

From The Christian Parlor Magazine.
Do Your Best.

BY MRS. E. J. KAMER.

Yes, do your best in every scheme
For human good designed;
Strive with a strong and earnest hope
To benefit your kind.
Try every plain and honest plan,
Perhaps you may succeed,
And find that winning follows work,
Sufficient for your need.
Then do your best try yet again
With brave, unflinching heart;
Among life's many conquerors,
Through striving, do your part.
Secure the road you mean to take,
The part you mean to play;
And if it be an honest one,
Work steadily on your way.
Oh! do your best from morn till noon,
From youth till age's night;
Life has its triumphs and its woes,
Its human wrongs to right.
And though you may not do at once
All that you most desire,
You're told 'twould long to loose your pains:
Be patient—do not tire.
But do your best fear not, nor fail,
Your outward path is plain;
The Time, you know, can wonders work,
And while you try to gain,
Then where there's labor for your hand,
Shrink not, but stand the test;
And full success shall crown the work
For which you've done your best!

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HISTORY OF JOSEPH SMITH.

SEPTEMBER, 1840.

Saturday, 5.—Elders Young and Richards went from Manchester to Liverpool, and in the evening organized a company of quakers bound for New York, by choosing Elder Theodore Turley to preside, with six counselors.

Sunday, 6.—Elder Young preached. On Monday night, Elders Young and Richards staid on board the "North America" with the Saints, and on Tuesday morning about nine o'clock the vessel went out with a storm. The elders accompanied them fifteen or twenty miles, and left them in good spirits. Elders Young and Richards returned the same evening, and Elder Young on the 10th.

Monday, 7.—This evening, Elders Kimball, Woodruff, and G. A. Smith, preached in the South Temperance Hall, London.

Elder John Benbow, who had previously furnished two hundred and fifty pounds towards printing the Hyrum Book, Book of Mormon, &c., relinquished all claim to said money except such assistance as his friends, who might wish to emigrate to America the next season might need, leaving the remainder to the disposal of Brigham Young, Willard Richards, and Willard Woodruff, who borrowed said money for the benefit of the Church of Jesus Christ of Latter Day Saints, for ever, also the avails of the Gadsfield Elm Chapel, when sold.

Wednesday, 9.—There was a terrific storm on the north of Scotland.

Friday, 11.—There was a terrible earthquake at Mount Ararat, which destroyed the town of Makhchevan, damaged all the buildings at Erivan, and devastated the two districts of Shirvan, and Sourmait in Armenia. A considerable mass was loosened from Mount Ararat and destroyed everything in its way for nearly five miles. The village of Akhouli was buried, with one thousand inhabitants.

Sunday, 13.—Elder Kimball baptized four in London.

Monday, 14th.—My father, Joseph Smith, senior, Patriarch of the whole Church of Jesus Christ of Latter Day Saints, died at Nauvoo.

He was born on the 13th day of July, 1771, in Topsfield, Essex county, Massachusetts; he was the second of the seven sons of Asahel and Mary Smith. Asahel was born in Topsfield, March 7th, 1744; he was the youngest son of Samuel and Priscilla Smith. Samuel was born January 26th, 1714, in Topsfield; he was the eldest son of Samuel and Rebecca Smith. Samuel was born in Topsfield, January 26th, 1666, and was the son of Robert and Mary Smith, who emigrated from Old England.

My father removed with his father to Tannbridge, Orange county, Vermont, in 1791, and assisted in clearing a large farm of a heavy growth of timber. He married Lucy, daughter of Solomon and Lydia Mack, on the 24th of January, 1796, by whom he had

Alvin Smith, born Feb. 11th, 1798, died Nov. 19th, 1834.

Hyrum, " Feb. 9th, 1800.
Sophronia, " May 16th, 1803.
Joseph, " Dec. 23d, 1805.
Samuel Harrison, " March 13th, 1808.
Ephraim, " March 13th, 1810.
died March 24th, 1810.
William, " March 13th, 1811.
Catherine, " July 28th, 1812.
Don Carlos, " March 28th, 1816.
Lucy, " July 18th, 1824.

At his marriage he owned a handsome farm in Tannbridge. In 1802 he rented it and engaged in mercantile business, and soon after embarked in a venture of going to sea to China, and was wrecked out of the entire proceeds by the shipmaster and agent; he was consequently obliged to sell his farm and all of his effects to pay his debts.

About the year 1818 he removed to Putnam, Wayne county, New York, bought a farm and cleared 200 acres, which he lost in consequence of not being able to pay the last installment of the purchase money at the time it was due. This was the case with a great number of farmers in New York who had cleared land under similar contracts. He afterwards moved to Manchester, Ontario county, New York, procured a comfortable home with 16 acres of land, where he lived until he removed to Kirtland, Ohio.

He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received.

In August, 1830, he came with my brother Don Carlos, he took a mission to St. Lawrence county, New York, touching on his route at several of the Canadian ports, where he distributed a few copies of the Book of Mormon, visited his father, brothers and sister residing in St. Lawrence county, bore testimony to the truth, which resulted eventually in the family coming into the church, excepting his brother Jesse and sister Susan.

He removed with his family to Kirtland in 1831; was ordained Patriarch and President of the High Priesthood, under the hands of Oliver Cowdrey, Sidney Rigdon, Frederick G. Williams and myself, on the 18th of December, 1833; was a member of the First High Council, organized on the 17th of February, 1834, when he conferred on me and my brother Samuel H., a father's blessing.

In 1836 he traveled in company with his brother John 2400 miles in Ohio, New York, Pennsylvania, Vermont and New Hampshire, visiting the branches of the church in those States, and bestowing patriarchal blessings on several hundred persons, preaching the gospel to all who would hear, and baptizing many. They arrived at Kirtland on the 2d of October, 1836.

During the persecutions in Kirtland in 1837, he was made a prisoner, but fortunately obtained his liberty, and after a very tedious journey in the spring and summer of 1838, he arrived at Far West, Missouri. After I and my brother William were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Governor Lilburn W. Boggs, and made his escape

in midwinter to Quincy, Illinois, from whence he removed to Commerce in the spring of 1839. The exposure he suffered brought on a consumption of which he died on the 14th day of September, 1840, aged 69 years two months, and two days. He was 6 feet, 2 inches high, was very straight, and remarkably well proportioned. His ordinary weight was about 200 lbs, and he was very strong and active. In his young days he was famed as a wrestler, and Jacob like, he never wrestled with but one man who he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Illinois he fed hundreds of the poor Saints who were flying from the Missouri persecutions, altho' he had arrived there penniless himself.

His funeral was attended on Tuesday, 15.—when the following address was delivered by Elder Robert B. Thompson:—
"The occasion which has brought us together this day, is one of no ordinary importance; for not only has a single family to mourn and sorrow on account of the death of the individual, whose funeral obsequies we this day celebrate; but a whole society; yes, thousands will this day have to say, a Father in Israel is gone."

The man whom we have been accustomed to look upon as a Patriarch, a Father and a Counselor, is no more an inhabitant of mortality; he has dropped his clay tenement, bid adieu to terrestrial scenes, and his spirit now free and unincumbered, remains and expatiates in that world where the spirits of just men made perfect dwell, and where pain, and sickness, tribulation and death cannot come.

The friends we have lost prior to our late venerable and lamented Father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the general walk of life in which they moved, and to whom we feel indebted by friendship's sacred ties. Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart-broken parent, and by a large circle of acquaintances and friends. These like stars in yonder firmament, shone in their several spheres, and filled that station in which they had been called by the providence of God, with honor to themselves and to the church; and we feel to mingle our tears with their surviving relatives.

But on this occasion, we realize that we have suffered more than an ordinary bereavement, and consequently we feel more interested. If ever there was a man who had claims on the affections of the community, it was our beloved, but now deceased Patriarch. If ever there was an event calculated to raise the feelings of sorrow in the human breast, and cause us to drop the sympathetic tear, it certainly is the present; for truly we can say with the King of Israel, "A prince, and a great man has fallen in Israel." A man endeared to us by every feeling calculated to entwine around and adhere to the human heart, by almost indissoluble bonds. A man faithful to his God and to the church in every situation, and under all circumstances thro' which he was called to pass.

Whether in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of the domestic circle; or when called upon, like the Patriarchs of old, to leave the land of his nativity, to journey in strange lands, and become a subject to all the trials and persecutions which have ever befallen those who stand with a liberal hand, by characters destitute of every principle of morality or religion, alike regardless of the tender offspring, and the need who whose silvery locks and furrowed cheeks, ought to have been a sufficient shield from their cruelty. But like the Apostle Paul he could exclaim, (and his life and conduct have fully borne out the sentiment) "None of these things move me; neither count I my life dear so that I may finish my course with joy."

The principles of the gospel were too well established in that breast, and had got too sure a footing there, ever to be torn down, or prostrated by the fierce winds of persecution, the blasts of poverty, or the swollen waves of distress and tribulation. No; thank God, his house was built upon a rock—consequently it stood amid the conflicting elements, firm and unshaken. The life of our departed Father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient prophets, who once dwelt on this Continent, as the Father of him whom the Lord had promised to raise up in the last days, to lead his people Israel; and by a uniform, consistent, and virtuous course, for a long series of years, he has proved himself worthy of such a son, and such a family, by whom he had the happiness of being surrounded in his dying moments; most of whom had the satisfaction of receiving his benediction.

He was already in the vanguard of life, when the light of truth broke in upon the world, and with pleasure he hailed its benign and enlightening rays, and was chosen by the Almighty to be one of the Witnesses to the Book of Mormon. From that time his only aim was the promotion of truth—his soul was taken up with the things of the Kingdom; his bowels yearned over the children of men; and it was more than his meat and his drink to do the will of his Father who is in heaven.

By incessant industry, of himself and family, he had secured a home in the State of New York, where he no doubt expected, with every honest and industrious citizen, to enjoy the blessings of peace and liberty. But when the principles of truth were introduced, and the gospel of Jesus Christ was promulgated by himself and family, friends forsake, enemies raged, and persecution was resorted to by wicked and ungodly men, inasmuch that he was obliged to flee from that place, and seek a home in a more hospitable land. In Ohio he met with many kind and generous friends, and was kindly welcomed by the Saints; many of whom continue to this day, and can call to mind the various scenes which there transpired; many of which were of such a nature as not to be easily obliterated.

While the House of the Lord was building, he took great interest in its creation, and duly watched its progress, and had the pleasure of taking a part at the opening, and seeing it crowded by hundreds of pious worshippers. As the King of Israel longed for and desired to see the completion of the House of the Lord, so did he; and with him he could exclaim, "O Lord, I love the habitation of this house, and the place where thine hour dwelleth." To dwell in the House of the Lord, and to enquire in his Temple, was his daily delight; and in it he enjoyed many blessings, and spent many hours in sweet communion with his heavenly Father. He has trod his sacred alleys, solitary and alone, marking long before the King of Day, his gliding path across the horizon; and he has uttered his aspirations within its walls, when nature has been asleep. In its holy enclosures have the visions of heaven been opened to his mind, and his soul has feasted on the riches of eternity; and there under his teachings have the meek and humble been instructed, while the widow and the orphan have received his patriarchal blessings.

There he saw the work spreading far and wide; saw the elders of Israel go forth under his blessing—bore them up by the prayer of faith, and hailed their welcome when they again returned bringing their sheaves with them. There with his aged partner, he spent many happy days in the bosom of his family, and he loved with all the tenderness of parent love.

Here I long to expiate, and expatiate on the scenes of joy and scenes of gladness, which were enjoyed by our beloved Patriarch, but shall pass on to an event which was truly painful and trying.

The delightful scene soon vanished; the calm was soon succeeded by a storm, and the frail bark was driven by the tempest and foundering ocean, for many who had once been proud to acknowledge him a father and a friend, and who sought counsel at his hands, joined with the enemies of truth, and sought his destruction; and would have rejoiced to see his aged and venerable form injured in a danger; but thank God, this injury was not suffered to do; he providentially made his escape, and afterwards his enemies for some time, he undertook and accomplished a journey of a thousand miles, and bore up under the fatigue and suffering necessarily attendant on such a journey with patient resignation. After a journey of several weeks, he arrived in safety at Far West, in the bosom of the church, and was cordially welcomed by the Saints, who had found an asylum in the rich and fertile county of Caldwell.

There he is common with the rest of the Saints, hoped to enjoy the privileges and blessings of peace. There from the fertile soil and flowery meads, which well repaid the labor of the husbandman, and poured forth abundance for the support of the numerous herds which decked those lovely and wide-spread prairies; he hoped to enjoy uninterrupted, the comforts of domestic life.

But he had not long indulged these pleasing anticipations before the delightful prospect again vanished; the cup of blessing which he began again to enjoy, was dashed from his aged lips; and the cup of sorrow filled to overflowing was given him instead; and surely he drank it to the very dregs; for not only did he see the Saints in bondage, treated with cruelty, and some of them murdered; but the kind and affectionate parent saw—and ah! how painful was the sight—two of his sons to whom he looked up for protection, torn away from their domestic circles, from their weeping and distracted families, by monsters in the shape of men, who swore and threatened to kill them, and who had every disposition to inflict their hands in their blood. This circumstance was too much for his aged and now sinking frame to bear up under; and altho' his confidence in his God was great, and his conduct was that of a Christian and a Saint, yet he felt like a man and a parent. At that time his constitution received a shock from which it never recovered. Ah! yes, there were feelings agitated in the bosom of our deceased friend at that time, of no ordinary kind; feelings of painful anxiety, and emotion too great for his earthly tabernacle to contain without suffering a great and a sensible injury; and which from that time began to manifest itself.

It would be unnecessary to trace him and his aged partner (who shared in all his sorrows and afflictions) from such a scene, as many of the Saints are knowing to the privations and sufferings, which they in common with the church, endured while moving from that land of oppression; suffice it to say, he arrived in safety in Illinois, broken down in constitution, and in health, and since then he has labored under severe afflictions and pain, while disease has been slowly, but surely undermining his system.

Whenever he had a short respite from pain, he felt a pleasure in attending to his patriarchal duties, and with cheerfulness he performed them; and frequently his labors have been more than his strength would admit of; but having great zeal for the cause of truth, he felt willing to expend in the service of his God.

For some time past he has been confined to his bed, and his mind has been wandering in a land of blood. On Saturday evening last, an eruption of a blood vessel took place, which he vomited a large quantity of blood. His family were summoned to his bedside, it being now evident that he could not long survive.

On Sunday he called his children and grandchildren around him, and like the ancient Patriarchs, gave them his final benediction. Altho' his strength was far gone, and he was obliged to rest at intervals, yet his mind was clear, perfectly collected, and calm as the gentle zephyr. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing.

All the circumstances connected with his death, were calculated to lead the mind back to the time, when an Abraham, an Isaac, and a Jacob bid adieu to mortality and entered into rest.

His death like theirs, was sweet, and it certainly was a privilege indeed, to witness such a scene; and I was forcibly reminded of the sentiment of the poet—

The chamber where the good man meets his fate,
Is privileged beyond the common walk of virtuous life.

There were no reflections of a mispent life—no fearful forebodings of a gloomy nature in relation to the future; the realities of eternity were dawning, the shades of time were lowering; but there was nothing to terrify, to alarm, or disturb his mind; no, the principles of the gospel, which he had long taught and cherished by his labors, and which were honorably maintained to the last, which is not only a consolation to the immediate relatives, but to the church at large.

The instructions imparted by him will long be remembered by his numerous progeny, who will undoubtedly profit by the same, and strive to render themselves worthy of such a sire; and that the whole church will copy his examples, walk in his footsteps, and emulate his faith, and virtuous actions, and commend themselves to his God and to their God.

Notwithstanding his enemies frequently "shot at him, yet his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." And his courage and resolution never forsook him.

His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep interest he watched its progress; and he had the satisfaction of beholding thousands on this Continent, rejoicing in its truth, and heard the glorious tidings, that other lands were becoming heirs to its richest blessings.

Under these circumstances, he could exclaim like pious Simeon of old, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Altho' his spirit has taken its flight, and his remains will soon mingle with their mother earth, yet his memory will long be cherished by all who follow the path of his acquaintance, and will be fresh and bleeding, when those of his enemies shall be blotted out from under heaven.

My two beloved friends, who survive our venerable Patriarch, study to prosecute those things which were so dear to his aged heart, and pray that a double portion of his spirit may be bestowed on us, that we may be the humble instruments in aiding the consummation of the great work, which he saw so happily begun; that when we have to stand before the bar of Christ, we may with our departed friend hear the welcome plaudits, "Come up, my loved ones, ye blessed of my Father, inhabit the kingdom prepared for you from the foundation of the world: Amen."

Tuesday, 15.—The Governor of Missouri, after a silence of about two years, has at last made a demand on Governor Carlin of Illinois, for Joseph Smith, junior, Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin, and Alanson Brown, as fugitives from justice.

This demand it seems has been complied with by Governor Carlin, and an order issued for their apprehension; accordingly our place has recently received a visit from the Sheriff for these men; but thro' the tender mercies of a kind Providence, who by his power has sustained, and once delivered them from the hands of the blood-thirsty and

ago race of beings in the shape of men that tread Missouri's delightful soil; they were not to be found—as the Lord would have it, they were gone from home, and the Sheriff returned, of course without them.

These men do not feel disposed to again try the solemn realities of soon Law, that State; and a free and enlightened republic should respond against it, for Missouri has no claim on them, but they have claim on Missouri.

What a right have they to demand of Governor Carlin, as fugitives from justice, men against whom no process had ever been found in that State—no, not so much as the form of a process? They were taken by a non militia, and dragged from everything that was dear and sacred, and tried (without their knowledge) by a court martial, condemned to be shot, but failing in this, they were forced into confinement, galled with chains, deprived of the comforts of life, and even that which was necessary to save life, then brought to a pretended trial, without even having a legal process served, and then deprived of the privilege of defense. They were taken by a mob, tried, condemned and hanged by the same, and this Missouri cannot deny.

What a beautiful picture Governor Boggs has presented to the world, after driving twelve or fifteen thousand inhabitants from their homes, forcing them to leave the State under the pain of extermination, and confiscating their property; and murdering innocent men, women and children; then, because a few made their escape from his murdering hand, and have found protection in a land of equal rights, so that his plans and designs have all been unfruitful, to that extent that he has caused Mormonism to spread with double vigor; he now has the presumption to demand their back, in order that his thirst for innocent blood may yet be satisfied.

He had no business with them; they have not escaped from justice, but from the hands of a cursed, infuriated, inhuman set, or race of beings, who are enemies to their country, to their God, to themselves, and to every principle of righteousness and humanity. They love the Christianity, and despise the people of God; they war against truth, and inherit life; virtue they tread under their feet; while vice (with his ten thousand offspring) is their welcome associate; therefore, men on whom Missouri has no claim, she cannot, no, she never shall have.

Sunday, 20.—Elder W. Richards went to Preston, held a conference, ordained five elders, eleven priests, eight teachers, one deacon, and returned to Manchester Sunday.

Wednesday, Cincinnati, Sept. 23, 1840. To the First Presidency and High Council of the Church of Jesus Christ of Latter Day Saints: We feel it our duty to convey to you a few lines to you by E. Robinson, who we expect will leave this place for Nauvoo in a few days.

Brother George W. Harris and myself have visited the several branches of the Church in Adams county, Pike county, Jacksonville, and Springfield. On our way we stopped at Terra Haute, and Pleasant Garden, Indiana. We found the brethren generally very willing and anxious to do all in their power to assist the Church in the great and glorious cause that we have engaged in respecting the printing of the several books in contemplation, but I am sorry to say I found them destitute of the means to relieve our present necessity.

However we have succeeded in obtaining several acres of land from different brethren in a State of Illinois, to the amount of about eighty three dollars, which will come due on the first day of October next, and we have handed them over to Ebenezer Robinson, to be delivered to Joseph Smith, Jr. for collection. We expect brother Robinson will arrive with them at the time they become due.

We have obtained some money, which we have paid over to brother E. Robinson. We have also given our obligations as agents for the church to Shepherd & Starnes to the amount of three hundred dollars—two hundred of which becomes due on the twenty sixth day of November next, and the other one hundred on the twenty sixth day of December next, being the amount due Shepherd & Starnes for the stereotype plates.

We have taken up the bond that brother Brown gave for the wagon or carriage which he let Joseph Smith, Jr. use, and we have succeeded in procuring a horse and harness to put alongside of the other horse to make it easier for him. We got said horse and harness by contribution from the brethren at Dayton, and West Milton, Ohio.

Brother E. Robinson (we think) has been very economical, diligent and persevering, and successful in the business whereunto he was sent. He has gained the confidence of the gentlemen with whom he has been transacting business in the city, and has done honor to the cause of Christ, and his Church of Latter Day Saints. We can further say to you brethren, we think the course he has taken, and our united exertions with him, has established the credit of the Church of Jesus Christ of Latter Day Saints in this place, (I mean in the business transactions) to that extent that we can obtain any amount of paper, type, and other materials requisite to carry on the printing business to a large extent, and upon terms that will warrant us success.

We therefore shall go on with renewed courage and zeal, trusting in the Lord to prepare the way before us, and we feel to ask your prayers that God may pendurately expand the minds of the Saints abroad, that they may be able to comprehend the magnitude of the work we so much desire to accomplish, which in all probability, will induce them to donate with alacrity.

Brother John E. Page is preaching with the manifestations of the Spirit, and power in this place, and with considerable success. We think when brother Page leaves the city of Cincinnati, the inhabitants thereof will be left without excuse for not receiving the gospel of Jesus Christ, and his garments clear from their blood in the day of judgment.

Accept our love and best wishes of the new and everlasting covenant:

SAMUEL BENT,
GEORGE W. HARRIS.

"Cincinnati, September 23, 1840. To the President and Council of the Church of Jesus Christ of Latter Day Saints, and also to all the Saints assembled in General Conference:—

Your humble servant embraces with pleasure this opportunity to pen for your edification a few lines. I congratulate you with the steady march and advancement of the cause of Christ, as has fallen under my observation. Elder Hyde and myself, have been treated with respect, and had the greatest attention paid us by the brethren and sisters; and by gentlemen and ladies of the first class in society, we have been made welcome very heartily to their dwellings and comforts of life. When we separate from them, they grip our hands with tears standing full in their eyes, bid us adieu, and often leave something noble with us to help us on our mission; and a firm promise that they will reflect on the great things which we have told them. They ardently request us to send them some competent elder to preach to them.

Yes, dear brethren, the cause of truth is marching onward with unparalleled rapidity, and victory! victory! will soon be the shout of all the faithful in Christ; and thank the Lord, thank the Lord, to see the language of prophecy, that I have lived to see 1840, with all its attendant evidences of the truth of the Book of Mormon, and the book of Doctrine and Covenants.

I must save a place in this communication to make some remarks concerning brother E. Robinson. I can say in truth and soberness that he merits the esteem and confidence of the Saints, and all good men for his diligence and economy, while getting the Book of Mormon stereotyped,

&c., here. The honest and frank course he has pursued towards the gentlemen with whom he has been concerned in business, (viz, Messrs. Shepherd, Starnes, and others) has conciliated their everlasting respect and esteem, from their own manifestations to me.

Dear brethren and sisters, your humble servant, Orson Hyde and myself, sincerely solicit your special prayers sealed with a hearty Amen. Elder Hyde is a true and humble servant of the Lord, and very agreeable companion in the ministry. Our hearts are one and the same, and the strongholds of Satan quake before us. We desire to have grace to perform our mission, that we may return to our families and brethren with triumph and joy.

I anticipate that Elder Hyde is in New York City. I am writing to obtain a few copies of the third edition of the Book of Mormon. To raise means is hard, yet we trust in the Lord. I shall go to Philadelphia as soon as possible.

I have baptized thirteen in this city; many are believing, and some halting between two opinions; and have baptized in all since I started, eighty-four.

I have had a vision from the Lord, which manifested the present state of the world respecting the Jews, Jerusalem, the remnant of Israel, and also the Gentile world. As I sat in my room, ripe, ready to be gathered for the press, so are all the nations of the earth.

I want the Conference to send some faithful and competent elder to this place to nurse the seed or word that has been sown here, and shall leave this matter with E. Robinson to say before the Conference.

Elders Bent and Harris are here, and are using all their energies of both mind and body to fill their calling. I deem them amply qualified to discharge the functions of their office, provided they keep humble.

Dear brethren, remember me to my family, and pray for them, remember me to sister Hyde, and also all the wives of the elders in particular, whose husbands are in the field. Tell them to pray for us. I hope the authorities of the church will see that they are provided with food and raiment, that they may enjoy life with you.

Yours in the bonds of the covenant:

JOHN E. PAGE, Elder.

Monday, 28. Extracts from Orson Hyde's letter from "Burlington Co., New Jersey. I left Elder Page at Cincinnati the latter part of August, and came on up the Ohio river as far as Wellsburg, Va. I stopped with Father James. Here I preached twice, and baptized three persons; came on by stage and steam boat to Pittsburgh; from thence took the canal to Leechburg, where I stopped and preached to a small number of saints, raised up by the instrumentality of Father Nickerson—all in good spirits.

As I left this place about nine o'clock in the morning, the sun shone brightly, and the air was clear in the heavens; but I ever witnessed—There appeared two bright and luminous bodies, one on the north and the other on the south side of the sun; in length about ten yards, including a circle resembling a rainbow, about fifty yards distant from the sun; apparently east about twenty five yards, was a body of light as brilliant, almost as the sun itself, and on the west, a great distance from the sun, appeared a white semi-circle passing half way round the horizon, and another crossing it at right angles, exhibiting a scenery of the sublimest kind. It was a great wonder to the passengers on board the boat.

Put this with the fact that the Jews are gathering home, and also that all Europe is in commotion, and on the eve of breaking out in open hostility, and also, the two of liberty which has long flourished in the republic of America, has been glorified, and her gown of glory, which has shielded and protected the sons of oppression from the scorching rays of despotic power, already begins to wither like the accursed fig tree.

What language do these speak to the Saints?—

"Lift up your heads, for your redemption draweth near."

I came on, and met with the Saints in Chester county, Pa., labored there about one week with brother Barnes, where we added six to their number. I preached about our work in Philadelphia, and baptized twelve; came on to this place with brothers Snow and Barnes, and held a third day meeting, at which sixteen were baptized. I shall return to Philadelphia in a few days, where I expect to meet brother Page, and then, if the Lord will, after holding a few meetings in this country, we shall proceed on to New York, there to take ship and sail over the sea.

ORSON HYDE.

DISCOURSE

By President Heber C. Kimball, Tabernacle, April 2, 1834.

I have been much interested and edified with the remarks of Br. Grant; they are good. I wish the whole people could see the propriety of these things as they ought. To me it would be one of the best and most joyful things in the world, if men and women who call themselves Mormons, Latter Day Saints, would rise up to their proper position, and learn to speak the truth as it is in Jesus Christ, and do his will on the earth as it is done in heaven.

I ask you, brethren and sisters, if you expect to go into heaven if you do not do his will on earth it is done in heaven? Can those persons who pursue a course of carelessness, neglect of duty, and disobedience, when they depart from this life, expect that their spirits will associate with the spirits of the righteous in the spirit world? I do not expect it, and when you depart from this state of existence, you will find it out for yourselves.

Br. Grant was speaking about the work of God, in the living state of nations by sea and by land. I believe it is all the work of God, and it is all right. Will he sweep them from the earth in order to destroy their power and influence? He will. And when kings, and princes, and captains, and great men, according to the greatness of the world, go into the world of spirits, they will not have as much power as they had here upon the earth.

We can hear of their spirits trying to peep, and mitter, and mock, and up, and cause tales to dance, and chairs to move from one place to another, but that is all the power they have.

While I am in the flesh, I can take a chair, or a club and make you feel my power to a still greater extent; I could bruise your flesh, and break your bones, but they cannot do anything but peep, and make tables and chairs dance, and rap, and give uncertain sounds. That is wisdom great enough for the world; it does well enough for men; it is all the revelation they deserve; and a few of this people go to those spirits. That man or woman who will not learn the principle of obedience, and become like clay in the hands of the potter, will be led astray by these spirits; and if not by these spirits, something will come by and by with more power.

The Saints are receiving their endowment, and preparing for that which is in the future; to dwell in the heavens, and sit upon thrones, and reign over kingdoms, and dominions, principality, and powers; and as this work progresses, the works of Satan will increase, and he will continue to present one thing after another, following up the work of God, and increasing means of deception, to lead astray such men and women, and take them captive. As the work of God increases in power and extent upon the earth, so will the works of Satan increase. I expect that tribulation will be upon the wicked, and continue from this time until they are swept off from the earth. I just as much expect these things as I do to see the sun rise and set to-morrow.

I would like to see all this people do right, and keep the commandments of God. I would like to

see them fulfil their covenants, and live up to their vows and promises, and fulfil their obligations, for they have obligated themselves before God, and before angels, and before earthly witnesses, that they would do this.

What you have agreed to do, God will require you to perform, if it should be ten thousand years after this time. And when the servants of God speak to you, and require you to do a thing, the Lord God will fulfill his words, and make you fulfil his words he gave to you thro' his servants. Inasmuch as you have come into this Church, and made a covenant to forsake the world, and cleave unto the Lord, and keep his commandments, the Lord will compel you to do it, if it should be in ten thousand years from this time. These are my views, and I know it will be so.

Comparing us to clay that is in the hands of the potter, if that clay is passive, I have power as a potter, to mould it and make it into a vessel unto honor. Who is to mould these vessels? Is it God himself in person, or is it his servants, his potters, or journeyman, in company with those who have placed to oversee the work? The greater Master Potter dictates the purposes, and makes vessels according to his designs; and when the Master has the work, they deliver it up to the Master for his acceptance; and if their works are not good he does not accept them; the only works he accepts, are those that are prepared according to the design he gave. God will not be trifled with; neither will his servants; their words have got to be fulfilled, and they are the men that are to mould you, and tell you what shape to move in.

I do not know that I can compare it better than by the potter's business. It forms a good comparison. This is the course you must pursue