of gold,
And its chime ring still the sweetest.
'Twas a monitor, too, though its words were few,
Yet they lived, though nations altered;
And its voice, still strong, warned old and young,
When the voice of friendship faltered;
'Twas, 'tick, tick,' it said—'quick, quick, to bed
For ten I've given warning;
Up, up, go, of else you know,
You'll never rise soon in the morning!'
A friendly voice was that old, old clock,
As it stood in the corner, smiling,
And blessed the time with a merry chime,
The wintery hours beguiling;
But a cross old voice was that tiresome clock,
As it called at daybreak boldly,
When the dawn looked gray o'er the misty way,
And the early bird cawed;
'Tick, tick,' it said—'quick, quick, out of bed
For I've given warning;
You'll never have health, you'll never get wealth,
Unless you get up soon in the morning.'
Still hourly the sound goes round and round
With a tone that ceases never;
While tears are shed for the bright day fled,
And the old friends lost forever;
Its heart beats on—though hearts are gone
That warmer beat and younger;
Its hands still move—though hands we love
Are clasped on earth no longer;
'Tick, tick,' it said—'to the church-yard bed,
The grave has given warning—
Up, up, rise, and look to the skies,
And prepare for a heavenly morning!'

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HISTORY OF JOSEPH SMITH.

JULY, 1840.

At a meeting of the citizens of Nauvoo, Hancock county, Illinois, 13th July 1840, Elias Higbee was called to the chair, and Robert B. Thompson was appointed secretary.

On motion, a committee was appointed to report resolutions, expressive of the sense of this meeting, consisting of the following persons, to wit: Isaac Galland, Robert B. Thompson, Sidney Rigdon, and Daniel H. Wells, who retired and after a short absence, reported the following preamble and resolutions, which were unanimously adopted:

PREAMBLE.—The committee appointed to express the sense of this meeting, in relation to the recent acts of abduction, and other deeds of cruelty, and inhumanity committed upon our citizens by the citizens of the State of Missouri, beg leave respectfully to report:

That having under consideration the principal matters involved in the discharge of their duty—they have been forced to arrive at the following conclusions:

1st. That the people of Missouri not having sufficiently asked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the scenes of brutality, which marked their whole course of conduct towards us during our unhappy residence among them; they have already robbed us of our homes, murdered our families, stolen and carried away our property; and to complete the measure of their inhumanity as a State, their Executive caused unoffending thousands to be banished from the State, without even the form of a trial, or the slightest evidence of crime; they are now sending their gangs of murdering banditti, and thieving brigades, in weak frontier vengeance, and satisfy their insatiable cupidity in the State of Illinois, and that too before we have even had time to erect shelters for our families.

2d. That for the purpose of giving a semblance of justification to their most unallowable conduct, the people of Missouri have again commenced concealing and within the limits of our settlements as they had done before in the State of Missouri, in order to raise a charge of stealing against our citizens, and under this guise they have within a few days kidnapped, and carried away, several honest and worthy citizens of this county.

3d. Under these circumstances the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois for redress, and protection from further injuries, with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage, unoffending citizens.

Resolved first: That we view with no ordinary feelings, the approaching danger as a necessary consequence following the laws of the State of Missouri, and that we deem it our duty to inform you of the same, and to urge you to take prompt action to defend the laws of this State, as well as all other States in this Union, by forcing from their homes, and from the State, civil citizens of Illinois; and taking them into the State of Missouri, without any legal process whatever, and then inflicting upon them base cruelties in order to extort false confessions from them, to give a coloring to their (the Missourians) iniquities and screen themselves from the just indignation of an incensed public.

Resolved secondly: That while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this State, as set forth in the above Preamble, and strongest indignation, at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved thirdly: That inasmuch as we are conscious of our honest and upright intentions, and are at all times ready and willing to submit to the just requirements of the law; we claim of the citizens and authorities of this State, protection from such unjust, and before, unheard of oppressions.

Resolved fourthly: That the forcible abduction of our citizens by the citizens of Missouri, is a violation of the laws regulating the federal compact, subversive to the rights of freedom, and contrary to our free institutions, and republican principles.

Resolved fifthly: That the cruelties practiced upon our citizens, since their abduction, is disgraceful to humanity; the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient or modern times; and can only find its parallel in the "Auto de Fe," the inquisitions in Spain.

Resolved sixthly: That such unconstitutional and unallowable proceedings on the part of the citizens of Missouri, ought to arouse every patriot to exertion, and diligence, to put a stop to such procedure; and use all constitutional means to bring the offenders to justice.

Resolved seventhly: That we memorialize the Executive of this State, of the gross outrage which has been committed on our citizens; and pledge ourselves to aid him in such measures, as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman.

R. B. Thompson, Secretary.

"To his Excellency Governor Carlin:—The undersigned being a committee to draft a Memorial to your Excellency relative to the recent outrages, would respectfully represent: that after being driven from our homes, and pleasant places of abode, in the State of Missouri, by the authorities of said State, Illinois seemed to be the first shelter or asylum, which presented itself to our view;—that having left the State of Missouri, your memorialists found an asylum in the State of Illinois; and notwithstanding the false reports which were circulated to our prejudice, we were received with kindness by the noble hearted citizens of Illinois; who relieved our necessities, and

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Truth and Liberty.

to all whom it may concern:—This is to certify that Elders Samuel Bent and George W. Harris, are authorized agents of the Church of Jesus Christ of Latter Day Saints, being appointed by the First Presidency and High Council of said Church to visit the branches of the Church in the East or wherever they may be led in the providence of God, to obtain donations and subscriptions for the purpose of printing the Book of Mormon, Doctrine and Covenants, Hymn Books, the New Translation of the Scriptures, &c. They are likewise instructed, and authorized, to make loans in behalf of the Church for carrying into operation the above and other important works necessary to the well being of said Church.

From our long acquaintance with these our beloved brethren, their long tried friendship under circumstances the most trying and painful, their zeal for the cause of truth, and their strict moral honesty, we most cheerfully recommend them to the valuations of the Most High. Any statements they may make relative to their mission may be implicitly relied upon, and any loans which they may effect, will be considered binding on the Church. And we do hope the Saints will do all in their power to effect the object proposed, and lift up the hands of our beloved brethren who have cheerfully come forward to engage in a work so great and important.

We have the greatest confidence in your Excellency, that every constitutional means will be resorted to, to restore our friends to the society of their families, &c., that we in common with other citizens of the State of Illinois, may enjoy all the rights and privileges of freemen.

Your memorialists have under all circumstances paid the greatest respect to the laws of the country, and if any should break the same, they have never felt a disposition to screen such from justice, but when under false pretences, to gratify and satiate a revengeful disposition; for the citizens of another State, regardless of both the laws of God and man, to come and kidnap our friends, to carry off our citizens, to cruelly treat our brethren; such offenders, we think, should be brought to an account, to be dealt with according to their merit or demerit; that we may enjoy the privileges guaranteed to us by the Constitution of the United States.

We therefore humbly pray that your Excellency will satisfy yourself of the gross outrage which has been committed on the citizens of this State, and with that energy which is so characteristic of your Excellency's administration, take such steps as you may deem best calculated to repair the injuries which your memorialists have sustained;—that you will vindicate the injured laws of the State.

In conclusion, we beg leave to assure your Excellency, that in the discharge of this, as well as every other constitutional movement, you may rely upon the hearty co-operation of your Memorialists, who respectfully submit to your Excellency the accompanying Resolutions, which were passed at a large meeting held in this place on this day, and also the affidavit of one of those persons who was kidnapped, but fortunately has made his escape.

Extract of a letter from Elder William Barnett dated "Deport, July 15, 1840," on his way to South Australia:—"Dear Brother in Christ, I write to inform you of my arrival in the metropolis this morning, after a tedious journey in the midst of much profaneness, and swearing, such as I never heard in my life before. I feel, as the apostle expresses it, like a lamb among wolves going into a land of strangers to preach the gospel; therefore I desire your prayers in my behalf. I have witnessed much of the Spirit of Revelation since Sunday; in fact, I only thought it a mere thought, when the Elders testified that they were called by Revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are called by Revelation.

Give my love to all the saints, and tell them that as many as remain faithful I will meet at Zion, bringing my salvation with me. Tell them my faith is fixed, and my resolution is strong to meet you all there whom I love in the Lord.—Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the gospel. Brethren, sorrow not for me, as those that have no hope, for we have a hope of living and eating together in the kingdom of our God."

Friday, 17.—By my suggestion, High Council voted that Samuel Bent and George W. Harris, go on a mission to procure money for printing certain books.

Saturday, 18.—Elias Smith was ordained Bishop.

Sunday, 19.—An answer to Brigham Young's letter of the 7th inst. was sent to Lorenzo Snow, which gave him the privilege to publish the Book of Mormon, Doctrine and Covenants, and Hymn Book, but not to ordain any into the Quorum of the Seventies; and likewise some general instructions.

Monday, 20.—Elder John Moon and company arrived in New York, being the first arrival of Saints in America.

Wednesday, 22.—"Nauvoo, Hancock county, Ill., July 22, 1840. Dear Brother Phelps: I must say that it is with no ordinary feelings, I endeavor to write a few lines to you in answer to yours of the 29th ult.; at the same time I am rejoiced at the privilege granted me.

You may in some measure realize what my feelings, as well as Elder Rigdon's, and brother Hyrum's were, when your letter—truly our hearts were melted into tenderness and compassion when we ascertained your resolves, &c. I can assure you I feel a disposition to act on your case in a manner that will meet the approbation of Jehovah, (whose servant I am) and agreeably to the principles of truth and righteousness which have been revealed; and inasmuch as long suffering, patience, and mercy, have ever characterized the dealings of our heavenly Father towards the humble and penitent, I feel disposed to copy the example, cherish the same principles, and by so doing be a savior of my fellow men.

It is true, that we have suffered much in consequence of your behavior—the cup of gall already full overflowing for months to drink, was indeed filled to overflowing when you turned against us. One letter from you had oft taken sweet counsel together, and enjoyed many refreshing seasons from the Lord—and it had been an enemy we could have borne it. "In the day that thou stoodest on the other side, in the day when strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Far West, even thou wast as one of them; but thou shouldst not have looked on the day of thy brother, in the day that he became a stranger, neither shouldst thou have spoken proudly in the day of distress."

However, the cup has been drunk, the will of our Father has been done, and we are yet alive;—for which we thank the Lord. And having been delivered from the hands of wicked men by the agency of our God, we say it is your privilege to be delivered from the powers of the adversary, be brought into the liberty of God's dear children, and again take your stand among the saints of the Most High, and with diligence, humility, and love, unfeigned, comend you to our God, and your God, and to the Church of Jesus Christ.

By giving your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship and rejoice over the returning prodigal.

Your letter was read to the saints last Sunday, and an expression of their feelings, was taken, when it was unanimously

Resolved, That W. W. Phelps should be received into fellowship.

"Come on dear brother, since the war is past, For friends at first, are friends again at last."

JOSEPH SMITH, junior.

Brother Burdick's letter to brother Hyrum was duly received, for which he has our best thanks; it was indeed an admirable letter, and worthy of the author. The sentiments expressed were in accordance with the Spirit of the Gospel, and the principles are correct.

I am glad that brother Richards has continued with you, and hope he has been of some service to you. Give my love to him.

Our prospects in this place continue good.—Considerable numbers have come in this spring. There were some bickerings respecting your conduct after your departure, but they have all blown over; and I hope there will never be any occasion for any more, but that you will commend yourself to God, and to the Saints by a virtuous walk and holy conversation.

I had a letter from W. W. Phelps a few days ago, informing me of his desire to come back to the Church, if we would accept of him. He appears very humble, and is willing to make every sacrifice that Saints or God may require.

We expect to have an edition of the Book of Mormon printed by the first of September; it is now being stereotyped in Cincinnati.

I am, &c., &c.

JOSEPH SMITH, junior.

An interesting Memorial concerning the Jews, "To the Protestant Powers of Europe and America," signed and sealed in London the 8th of January 1839, may be found in the Millennium Star, pages 162, 163, 164, 165.

Sunday, 24.—Elder William Donaldson, member of the British Army, bound for the East Indies, writes from Chatham, 24th July:—"We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Sunday, 25.—"Fairfield, Ill., July 25, 1840. Reverend and Dear Friends:—The last time I wrote you was during the pendency of your difficulties with the Missourians. You are aware that at that time I held the office of Brigadier-General of the Invisible Dragons of this State, and professed my entire energies for your deliverance from a ruthless and savage, tho' cowardly foe; but the Lord came to your rescue, and saved you with a powerful arm. I am happy to find that you are now in a civilized land, and in the enjoyment of peace and happiness.

Some months ago, I resigned my office with an intention of removing to your town, and joining your people; but hitherto I have been prevented. I hope however to remove to Commerce, and unite with your church next spring. I believe I should be much happier with you. I have many things to communicate which I would prefer doing orally, and I propose to meet you in Springfield on the first Monday in December next, as I shall be there at that time on State and United States business.

If I remove to Commerce, I expect to follow my profession, and to that end I enclose you a slip from the "Louisville Journal" to give you an idea of my professional standing.

On the first of this month, I was appointed to the office of "Quarter Master General of the State of Illinois," which office I expect to hold some years.

I hope you have been well. In haste. Write me immediately.

Yours respectfully, J. C. BENNETT.

To Messrs. Smith and Rigdon:—

Monday, 27.—"Quarter Master General's Office, Fairfield, Illinois, July 27, 1840. To the Reverend Sidney Rigdon, and Joseph Smith, Jr.:—Respected Friends, I wrote you a few days ago from this place, but my great desire to be with you and your people, prompts me to write again at this time; and I hope it will not be considered obtrusive by friends whom I have always so highly esteemed as yourselves.

At the last District and Circuit Court of the United States held at Springfield, in June last, I had the honor of being on the grand inquest of the United States for the District of Illinois, and hoped to have seen you there; but was quite disappointed. I attended the meeting of your people opposite Mr. Lowry's Hotel, but did not make myself known, as I had no personal acquaintance in the congregation.

It would be my deliberate advice to you to concentrate all of your church at one point. If Hancock county, with Commerce for its commercial emporium is to be that point, well; fix upon it, and let us co-operate with a general concerted action. You can rely upon me in any event. I am with you in spirit, and will be in person, as soon as circumstances permit, and immediately if it is your desire. Wealth is no material object with me. I desire to be happy, and am fully satisfied that I can enjoy myself better with your people with my present views and feelings, than with any other. I hope that time will soon come, when your people will become my people, and your God my God.

At the time of your peril and bitter persecution in Missouri, you are aware I professed you my utmost energies, and had not the conflict terminated so speedily, I should have been with you then. God be thanked for your rescue from the hand of a savage, but cowardly foe!

I do not expect to resign my office of "Quarter Master General of the State of Illinois" in the event of my removal to Commerce, unless you advise otherwise. I shall likewise expect to practice my profession; but at the same time your people shall have all the benefit of my speaking powers, and my untiring energies in behalf of the good and holy faith. In *necessarius unius, in non necessariis libertas, in omnibus caritas*, shall be my motto, with the *sapienter in modo, fortiter in re*.

Be so good as to inform me circumstantially of the population of Commerce, and Hancock county, the face of the country, climate, soil, health, &c., &c. How many of your people are concentrated there? Please to write me in full homedately. Louisville paper will accompany this;—please enclose it.

With sentiments of profound respect and esteem, I am sure to subscribe myself

Yours respectfully,

JOHN C. BENNETT.

Elder John Taylor sailed for Ireland from Liverpool.

Tuesday, "Nauvoo, July 28, 1840. Horace R. Hotchkiss, Esq.—Dear Sir: I acknowledge the receipt of yours of last night, giving you the names of the land on Rock River, which you felt disposed to sell. In reply to which I have to say, that we have not yet examined the land, and consequently have not arrived at any conclusions respecting it; but it is probable that some of my friends will visit it this fall, and if we should think it wisdom to locate there, or on the other tract, you will be informed of the same, and arrangements entered into.

I am sorry that your health has been so poor, but hope ere this, you are perfectly recovered.—It would afford me great pleasure indeed, could I hold out any prospect of the two notes due next month being met at maturity, or even this fall.—Having had considerable difficulty (necessarily consequent on a new settlement) to contend with, as well as poverty and considerable sickness, our first payment will be probably somewhat delayed until we again get a good start in the world; and I am happy to say, the prospect is indeed favorable.

Under these circumstances we shall have to claim your indulgence, which I have no doubt will be extended. However, every exertion on our part shall be made to meet the demands against us, so that if we cannot accomplish all we wish to, it will be "our misfortune, and not our fault."

Notwithstanding the impoverished condition of our people, and the adverse circumstances under which we have had to labor, I hope we shall eventually rise above them, and again enjoy the blessings of health, peace, and plenty.

You were informed in a former letter that we had paid Mr. William White the one thousand dollars specified in your bond; a few days ago he called at this place and agreed to give us a deed for the ninety acres, (less one half acre) provided I would give him an indemnifying bond, and pay the interest due from you to him on the one thousand dollars, which I agreed to do. I have therefore got the deed for the land, and paid him the interest. My reasons for so doing were these: there are some who wish to purchase lots, provided they can get a good title deed for the same, and who would be induced to make purchases and make an effort to raise money, for the sake of getting a deed; which effort they would not be so likely to make if we could only give them a bond. This I think will work both to your advantage and ours, and hope that we shall be able by and by to make some cash sales.

I hope this arrangement with Mr. White will meet your approbation, altho' it is a departure from the common rules of business; but was induced to do so from the advantages which will result from it, which I hope will be mutual. The amount of interest paid to Mr. White after deducting \$61.50, which was coming from him to you for rents, was eighty four dollars and forty cents. Mr. White told us that you agreed to pay him as much interest for the money as he could get elsewhere. We accordingly (in good faith) allowed him at the rate of ten per cent. Hoping the course pursued will meet your approbation.

I am respectfully, your ob't. serv't.

JOSEPH SMITH, Jr.

P. S. You will recollect the verbal agreement entered into by us, that the notes for the interest would not be exacted for at least five years. Notwithstanding which, we will use our endeavors to meet them as fast as possible, and think that when I have the pleasure of seeing you again, you will be fully satisfied with the course we have taken, and our endeavors to meet all our engagements.

J. S. Jr.

Thursday, 30.—"Fairfield, Wayne county, Ill., July 30, 1840. To Rev'd. Sidney Rigdon and Joseph Smith, Jr.—Respected Friends: It is with difficulty that I can forego the felicity of an immediate immersion into the true faith of your beloved people. I have written you several letters, and forwarded you several newspapers to Commerce, which I hope will be duly received, as they contain some matters of importance.

Is Nauvoo, or Commerce, to be the general point of concentration for the Mormon people? For at that point I desire to locate, and ever remain. My anxiety to be with you is daily increasing, and I shall wind up my professional business immediately, and proceed to your blissful abode, if you think it best.

I enclose at all my letters and papers, and write me forthwith. You are aware that at this time of your most bitter persecution, I was with you in feeling, and professed my military knowledge and prowess. My faith is still strong. I believe the God of the whole earth will avenge your wrong in time as well as in eternity.

On my friends, go on and prosper; and may the God of all grace save you with an everlasting salvation.

Yours respectfully, J. C. BENNETT.

DISCOURSE

By President Heber C. Kimball, Tabernacle, March 19, 1854.

During the past winter I have spoken but seldom in this Tabernacle; for I have been engaged in teaching in other places.

Were the false traditions of past and present generations thrown off entirely, it would be much to the advantage of this people, and of the human family. Jesus Christ could not teach his disciples as freely, and as publicly, as he otherwise would, had he not been bound from the same cause.

There are many who think, that because they are unlearned, they have not the same amount of tradition as those who are learned; but there is not much difference between the two classes, in this respect. The inhabitants of the whole earth are coated over as it were, with false traditions, which form an almost impenetrable barrier to the shafts of truth.

I am not that the world calls a learned man; neither is President Young. We never went to any college, except the one sustained by the Latter Day Saints and we have been in that from the beginning. Let me tell you, gentlemen and ladies, if we had been brought up in palaces, and been sent to school all the days of our lives to get all the education of the world, and were practical men only in these things, would we be of any advantage to this people? A man may pass thro' a course of education designed to fit him for a doctor, a minister, or a lawyer, and it is often the case that he comes out an ignoramus, or worse than useless member of society.

President Young and I were born of poor, but honest, and industrious parents, in the State of Vermont, when it was new, and we have been in new regions of country from that day to the present time, except when we were in the British Isles preaching the gospel of salvation to a perishing world. We have cleared and subdued the land at various points from Vermont to this place, so that we have had no opportunity for becoming what the world calls educated. But if it were possible for me to exchange my information for that of the most learned man upon the earth, I would not do it; it would be like exchanging a good substantial warm suit of clothing for a mass of filthy rags.

He has not my experience; it cannot be purchased with money, nor can men by their learning attain to it. Altho' I have not education of a worldly nature, I have a spirit in me that knows right from wrong—what is true education, and what is not. There is quite a difference between the true education that all men should have, and that which pertains merely to this life—the one coupled together they are both good.

When the flowers begin to bloom on the mountain sides, the ladies try to imitate them with artificial ones. Which would you rather possess in education—the real flower, or the artificial one? Would you not rather have true education, direct from heaven, than the artificial one of the world? The one educates the head and the heart, the other the head alone.

The circumstances I have named rendered it impossible for me to obtain the education of this world; yet the education we have received from God has qualified me and my brethren to instruct kings, and rulers, and bring to nought the wisdom of their wise men.

I do not wish you to understand from these remarks that you may with propriety relax your endeavors to educate your children, when you have an opportunity. I should have educated my children, but I have been poor and penniless. Instead of helping my children who have now come to maturity, they have been required to help me obtain an honest subsistence. This would not have been the case, could I have retained my possessions; but no sooner had I accumulated a little property than it was taken from me by legalized mobs, and neither me nor my brethren could obtain redress.

Query.—Which is the most profitable at present to this people, and to the rising generation?—President

Young, and Heber C. Kimball, or their children? You will all say, let us have the fathers, instead of the children, for the time being. Some would say, put the children to school, and let the old men work until they are dead! dead!! dead!!! I say let the boys help the father, and let the fathers and the mothers live as long as they can; and let the daughters also do their part, for life is as sweet to the parents as to the children. Life is just as sweet to me now as ever it was; but the world has lost its sweetness to me.

A person asked me this morning how it was that the enjoyments of this world, in which he used to take great pleasure, had sunk so much in his estimation. He said the theatrical performances, and other amusements, used to give him much satisfaction, and comfort. Then the real, and substantial pleasure, and happiness which he now enjoys in heavenly realities, was not in his possession; he therefore took comfort in artificial; but when the real rose, blushing in the midst of its own heavenly perfume, attracted his notice, the gaudy flowers lost their charms.

When Mormonism absorbs the whole soul, it yields such a rich feast to the passenger, that earthly enjoyments become insipid, and valueless. I have attended theatrical performances, from which many good morals can be gleaned. I have also engaged in the dance, which is good exercise to the body; but when compared with the eternal realities of our holy religion, these enjoyments are in comparison like chaff to the sterling wheat;—the one contains the essentials of life, the other is comparatively valueless. When I go to a dance, it is to please my brethren and my family; at the same time thinking I may perhaps get the spirit of dancing; and when I do, I improve it, and engage in it, as in Mormonism, with all my heart, mind, and strength.

I care not what I do, if I do not do wrong, so that it comforts myself, my family, or my brethren. But anything that is wrong—anything that violates the holy principles of charity, virtue, and holiness, I say away with it, and let me be associated with principles of righteousness, and you who want it may take the whole budget of the world, and its fleeting pleasures; only let me have the pure, unalloyed metal; and all who desire it, are freely welcome to the dress.

This people, taking them as a community, I believe, would exchange many errors for one truth, and one truth is worth all the errors in existence. Yea further—one principle of truth and righteousness is worth the accumulated wealth of all the world, with all its pomp, titles, and tinselled show. The dress which is separated from iron ore is of no great value, but the metal is of worth to make iron, and steel, which can be converted into utensils for the use of man, such as plows, shears, spades, shovels, &c. Gold is valuable as a circulating medium, because its quantity is scarce, and other metals, otherwise it has no particular value more than any other portion of the globe, only in administering to the necessities of man.

So far as we are concerned, we were taken from the earth, and we may expect to return to it again; and that portion of us which is pure, after the dress of this mortality is separated from it, I expect will be brother Heber. It is that which will be resurrected; but all that is not pure will remain; that is, it will not go back into my body again; and if there are ten parts out of the hundred which are dress and corruption, they will remain in the earth; I do not expect to take that up again, but I expect to take up the purified element that will endure forever; still the dress is beneficial in this life.

I expect that will be the case with brother Willard Richards. He has gone; and it will not be long before brother Brigham, and Heber follow after. He has gone to the world of spirits to engage in a work he could not do if he had remained in the flesh. I do not believe he could have done as much work for the general good of the cause of God, had he remained in the flesh, as he can accomplish now in the spirit; for there is a work to do there—the gospel to preach—Israel to gather that they may purify themselves, and become united in one heart, and mind.

"What! in the spirit world?" Have I not told you often that the separation of body and spirit makes no difference in the moral, and intellectual condition of the spirit? When a person who has always been good, and faithful to his God, lays down his body in the dust, his soul will remain the same in the spirit world. It is not the body that has control over the spirit, as to its disposition, but it is the spirit that controls the body—When the spirit leaves the body, the body becomes lifeless. The spirit has not changed one single particle of itself by leaving the body. Were I to fall into a mud-hole, I should strive to extricate myself; but I do not suppose I should be any better—any more righteous—any more just, and holy, when I got out of it, than while I was in it.

Our spirits are entangled in these bodies—held captive as it were, for a season. They are like the poor saints, who are for a time obliged to dwell in miserable mud shanties that are mouldering away, and require much patching, and care, to keep them from mingling with mother earth before the time. They feed miserable in these old, decaying tabernacles, and long for the day when they can leave them to fall, and take possession of a good new house.

It seems natural for me to desire to be clothed upon with immortality and eternal life, and leave this mortal flesh; but I desire to stick to it as long as I can be a comfort to my sisters, brethren, wives, and children. Independent of this consideration, I would not turn my hand over to live twenty five minutes. What else could give birth to a single desire to live in this tabernacle which is more or less shattered by the merciless storms which have beat upon it, to say nothing of the ravages made upon it by the tooth of time? While I cling to it I must of necessity suffer my pains, rheumatism, head aches, jaw aches, and heart aches; sometimes in one part of my body, and sometimes in another. It is all right; it is so ordained, that we may not cling with too great a tenacity to mortal flesh; but be willing to pass thro' the veil, and meet with Joseph and Hyrum, and Willard, and Bishop Whitney, and thousands of others in the world of spirits.

Are they all together as we are to-day? I believe all Israel have to be gathered; and to recompense this, the elders, both in this, and in the world of spirits, will go forth to preach to the spirits in prison. Where? Down into hell. I appeal to the elders who have been from this place to preach the gospel to the world, if it was not like going from heaven to hell. It is a world of sorrow, pain, death, and misery, and you cannot make anything else of it.

Brothers and sisters, I intend to be a Saint in heart, and life; but if I conducted myself as many do, with the knowledge I have, I will tell you what I would do, and what I would advise you to do in such a case—leave these valleys. If you do not intend to be faithful, to do the will of God, and to keep his commandments, if I were in that situation, I would at once withdraw. There are some few who are leaving, and I am heartily glad of it. If it was a member of my own household, whom I loved as I do my wife, I do not believe my head would ache because such a one left the society of the saints, on account of having no inclination to mingle with them. If such were determined to go, I would say, GO; and I would help them off, if they were unable to get away.

I do not feel as I used to when I saw a man going away from the society of the church of God. I used to be filled with sympathy, and plead with them hours and hours, imploring with them until my head would ache, and my heart ache; and I never had the satisfaction in even converting one such character in my life. If I should happen to get one converted, he would not stay converted, so I have concluded, and I think wisely, to let them go, and not suffer myself to have any more feelings about it than I would about any of the common occurrences of life.

What are my kindred to me, when the counsel of God is in the opposite scale? They are only as the dust of the balance. Br. Brigham is my kindred, for we have become kindred spirits; what I say of him will apply to many more of my brethren. When you hit one of those men, you hit the whole of them.

You have often heard me speak about my kindred. Many wish to return to the old countries to bring out their kindred, their sons, and their daughters, their fathers and their mothers. Why would I not go back for mine? Because they would abuse me, as they always have. When I was poor, and penniless, and so thinly clad that