

Return of the Jews to Palestine.

BY PHILIP JAMES BAILEY.

They come from the ends of the earth,
White with their aged snows;
From the bounding breast of the tropic tide,
Where the day-beam ever glows:—
From the east where first they dwell,
From the north, and the south, and the west;
Where the sun puts on his robe of light,
And hays down his crown to rest.

Out of every land they come—
Where the palm triumphant grows; (hills,
Where the vine overshadows the roofs and the
And the gold-orbed orange glows;
Where the olive and fig tree thrive,
And the rich pomegranates red,
Where the citron blooms, and the apple of ill
Bows down its fragrant head.

From the land where the gems are born—
Opal and emerald bright;
From shores where the ruddy corals grow,
And pearls with their mellow light;
Where silver and gold are dug,
And the diamond rivers roll,
And the marble white as the still moonlight
Is quarried, and jetty coal—

They come—with a gladdening shout;
They come—with a tear of joy;
Father and daughter, youth and maid,
Mother and blooming boy.

A thronged dwellings they leave,
Dwellings—but not a home;
To them there is none but the sacred soil,
And the land where the temple came.

And the temple again shall be built,
And filled as it was of yore; (world,
And the burden be lifted from the heart of the
And the nations all adore;
Prayers to the throne of Heaven
Morning and eve shall rise,
And unto, and not of, the Lamb
Shall be the sacrifice.

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HISTORY OF JOSEPH SMITH.

APRIL, 1840.

The Council met pursuant to adjournment, April 16th, 1840. The number of the Quorum the same as on the 14th. Moved by Elder Young, seconded by Elder Taylor, that Elder P. Pratt be chosen as the editor of the monthly periodical for the church. Moved by Elder Kimball, seconded by P. Pratt, that a committee of three be appointed to make a selection of hymns.— Moved by Elder Orson Pratt, and seconded by Elder Willard Woodruff, that Elders Brigham Young, Parley P. Pratt, and John Taylor, form the committee for that purpose. Moved by Elder Willard Richards, seconded by Elder George A. Smith, that the name of the paper, or periodical be the "Latter Day Saints' Messenger." Moved by Elder Brigham Young, seconded by Elder Orson Pratt, that the size of the paper, its plan, and price be left at the disposal of the editor.

Moved by Elder Brigham Young, seconded by Elder H. C. Kimball, that the saints receive a recommendation to the church in America to move in small or large bodies inasmuch as they desire to emigrate to that new country. Moved by Elder Brigham Young, seconded by P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from this to time.

Moved by Elder John Taylor, seconded by Elder Parley P. Pratt, that the copyright of the Book of Doctrine and Covenants, and the Book of Mormon be secured as quick as possible.— Moved by Elder Woodruff, seconded by Elder Richards, that Elders B. Young, H. C. Kimball, and P. Pratt, be the committee to secure the copyright.

Moved by Elder H. C. Kimball, and seconded by Elder W. Richards, that Elder Peter Melting be ordained an evangelical minister in Preston.

Moved by Elder H. C. Kimball, that the Twelve meet here on the 6th of July next, seconded by Elder W. Woodruff, and carried.

Moved by Elder W. Richards and seconded by Elder W. Woodruff, that the editor of the periodical keep an account of all the receipts and expenditures connected with the printing, general expenses, &c., and the books at all times be open for the inspection of the council. The above resolutions were unanimously adopted. The Conference closed by prayer.

HISTORY OF JOSEPH SMITH.

APRIL, 1840.

To President Joseph Smith and Counselors.— Dear Brethren, you no doubt will have the perusal of this letter, and minutes of our Conference; this will give you an idea of what we are doing in this country. If you see anything in, or about the whole affair, that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and we will be glad to do the will of the Lord, and follow the counsel of his brethren, and be a servant of the church, as ever I was in my life; but I can tell you, I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

Concerning the Hymn Book, when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion, and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the States.

I request one favor of you, that is a letter from you, that I may hear from my old friends. I trust I will remain your friend thro' life, and in eternity. — BRIGHAM YOUNG.

April 17th.—This day the Twelve blessed and drank a bottle of wine at Penworthen, made by Mother Moon forty years before. Held a counsel at her house in the evening, and ordained Peter Melting Patriarch.

The following is the aggregate number of churches, official and private members, represented at the above Conferences, held in Preston, England: Elders 36; Priests 54; Teachers 36; Deacons 11; members 1,686, all contained in 34 branches.

Saturday, 18th.—Elders Young, Woodruff, and George A. Smith, went to Barleem, and Elders Kimball and Richards to Chislebury.

Sunday, 19th.—The High Council voted to meet at my office every Saturday at 2 in the afternoon.

Monday, 20th.—Elders Young and Woodruff went to Wolverhampton. About this time Elder Orson Pratt went to Edinburgh, Scotland. Elder Taylor returned to Liverpool.

Tuesday, 21st.—Post Office Department, Appointment Office, 21st April 1840. Sir:—I have the honor to inform you, that the Post Master General has this day changed the name of the Post Office at Commerce, Hancock Co., Illinois, to "Nauvoo," and appointed George W. Robinson Postmaster thereof.

Very respectfully your ob't servant,
ROBT. JOHNS'ONE,
2d Asst. P. M. Genl.

To Hon. R. M. Young, U. S. Senate.—
Elders Young and Woodruff visited the old Cathedral at Worcester on their way to Ledbury, where they arrived this night.

Wednesday, 23d.—At Washington City, April 22, 1840. Dear Sir:—After our departure from this city, I received under cover from the Reverend Sidney Rigdon, the petition mentioned by you, for

the appointment of George W. Robinson, as Postmaster at Commerce. This petition I laid before the Honorable Robert Johnstone, Second Assistant Postmaster General, who has appointed Mr. Robinson as requested.

We found on an examination of the papers, and a letter from Dr. Galt, that there was a request that the name of the Post Office should be changed to that of Nauvoo, a Hebrew term signifying a beautiful place. Mr. Johnstone at my instance has changed the name accordingly, in the supposition that it would be agreeable to the citizens concerned. Will you please advise with the Rev. Joseph Smith and others most immediately interested, and if the change of the name to Nauvoo should not be acceptable, it can on application be restored to that of Commerce.

I received a letter from Malcolm McGregor, Esq., Postmaster at Carlisle, a few days ago, in which he urges the necessity of having the mail carried twice a week between Carlisle and 'Nauvoo,' and expresses the opinion that the additional expenses would not exceed one hundred and fifty dollars, as the mail is carried on horseback. I have brought the subject before the proper Department as requested by Mr. McGregor, and hope to be able to succeed; altho' the Post Office Department, owing to pecuniary embarrassments is not in a situation to extend facilities at the present time.

Please present my respects to Mr. Smith, and accept for yourself my kindest regards. Very respectfully, &c. RICHARD M. YOUNG.

To John E. Hyde.—
Elders Young and Woodruff organized a branch of the church at Froons Hill, Herefordshire.

Thursday, 23d.—Elders Kimball and Richards returned to Preston. Elder Young visited at Moor Ends cross, and 24th preached at Malvern Hill. Elder Kimball went to Eccleston and continued some days visiting the churches around Preston.

Saturday, 25th.—Elder Richards went to Manchester, found the Prospectus ready for the Millennial Star. Elder Young returned to Froons Hill, and staid at brother John Benbow's till the 30th preaching and writing letters to his friends in America.

Wednesday, 29th.—Elders Hyde and Paga were at Quincy, Ill. Elder Woodruff wrote as follows: "Elders Hyde, Herefordshire, England, April 29, 1840. Elders E. Robinson and D. C. Smith—Brethren, as Elder Young is leaving, I am privileged with a space of a few lines; knowing that our friends are desirous to hear of the work of the Lord in this land, I make the following remarks concerning the mercy of God and my labors.

Since I last wrote you, (I wrote you a lengthy letter dated Feb. 27, in which I gave you an account of my travels, voyage and labors, from the time I left Montrose unto the date of my letter, which I trust you have received) I continued laboring in Staffordshire until the first of March, when I felt it to be the will of the Lord that I should go more to the south part of England. I left the care of the Staffordshire church in the hands of Elder Turley, and traveled 80 miles southward where the word had not been preached. I commenced preaching near Ledbury, Herefordshire; this is about 40 miles of Bristol, 40 of Birmingham, 14 of Worcester, 120 of London. As soon as I began to teach, many received my testimony. I there preached one month and five days, and baptized the Superintendent of the church of the United Brethren, a branch of the Methodist church, and with him forty-five preachers mostly of the same order; and about 114 members making 160 in all. This put into my hands or under my care, more than forty established places of preaching, licensed according to law, including one or two others. This opened a large field for the spread of the work in this country.

Among the number baptized are some of most all churches and classes as well as preachers.— There is one constable, and one clerk of the church of England, with numbers of their members. But in the midst of my labors I rec'd a letter stating that the Twelve had just arrived and wished me to come to Preston, and meet with them in conference. Consequently I traveled 160 miles to Preston, and was once more permitted to strike hands with my brethren from America) and set in Conference with them, the minutes of which you have.

After Conference I returned to Herefordshire in company with Elder Young. We have again commenced our labors here, and there will be many baptized in this region. I have now more than 200 on my list, and scores are now waiting for an opportunity to receive the ordinance of baptism; and the work is progressing in all parts of this country, where it is faithfully proclaimed. I understand that Elders Wright and Mulliner are opening some permanent doors in Scotland; and we have many calls thro' many parts of this country; over more than we are able to fill.

I desire the prayers of the saints that I may have wisdom and grace according to my day, and the work of God in meekness and humility.

WILFORD WOODRUFF.

Thursday, 30th.—Elders Young, Woodruff, and Richards met at Elder Kimball's at Wymock.

Friday, 1st May, 1840. President Smith.—Sir: The mission upon which we are sent swells greater and greater. As there is a great work to be done in Germany, as manifested to us by the Spirit, the following plan has been suggested to us; viz, to write a set of lectures upon the faith and doctrine of our church, giving a brief history of the coming forth of the Book of Mormon, and an account of its contents in as clear and plain a style as possible; together with the outlines and organization and government of the church of Latter Day Saints, drawn from the "Doctrine and Covenants" with all the wisdom and care possible; and get the same translated into German, and publish it under the name of the German Empire, and send it thro' the German Empire.

Is this correct? Should we consider it necessary to translate the entire Book of Mormon into German, and Doctrine and Covenants too, are we, or are we not at liberty to do so? Should we expect such counsel from you about the hymn books in any country, are we at liberty to do it? The fact is, we need such works, and we cannot get them from the church here; and if we could, we could not well carry them with us, at least any quantity.

We feel that we are acting under the direction of the Presidency of the church; and the reason that we make these enquiries is, that we do not wish to step beyond our limits, or bring ourselves into a snare and dishonor by taking liberties that are not ours. We feel that all our exertions and interests shall become subservient to build up the Kingdom of God. We wish to be co-workers with you and with the Spirit of the Lord. We do not converse so much upon these literary works as we should have done before we left.— The fact was, we did not begin to see the greatness of our mission before we left home; our minds were in a nutshell.

It seems to us that we should spread this work among all people, languages and tongues so far as possible; and gather up all jewels among the Jews besides. Who is sufficient for these things? As agents for the church abroad, and as co-workers with yourself, in spreading this kingdom to the remotest corners of the earth, are we at liberty to translate and publish any works, that we may think necessary, or that the circumstances in which we are placed seem to require, whether original, or works published by the church? If we are not at liberty to take this wide range, please tell us how far we may go.

We are setting this great work before the people as an inducement to them to help us. If we are setting our standard too high, a word from you will bring it down. We have held a two days meeting in this place; but in consequence of continual rains which swelled the creeks so high,

the people could not get to us. The meeting was four miles from Columbus; one only baptized.

We have now an opportunity to ride as far east as Indiana, beyond the metropolis, and have the privilege to stop and preach by the way. Will you write to us at Cincinnati, and much oblige

Your brethren in the Kingdom of God,
ORSON HYDE,
JOHN E. PAGE.

P. S.—Will you please send word to Marinda, that I want her to write to me at Cincinnati, Ohio. Please hear it in mind and oblige thy friend O. HYDE.

The town of Baji, in the county of Baes, on the river Danube, was almost totally destroyed by fire about two thousand houses were burnt up with the Palace, several churches, and all the great corn magazines; leaving about sixteen thousand inhabitants destitute. The Plague is raging in the East—at Silistria, Broussa, Alexandria, Aleppo, &c.; and wars and rumors of wars in Spain, Mexico, and South American Governments; French and Arabs in Africa, Russia and Circassia, Egypt, England and the East Indies, and the Canada Revolution; all boken the full filiment of prophecy.

Thursday, 7th.—The city of Natchez was this day to a great extent destroyed, almost in a moment, by a wildfire, storm and tempest. It is reported sixty boats sunk; houses and churches blown down; more than three hundred persons killed, and \$5,000,000 of property destroyed; nearly the whole country on the Mississippi for 1100 miles from its mouth is under water.

"Lugwardia, Herefordshire, England, May 7, 1840. Brother Joseph Smith.—Thro' the mercy of our heavenly Father, I am alive and in pretty good health; better than I should have been, had I remained in America. I trust that you and family are well, and I ask my heavenly Father that we may live forever; but not to be blessed about by mobs, but live to enjoy each others society in peace. I long to see the faces of my friends again in that country once more. It is better for me to be here, because the Lord has called me to this great work, but it is hard for me to be parted from my old friends who I have proved to be willing to lay down their lives for another. I feel that the Lord would grant me the privilege of sometimes seeing my old friends in America.— Give my best wishes to your wife. I remember her in my prayers, and also father and mother Smith. I remember the time when I first saw mother Smith, and the trials she had when the work of the Lord first commenced in her family. I beg to be remembered to brother Rigdon and family, also to brother Hyram and family, and to all the faithful in Christ.

The brethren that have come from America are all well and doing well. I want to ask some questions. Shall we print the Book of Mormon in this country immediately? They are calling for them from every quarter. The dates are so high on books, we need not think of bringing them from America. Another question, is the Book of Doctrine and Covenants to be printed just as it is now, to go to the nations of the earth; and shall we give it to them as quick as we can? Or what shall we do? Will the Twelve have to be together to do business as a quorum? Or shall they do business in the name of the Church?— Why I ask this, is for my own satisfaction; if the Lord has a word for us, for one I am willing to receive it.

I wish you to write as soon as you receive this, and let me know about the Book of Mormon,— whether we shall proceed to publish it immediately or not, or whether we shall do according to my feelings. I should rec'd according to my feelings. I should send the Book of Mormon to this people as quick as I could. The people are very different in this country to what the Americans are. They say it cannot be possible that men should leave their homes and come so far, unless they were truly the servants of the Lord; they do not seem to understand argument; simple testimony is enough for them; they beg and plead for the Book of Mormon, and were it not for the priests, the people would follow after the servants of the Lord and enquire what they should do to be saved. The Priests feel just as they did in the days of the Savior: If they let "this sect alone, all men will believe on them, and the Romans will come and take away our places and nation."

I wish you would tell me how come Lemuel gets along with his business, and all the boys on the half breed tract, and the whole breed. I think a great deal about our friends, families, and possessions. I look for the time when the Lord will speak so that the hearts of the rebellious will be pierced. You will remember the words of the Savior to his disciples; he says, to you is given to know the mysteries of the kingdom of heaven, but to them that are without, all things are in parables.

The brethren here are very anxious to emigrate to that country; some want to come this fall,— where shall they go? Their customs are different to ours, and it would be more pleasant for them to settle by themselves. Almost without exception it is the poor that receive the gospel. I think there will be much over this fall. My counsel to such as intend to come, is that they go to the Western States, where they can live among the farmers and wait for orders from the authorities of the church, and all will be well.

You must excuse my bad writing. I have only caught at ideas. I want to know about the brethren's coming over this fall. I think some of us will come. We shall send our papers to you, and to a number of the rest of the brethren. I wish you would have the goodness to give me a pretty general knowledge of the church, for I feel for them, and pray for them continually. We need help very much in this country. One American can do more here than a number of us here, who are raised up here by the preaching of the gospel. We have sent for some to come. I wish you would encourage them to come as quick as they can.

If we could go four ways at a time, we could not fill all the calls we have for preaching. I shall expect such counsel from you about the hymn books coming as you shall think necessary for us and them to have. I wish to know what the prospect is about the government's doing anything for us. When we left New York I thought there was but a poor chance for us.

Concerning being called to the Seventies and sent to other countries, I should like to know what would be proper to ordain them to that office or not while here. Had any of us letters come back this fall? I suppose that some that came over with us will return;—brothers Clark and Hedlock, and brother Turley if he gets at liberty. I suppose you have heard that he is in prison. He has been there ever since my arrival in England, and how long he will remain there the Lord only knows. He was put there thro' the influence of a priest as high as I can learn, for some old pretended claim, but no one can find out what that claim is.

I have just met with brother Woodruff; he tells me that the church in this region of country numbers between three and four hundred; it is only about three months since brother Woodruff commenced to labor here. I have just received a letter from Mr. Turley, which states he expected to leave his place the next day. Mr. Woodruff sends his respects. I am as ever,
— BRIGHAM YOUNG.

Saturday, 9th.—Elder Turley was released from Stafford jail, where he had been confined since his arrest on the 16th March last, at the instigation of John Jones, a Methodist Preacher, on the pretence of a claim arising under a partnership with another man 15 years ago, before he left England; but the real object was to stop his preaching. He was without provisions for several days, but the poor Saints in the Potteries, on learning his condition, supplied his wants;— some of the sis are actually walking upwards of

20 miles to relieve him. He preached several times to the debtors, was visited by Elders Woodruff, Richards, G. A. Smith, A. Cordon, and others, and was dismissed from prison on his persecutors ascertaining their conduct was about to be exposed. This rather encouraged than disheartened the elders, as I had told them on their leaving Nauvoo, to be of good courage, for some of them would have to look thro' gates before their return.

Thursday, 14th.—The papers of this date report that the Island of Ternate was nearly ruined by earthquakes on the 14th and 15th February, 1840.

DISCOURSE

By President Brigham Young, Tabernacle, Feb. 20, 1833, p.m.

Truly happy is that man, or woman, or that people, who enjoy the privileges of the gospel of the Son of God; and who know how to appreciate his blessings. Who is that person, or that people? We are ready to reply, "The Latter Day Saints are the only people on earth, that we have any knowledge of, to whom the everlasting gospel has been given in these last days; they are the only people who are the heirs to it with all its blessings and privileges. Not to our knowledge is there any other people on the face of this globe who enjoy this inestimable blessing. True, all mankind enjoy, to a certain degree, its influence; the manifestations of the author, proprietor, and giver of the gospel of life and salvation to fallen man.

All the offspring of Adam, from his day to this have enjoyed to a greater or less degree the light, the glory, and the manifestations of the light of the countenance of their Lord. But they have not enjoyed it all times, the gospel with its ordinances, blessings and privileges. This is the only people that now enjoy such signal favors. The Priesthood has been upon the earth from time to time, and the Kingdom of God has been organized to certain degrees; but we can truly say, this is the time of times; we live in the day of days; we enjoy the blessings of the blessed; and have bestowed upon us, in the fullness of time, privileges that surpass all privileges hitherto bestowed upon mankind.

In this dispensation all things will be gathered in one; and strange, and marvelous as it may appear to the world, this is the people who are the instruments in the hand of God to bring it to pass. This is a truth that no argument can successfully bear down. No matter how it is despised, persecuted or neglected as a frivolous, trifling and childish work, it is true, and it will remain; it is the kingdom of heaven upon the earth. Here is the plan of salvation, here are the words of life, here is the light of eternity, here is the intelligence that will instruct, and impart judgment to rulers. It is embodied here in the midst of this people, and from thence the rays of heavenly light, wisdom and intelligence have spread upon the wide earth, and the Spirit of the Lord that fills immensity has been poured out upon its face, giving light to every man and woman that cometh into this world.

Brethren and sisters, can we realize its greatness? Alas! the reflecting, and reasoning faculties with which you are endowed; reason upon your past experience in this church, and then inquire if you are as happy as you anticipated you would be; if you have received that which you desired; if you enjoy that which was once in the future to you; and what will be your reasonable conclusions? What would an enlightened judgment tell you? What would the Spirit of truth tell you? What here are the pure rays of light— here is heaven on earth, and no argument, no intelligence, no influence of earth or hell combined can disprove it, or produce one good reason to the contrary.

You may then ascend to the powers supreme, and consult the intelligence that fills the bosom of eternity; you may inquire of the Creator, the Organizer, and Preserver of the Universe, our Father who is in heaven; you may associate with the glorious retinue of saints, angels, martyrs, and the spirits of just men made perfect, and they will all with one voice as it were, testify to the truth of this work in which we are engaged.

On the other hand, nothing short of the power of the Almighty, nothing short of the Holy Spirit of Jesus Christ can prove to you that this is the work of God. After unaided efforts of God cannot by their worldly wisdom deprave it or prevail against it. Neither can they by their wisdom alone prove it to be true, neither to themselves or to others.— They not being able to prevail against it, does not prove it to be the Kingdom of God; for there are many theories and systems on the earth, inconceivable by the wisdom of the world, which are nevertheless false. Nothing less than the power of the Almighty enlightening the understandings of men can demonstrate this glorious truth to the human mind.

When you were in your native homes in the old countries and in the United States, before you gathered with the people of God, did you not have thoughts and expectations when you looked forward to the period of your being embodied with the Saints? What was it a vision of your mind, and the operation of the Spirit upon your understanding? When you were gathered with the Saints of the Most High, and became associated as a brother, a sister, and a neighbor, with that blessed society, you expected to enjoy the manifestations of the Lord Jesus Christ; walk in the light of his countenance; and by the power of the Holy Ghost have the oracles of truth revealed to you continually; that you would be in heaven, in the Zion of the Lord.

These were your expectations. You did not expect to hear the name of the God we serve blasphemed from morning until evening. You expected to be delivered from hearing the blasphemies of your wicked shamates; from the tyranny of your ungodly employers, and from the persecution of the bigoted religionists, who were all united to pick you to pieces, and destroy you both temporally and spiritually, if it were possible. On the one side you were shamed, and on the other shaved.

You were annoyed with the ungodly conversation, and filthy deeds of your neighbors. Your peace was destroyed, and you could not enjoy that happiness held out to you in the gospel. Yet you felt the influence of the Spirit of Truth burning in your heart, which kindled in you a longing desire to mingle with the saints. You would exclaim, "O that I could enjoy the society of the saints, and make my escape from this ungodly place. O that I had means to gather up my little family, and journey to the place of the gathering of the Saints of the Most High."

This was your feeling, and this your prayer.— You anticipated deliverance from hell; to find a heaven with the saints; you expected to exchange confusion for a Zion of order and beauty; misery for peace and happiness; blasphemy and tumult for quietness and reverence to the name of God; starvation for plenty. In short you expected to find a place where all evil had ceased, and sorrow and iniquity were brought to an end; and where you would bask undisturbed in the smiles of the countenance of your Lord from day to day. I think I have drawn a faithful picture of what were the thoughts of the majority of this people before they were gathered to the body of the church.

Now brethren and sisters, what hinders you from enjoying all you anticipated? The calm reflections of your own minds, and the conclusions of a well balanced judgment enlightened by the Spirit of the Lord will give you a correct answer to this question. I can answer it for myself, and perhaps for many of you.

If I do not enjoy all I anticipated; if my happiness is not as complete as I anticipated; if the light of the Holy Spirit is not in my heart to that degree I expected it would be; if I have not obtained all I anticipated when I was down in your

der world mingled with the wicked, the cause is in myself—in my own heart, in my own disposition—in the weakness of human nature; it is my own will that prevents me from enjoying all I anticipated and more. It is a mistaken idea to suppose that others can prevent me from enjoying the light of God in my soul; all hell cannot hinder me from enjoying Zion in my own heart, if my individual will yields obedience to the requirements and mandates of my heavenly Master. He has set me a pattern to copy, which if I imitate faithfully will yield to me all and more of heaven in my own heart than I could anticipate. This is my answer.

Br. Erasmus Snow asked a question, namely, "If my neighbor should do wrong to me, am I thereby compelled to do wrong to my next neighbor?"— I say no. If a brother shall tread down my grain that is ripening in the field, am I thereby compelled to run through and tread down yours? No. When a person steals my poles from the fence, am I compelled to steal yours? If my neighbor, or my brother in the church shall swear, and take the name of God in vain, does it necessarily follow that I must use the same language? If my brother shall do wrong in any way, it does not follow that I shall be justified in committing one single evil in all the acts of my life.

Let each Latter Day Saint examine himself and inquire, "Am I one of those persons who will do right in all things, the others may do wrong?"— Am I that person that will serve the Lord with my heart, that will come from every evil act, and from every evil word, tho' my neighbors, or my brethren and sisters may do the opposite? Let the spirit within you reply to these questions, and in every breast the reply is, "let me be that person; let me do right from this time henceforth and forever, without committing another evil." Then what have you got? You have got heaven in your own bosoms; you have Zion in your hearts; you have obtained all the glory, all the peace, all the joy, all the comfort, and all the light you anticipated when you were mingling with the wicked world. If you are deceived, who will deceive you? If you are wronged, who wrongs you? If you are cheated out of your crown at last, who has cheated you?

These questions may arise in different ways; they may apply to the business operations of the world, as well as to the grace of God in the heart, and the salvation of the soul; it is to the latter I wish them more particularly to apply. Who has influence over any one of you, to cause you to miss salvation in the celestial kingdom of God? I will answer these questions for myself. If brother Brigham and I shall take a wrong track, and be shut out of the kingdom of heaven, no person will be to blame but brother Brigham and I. I am the only being in heaven, earth, or hell that can be blamed. This will equally apply to every Latter Day Saint.

Salvation is an individual operation; I am the only person that can possibly save myself. When salvation is sent to me, I can receive it or refuse it. In refusing it I yield implicit obedience and submission to its great Author, throughout my life, and to those whom he shall appoint to instruct me. In rejecting it, I follow the dictates of my own will, in preference to the will of my Creator. There are those among this people who are influenced, controlled, and blessed in their thoughts, actions, and feelings by some other individual, or family, on whom they place their dependence for spiritual and temporal instruction, and for salvation in the end. These persons do not depend upon themselves for salvation, but upon another of their poor, weak fellow mortals. "I do not depend upon any inherent goodness of my own," say they, "I introduce me into the kingdom of glory, but I depend upon you brother Joseph, upon you brother Brigham, upon you brother Heber, or upon you brother James. I believe your judgment is superior to mine, and consequently I let you judge for me; your spirit is better than mine; therefore you can do good for me; I will submit myself wholly to you, and place in you all my confidence for life and salvation; where you go I will go, and where you tarry there I will stay, expecting that you will introduce me thro' the gates into the heavenly Jerusalem."

I wish to notice this. We read in the Bible, that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the Book of Doctrine and Covenants these glories are called Terrestrial, Terrestrial, and the Celestial, which is the highest. These are worlds—different departments, or mansions in our Father's house. Now that man, or that woman who knows no more about the power of God, and the influence of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others; but they must be dictated to in every trifling like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them. They never can become a God, nor crowned as rulers with glory, immortality and eternal lives. They never can hold a sceptre of glory, majesty, and power, in the celestial kingdom. Who will? Those who are valiant, and inspired with the true independence of heaven; who will go forth boldly in the service of their God, leaving others to do as they please; determined to do right, tho' all mankind besides should take the opposite course.

Will this apply to any of you? Your own hearts can answer. Do you know what is right and wrong just as well as I do? In some things you do, and in some things you may not know as well; but I will explain what I mean in the following words: I will do as the good I learn, and I know how to do; and I will shun every evil that I know to be an evil. You can all do that much. I will apply my heart to wisdom, and ask the Lord to impart it to me; and if I know but a little, I will improve upon it, that to-morrow I may have more, and thus grow from day to day in the knowledge of the truth, as Jesus Christ grew in stature, and knowledge from a babe to manhood; and if I am not now capable of judging for myself, perhaps I shall be in another year.— We are organized to progress in the scale of intelligence, and the least saint by adhering strictly to the order of God may attain to a full and complete salvation by his own faithfulness, thro' the grace of God.

I know how it was in Jackson county. There are families in this city that went to that county 21 or 22 years ago last fall, if I mistake not. I know what their feelings were. All their desires was to get into the town of Independence, Jackson county, where they expected to find all sin and iniquity dried up—heaven begun on earth, and an end to all their mortal griefs. That was the motive that prompted them to go there. Poor souls! how little they knew about salvation and its mode. I might have gone there too, but I wanted to thunder, and roar out the gospel to the nations. It burned in my bones like fire upon me, so I turned my back upon Jackson county to preach the gospel of life to the people.

Such were the feelings of those who went up to Jackson county; but I did not want to go there; nothing would satisfy me but to try abroad in the world what the Lord is doing in the latter days.— After a while this undercurrent began to work two ways, and they had more trouble in Independence than we had in York State. It came foaming and belching, and pressing upon them until they had to fly.

I wish to ask those persons who were driven from Jackson county, if they suffered as much in the actual driving as they would have done in the anticipation of it a year before it took place? You will all reply that if you had known it a year beforehand you could not have endured the thought. I wish to apply this both ways. You that have

not passed thro' the trials and persecutions, and drivings with this people from the beginning, but have only read them, or heard some of them related, may think how awful they were to endure, and wonder that the saints survived them at all.— The thought of it makes your heart sink within you, your brain reel, and your body tremble, and you are ready to exclaim, "I could not have endured it." I have been in the heat of it, and never felt better in all my life; I never felt the peace and power of the Almighty more copiously poured upon me than in the keenest part of our trials. They appeared nothing to me.

I hear people talk about their troubles, their sore privations, and the great sacrifices they have made for the gospel's sake. It never was a sacrifice to me. Anything I could do, or suffer in the cause of the gospel is only like dropping a pin into the sea. The blessings, gifts, powers, honor, joy, truth, salvation, glory, immortality and eternal lives, as far as I could get anything in return for such precious gifts, as the great ocean exceeds in expansion, bulk, and weight the pin that I drop into it.

Had I millions of wealth and devoted it all to the building up of this people, and said take it, and build temples, cities, and fortifications with it, and left myself penniless, would it have been a sacrifice? No, not to my feelings. Suppose I should be called to preach the gospel until my head is white, and my limbs become weak with age, until I go down into my grave, and never see my family and friends again in a fleshly world, would it be a sacrifice? No—but one of the greatest blessings that could be conferred upon mortal man—to have the privilege of calling thousands, and perhaps millions from darkness to light, from the power of Satan and unrighteousness, to the principles of truth and righteousness, in the living God.

I was as ready to pass thro' the scenes of mobbing and driving in Jackson county, as I was to pass thro' the troubles in Kirtland, Ohio, in Daviess, and Caldwell counties, Missouri, and in Illinois, and up to this place. And what of it? I have not known or seen a single sacrifice that this people has made. There has not been such a providence of the Almighty in this people that was not calculated to sanctify the pure in heart, and enrich them with blessings instead of curses; to enrich them not only with earthly blessings, but with crowns of glory, immortality, and eternal lives in the presence of God.

When then is the sacrifice this people have ever made? There is no such thing. They have only exchanged a worse condition for a better one, every time they have been moved; they have exchanged ignorance for knowledge, and inexperience for its opposite.

I want you to look at the saints before they first gathered to be mobbed; they expected all sin to be at an end at the place of gathering. These were my own feelings, tho' I did not gather with them at that time; I had to go out and preach lest my bones should consume within me. But I will tell you what I did do. I commenced to contract my business operations and dealings, and laid away my ledger, and note books, saying, "I shall never want you any more." I believed those who wanted to be saints indeed, should do everything to promote righteous principles, and peace among men, and be perfectly of one heart, and of one mind.

I laid aside my old account books because I expected we should be one family, each seeking to do his neighbor good, and all be engaged to do the good possible. To carry out this principle faithfully would crowd me into the Kingdom of God with good to overflowing. It is easy for us to think how things should be, but the difficulty is, things are not always as we would like to have them. Though if the saints at that time could have rightly judged of appearances, could have understood the aspect around them, it was clear that sorrow and trouble were impending. It was right they did not see the dark cloud that was ready to burst with violence upon their heads.

In the short speech of not more than five minutes, which I delivered in the old hovey when that judge publicly insulted this people, there were men, and women in the congregation who suffered more in the anticipation of what might be the result of it in the future, than the generality of this people have suffered in being actually mobbed.— They could see, in imagination, all hell let loose upon us, ourselves strung up, their ears cut off, their bowels torn out, and this whole people cut to pieces.

After they had time to think, they found themselves still alive, and unhurt, to their great astonishment. They suffered as much as though they had been sent to the bottom of the bottomless pit. They suffered all this because I told that corrupt man he ought to be kicked out of the Territory for his insolence and bare-faced presumption. I know this people have suffered more by the contemplation of trouble than they have when