

A Gospel Song.
Hark! a sound is loudly breaking,
To the sons of Michael speaking;
From celestial seats of glory,
Thrilling comes the Gospel story.
Chorus:—Jesus comes enthroned in glory,
Earth and heaven resound the story.

Sound the trumpet of salvation,
Speed the work of preparation,
Hear the new to every creature,
Haste to meet the God of nature.
Jesus comes, &c.
Shout aloud! and cease not crying,
Light the living, wake the dying,
Ring the summons round creation,
Rouse ye now! and seek salvation.
Jesus comes, &c.

Saviors! come up Mount Zion,
To the work of God we rely on;
Save them by an act so glorious,
That o'er death they'll rise victorious.
Jesus comes, &c.
Come! ye poor benighted pagan,
Come from every creed and nation,
Come poor Christian chained in blindness,
Come! we greet you all with kindness.
Jesus comes, &c.

Come ye faithful to your station,
Meet the Captain of salvation;
Here are crowns and thrones preparing—
Come, ye Saints, the prize be sharing.
Jesus comes, &c.
See the heavens parting under,
Lightning flame from burning thunder,
Thousand thousand Saints appearing,
Flery chariots with careering.
Jesus comes, &c.

See the Saints, now resurrected,
Hail the day so long expected;
Joseph, Mary, all the others,
Rise to meet their elder brothers.
Jesus comes, &c.
See the faithful shed the mortal,
In a twinkling rise immortal,
All unite in acclamation,
Hail our Saviour's salvation.
Jesus comes, &c.

Lo! destruction's fire now sweeps,
Deth a glowing herald trooping;
Behold, Babylon, thy hour is near,
Now you feel Enanah's power.
Jesus comes, &c.
Now, ye Saints of every nation,
Share the glorious restoration;
Shout, ye Lords of lords anointed,
Crown and kingdom hath appointed.
Jesus comes, &c.

Cavan, Ireland. Edward L. Storer.
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HISTORY OF JOSEPH SMITH.
August, 1840.

Saturday, August 1.—In the Times and Spectator of this month I find the following:—
"A VOICE FROM THE HOLY CITY.—REBUILDING OF THE TEMPLE OF SOLOMON—RECALL OF THE PEOPLE OF GOD TO THE LAND OF JUDAH.—We have received by the latest packet from England, a copy of a very extraordinary 'Circular' issued by two Jews now residing at Jerusalem, and addressed to all the descendants of Abraham to the uttermost ends of the earth. It is written in the pure Hebrew character, and accompanied with an English translation, which we cannot but regard as a most curious and interesting document. Next week, if we possibly can, we shall publish the original Hebrew in a double sheet, but at present we must content ourselves with the translation."—(Morning Herald.)
"To our Brethren the Israelites of Europe and America:—The liberal and benevolent contributors towards every holy and pious purpose—ready to stand in the breach and evince their love for the Land of Promise, to the well-wishers of Jerusalem, and friends of Zion (dearer to us than life) who extend their bounteous aid to this Holy City, and devote their best means, talents and affection, to the rebuilding of the Temple of Solomon, and to the restoration of the Jews to their native land, and to the glorification of the name of the Lord our God. We, the undersigned, who have been appointed by the noble Chiefs and faithful Leaders of Israel; to all congregations devoted to the Lord, and to every member thereof—health, life, and prosperity. May the Lord vouchsafe his protection unto them; may they rejoice and be exceedingly glad; and with their own eyes may they behold when the Lord restoreth Zion. Such be his gracious will: Amen.
It is a fact well known throughout Judah and Israel, that the glory of the temple departed from the daughter of Zion, since upwards of one hundred years ago, the congregation of German Jews in this Holy City were forcibly deprived of their homes and inheritance. A dreadful and grievous wrong was done to the Jews, and the temple of the Lord was destroyed. Tyranny and cruel usage ground them to the dust, and forced them to forsake their habitations, to abandon their houses and all their property, and to seek safety in flight. Thus the large court they inhabited from their ancestors remained deserted and uninhabited, until it was seized upon and possessed by aliens. The sacred edifices it contained, namely, the Synagogue and the Temple, were by them demolished, the whole of the property utterly ruined, and possessions, lawfully ours, devastated before our eyes. Then did our souls refuse all consolation! For how could we bear to witness the evil which befell our people?
As the light gleams forth from a spark, so did our congregation take heart and return, again to form their establishments, and to take root on the Holy Mount. But we could find no rest for our weary feet—no place, consecrated and appointed for prayer and instruction. Our aching eyes beheld how every nation and tongue, even from the most distant isles of the ocean, has possessed of structures defended by walls, gates, and porticuli, whilst the people of the Lord, forcibly expelled from their inheritance by rapacious barbarians, were covered with obloquy, scorn, and disgrace.
The cries of the people sounded unto the Lord who dwelleth in Zion. He looked down, and in pity beheld their sufferings and oppression. And ever since the Ruler of Egypt first assumed the government of the Holy Land—a Ruler who maintains justice throughout his dominions—an edict was issued permitting Jews to do whatever they deemed right and expedient, with respect to the rebuilding of their demolished synagogues and colleges. Use likewise, the Lord in his mercy vouchsafed to remember, and caused us to be reinstated into the heritage of our fathers, even to the aforementioned Court, which is called the Ruin of Rehobah the Pious, (of blessed memory.)
Blessed be the Lord our God, the God of our fathers, who inspired the heart of the Ruler of Egypt, to restore unto us the possessions of our ancestors. Nor did we delay or lose time in the matter, but exerted ourselves to rebuild Jerusalem.
We fenced it, and gathered up the stones thereof, and the sacred undertaking prospered in our hands, so that we have completed the Temple of the Lord, and the temple of the house, and for the hospitable reception and entertainment of strangers, which were indispensably necessary to accommodate the many pious Israelites who visit the Holy City during the festivals. And on Rosh Hashah, the last day of the festival, a Sopher Jorah in the Mesdrah, which we consecrated by the name of 'MENAHEM ZION', for the Lord has vouchsafed to comfort his people.
But although we have thus, under the blessings

of Providence, retrieved a part of the possessions bequeathed unto us by our pious ancestors, yet our hearts are afflicted, and our eyes are dimmed when we behold the sanctuary of our Lord, the Synagogue, which still lies in ruins; nor is it in the power of all of us (the German Congregation) to rebuild it; for alas! great is the number of our poor who stand in need of bread, and the debts we contracted in building the Mesdrah are large, and weigh heavily upon us.
The cause of our grief is thus ever present to our eyes, and the ruins of the Synagogue are heaped in the middle of the Court, and rank weeds spread over the consecrated pile. We therefore deem it our bounden duty to dispatch a messenger unto our brethren the children of Israel, who are dispersed and in exile, in order to acquaint them with the salvation of the Lord in the land, so that they may arise and take pity on Zion for it is time to show mercy unto her.
To undertake this laborious duty was the voluntary offer of our dearly beloved friend, that pious and renowned Rabbi, the zealous and honorable AARON SELIG ASHKENAZI. He is a man confirmed in the fear of the Lord, of a faithful stock; and him we depute as our messenger, worthy of all trust, to make proclamation unto the communities of Israel "according to the right which he has seen in the Holy Mount," and to him we have given letters of authorization, containing full particulars as to his pious mission, and every necessary information relating thereto.
Now therefore, let the righteous behold and rejoice. Let the pious exult and triumph in gladness. The day ye so long have hoped for is come, and ye see it. The crown of holiness will again adorn its former abode. Therefore, arise, and take upon yourselves, according to the words of this letter, to devote a portion of your wealth as a sacred tribute towards erecting "the Temple of the Most Holy King on the mountain of the Lord"—that ye may have a portion and a righteous record in Jerusalem.
Let no one among you refuse his aid, but let the poor man contribute his mite for himself and his household, for ye are called to witness the bounty wherewith the Lord hath blessed him. Let fathers and their offspring, the aged and the youthful, alike arise in mercy to Zion at this propitious season.
Let each man encourage his neighbor and say, "We will be zealous and persevering for our people and the City of our God. And for the love of Zion, and the sake of Jerusalem, we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys even as we have vowed:—If I forget thee Jerusalem, let my right hand forget her cunning;—if I prefer not Jerusalem above my chief joy."
Such are the words of your brethren who address you for the glory of God, and for the honor of this land, his people and his inheritance—entirely praying for an accelerated redemption, and offering up our orisons on holy ground and particularly near the WESTERN WALL, that it may be well with you everlastingly as you yourselves desire, and we most sincerely wish.
Signed at Jerusalem, the 18th day of year 5597 A. M., by the Wardens of the Mesdrah and members of the Building Committee, on behalf of the Congregation of German Jews in this Holy City.
(Signed)
HIRSH JOSEPH,
DAVID REUBEN,
NATHAN SAADIS,
ABRAHAM S. SALMONS,
MORDECAI AVIGDOR,
URIAH S. HYAM.

The undersigned Assessors of the Beth-din by the direction of the Rosh, Chief Rabbi, hereby certify that Rev. Aaron Selig Ashkenazi is actually deputed for the purpose mentioned in the above Circular.
London, the 7th Teshab, 24 Dec. 5599.
ISRAEL LEVY,
AARON LEVY,
A. L. BARNETT.
Monday, August 3, 1840.—Elders Woodruff and G. A. Smith are at Ledbury, Herefordshire.
Tuesday, 4.—Elder Kimball left Manchester for Herefordshire, and Joseph Fielding is at Bedford.
Wednesday, 5.—Extract of a letter to Elder of the British Star:—
"Beloved Brother:—Since Elder Geo. A. Smith and myself left Manchester for the purpose of going to the South of England, we have visited the churches which lay in our route, and found them universally prospering and receiving additions.
We preached in Leek on Sunday, July 10th, and Elder Smith baptized six persons after meeting; and numbers were also baptized in the churches at the Staffordshire Potteries where we were there. We passed thro' West Bromwich and Birmingham, and found numbers who were anxiously wishing for some of the elders to visit that region and labor among them. We arrived in Ledbury, Herefordshire, July 22, and have spent about two weeks in visiting the churches through this region, and I am happy to inform you, that we have found the Saints universally rejoicing in the truth, and the work progressing upon every hand.
Elder Thomas Richardson has baptized about forty since he came, and Elder William Kay about twenty; they are both much blessed in their labors. Elder Kingston is laboring constantly in this wide field—which is under his care; and he with the Elders and Priests generally throughout this region are blessed with many souls as seeds of their ministry. We baptized four on Sunday last in this region, making 250 since the Conference. The churches now number about 400 and appear in a very prosperous state. We are expecting Elder Kimball every hour, and soon after his arrival we shall leave the Saints in this region, for the purpose of visiting the city of London and warning the inhabitants thereof."
Saturday, 8.—"Nauvoo, Hancock Co., Illinois, Aug. 8, 1840. Dear Sir:—Yours of the 25th inst. was received, for which we have our thanks, and to which I shall feel great pleasure in replying.
Altho' I have not the pleasure of your acquaintance, yet from the kindness manifested towards our people when in bondage and oppression, and from the frank and noble-mindedness breathed in your letter, I am brought to the conclusion that you are a friend to suffering humanity and truth.
To those who have suffered so much abuse, and borne the cruellest and vilest of wrongs, so long on account of those principles which we have been instructed to teach to the world, a feeling of sympathy and kindness is something like the refreshing breeze and cooling stream at the present season of the year, and are I assure you, duly appreciated by us.
It would afford me much pleasure to see you at this place, and from the desire you express in your letter to move to this place, I hope I shall soon have that satisfaction.
I have no doubt you would be of great service to this community in practicing your profession, as well as those other abilities of which you are in possession. Since to devote your time and abilities in the cause of truth and a suffering people may not be the means of exalting you in the eyes of this generation, or securing you the riches of the world, yet by so doing you may rely on the approval of Jehovah, "that blessing which maketh rich and addeth no sorrow." Through the tender mercies of our God we have escaped the hands of those who sought our overthrow, and have secure locations in this State, and in the Territory of Iowa. Our principal location is at this place, Nauvoo, (formerly Commerce) which is beautifully situated on the banks of the Mississippi, immediately above the lower rapids, and is probably the best and most beautiful site for a city on the river. It has a gradual ascent from the river nearly a mile, then a fine level and fertile prairie—a situation in every respect adapted

to commercial and agricultural pursuits, but like all other places on the river, is sickly in summer. The number of inhabitants is nearly three thousand, and is fast increasing. If we are suffered to remain, there is every prospect of its becoming one of the largest cities on the river, if not in the Western World. Numbers have moved in from the seaboard, and a few from the islands of the sea (Great Britain).
It is our intention to commence the erection of some public buildings next spring. We have purchased twenty thousand acres of land in the Iowa Territory opposite this place, which is fast filling up with our people. I desire all the Saints as well as all lovers of truth and correct principles to come to this place as fast as possible, or their circumstances will permit, and endeavor by energy of action and concentration of talent, &c., &c., to effect those objects that are so dear to us. Therefore my general invitation is, "Let all that will, come," and partake of the poverty of Nauvoo freely.
I should be disposed to give you a special invitation to come as early as possible, believing you will be of great service to us; however you must make arrangements according to your circumstances, &c. Were it possible for you to come here this season to suffer affliction with the people of God, no one will be more pleased to give you a cordial welcome than myself.
A charter has been obtained from the Legislature for a railroad from Warsaw, being immediately below the rapids of the Mississippi, to this place—a distance of about twenty miles, which if carried into operation will be of incalculable advantage to this place, as steamboats can only ascend the rapids at a high stage of water. The soil is good, and I think not inferior to any in the State. Crops are abundant in this section of country.—and I think previous will be reasonable.

I should be very happy could I make arrangements to meet you in Springfield at the time you mention—but cannot promise myself that pleasure. If I should not probably you can make it convenient to come and pay us a visit here, prior to your removal.
Elder Rigdon is very sick, and has been for nearly twelve months with the fever and ague, which disease is very prevalent here at this time. At present he is not able to leave his room.
Yours, &c., JOSEPH SMITH, jr.
To J. C. Bennett, M. D.
P. S.—Yours of the 30th is just received.—In which I am glad to learn of your increasing desire to unite yourself with a people "that are every where spoken against," and the anxiety you feel for our welfare—for which you have my best feelings; and I pray that my heavenly Father will pour out his choicest blessings in this world, and enable you by his grace to overcome the evils which are in the world, that you may secure a blissful immortality in the world that is to come. I. S. J.
Soon after the July Conference at Manchester, Elder P. P. Pratt started for America to fetch his family, leaving the Star in charge of President Young, assisted by Elder W. Richards.
Saturday, "Wayne Co., Ill. Aug. 15, 1840.—Respectful Friends: I have written you several communications to Commerce and Nauvoo, supposing they were different places, but a brother to a lady in your community now in this place informs me that they are one and the same.
I have received no reply to my letters, and attribute the delay to a press of business or professional absence. I have come to the conclusion to join your people immediately, and take up my abode with you. Let us adopt as our motto, *First principles sit down nobly*—(as God was with our fathers, so may he be with us) and adapt the means to the end, and the victory is ours. The winged warrior of the air will not cease to be our proud emblem of liberty, and the days of war will be forever changed.
I shall be with you in about two weeks, and shall devote my time and energies to the advancement of the cause of truth and virtue, and the advocacy of the Holy religion which you have so nobly defended, and so honorably sustained.
My love to all the brethren.
With sentiments of paternal regard,
Yours respectfully,
J. C. BENNETT."

Monday, 17.—Met with the High Council of Nauvoo at my office, also the High Council of Iowa. John Patten preferred many charges against Elijah Fordham. After the testimony, and the counsels had spoken, I addressed the council at some length, showing the situation of contending parties, that there was in reality no cause of difference; that they had better be reconciled without an action, or vote of the council, and henceforth live as brethren, and never more mention their former difficulties; and they settled accordingly.
Tuesday, 18.—Elders Kimball, Woodruff, and G. A. Smith, left Cheltenham for London, one hundred and ten miles, where they arrived in seven and a half hours, at William Alford's, No. 19 King street, Borough, and were kindly received by Mrs. Alford, who took them to the King's Arms Inn.
Great distress is prevailing in Ireland; no work, and provisions very scarce.
The truth is spreading rapidly in England and Scotland.
Friday, 21.—Testimony of Benjamin Boyce:—"I left my home in Nauvoo to go to Adams county, where I had lived the summer before, for the purpose of meeting some debts. I fell in company with Mr. Brown, who stated to me that he was in search of some horses that had strayed from him. We had not proceeded far together, before we were hailed by twelve armed men, who demanded of us where we were going. I stated to them where I was going, and likewise Mr. Brown stated his business. They then asked if we were Mormons; we said we were; they then said that we could go no further; they said they were sworn to kill all the damned Mormons that they could find, and took us prisoners, tied us with ropes, and took us to a hole, and four of the company (one by the name of Martin, the others not known) took us to Missouri, to a little town called Tully, where we were put under guard, and kept till 11 o'clock in the evening, when three men came to us with a long rope, and tied it round each of our necks. I asked them what they were going to do with us; one said they were going to take us to the river, kill us, and make catfish bait of us; his name was Uno. They then led us to the woods, I should think about three-quarters of a mile distant; they then parted us, took and stripped me naked, and tied me fast to a tree; one of the company cocked a pistol and placed it close to my ear, and swore I should not get away till he would blow out my brains. They then commenced to whip me with large gads which they had for the purpose, and literally mangled me from my shoulders to my knees.
There were in company as near as I could recollect, twelve or fourteen; they were stripped of their hats and coats, with their sleeves rolled up, and collars open, which made them look like murderers and robbers. The names as far as I can recollect, were Monday, Uno and Martin; the others I do not recollect. After keeping me tied in this condition I should think an hour and a half; they then brought Mr. Brown to me, and after some consultation, loosed me from the tree where I was tied, and led us back to the town, put us in a room where I saw Noah Rogers, and James Alfred.—They then tied them about the neck, and led them out, and in the course of the night, they brought them back to the room where we were.
Brother Rogers said they stripped him, and whipped him very bad. This was on the seventh of July; the next day Rogers and myself were taken before a magistrate, nothing proven against us, only that we were Mormons, and we were

ordered to prison. Brown and Alfred, by some means were liberated, but we (Rogers and myself) were put into jail and put in irons until the twenty first of August, when thro' the kindness of God we made our escape and returned to Nauvoo.
BENJAMIN BOYCE.

Sunday 23.—You were confirmed at the Carpenter's Hall, Manchester.
Saturday, 25.—Elder Kimball writes:—"The brethren are beginning to excite attention in some of the public grounds in London." Out door preaching is common in England.
Sunday, 30.—Twenty were confirmed at the Hall in Manchester.
The electric telegraph is beginning to be used on the Great Western Railroad in England, between Drayton and Piddington, by which intelligence is communicated at the rate of two hundred thousand miles per second.
Elders Kimball, Woodruff, and Geo. A. Smith, after having spent ten days visiting the clergyman and preachers and others of the several denominations, asking the privilege of preaching in their churches, and being continually refused by them in a contemptuous manner, they determined to preach in the open air, Jonah like, and accordingly went to Smithfield Market (to the spot where John Rogers was burnt at the stake) for the purpose of preaching at 10 a.m., where they were notified by the Police that the Lord Mayor had issued orders prohibiting street preaching in the city. A Mr. Connor stepped up and said, "I will show you a place outside of your jurisdiction," and guided them to Tabernacle Square, where they found an assembly of about 400 people listening to a preacher who was standing on a chair. When he got thro', another preacher rose to speak.—Elder Kimball stated to the first clergyman, "there is a man present from America who would like to preach;" which was granted; when Elder George A. Smith delivered a discourse of about 20 minutes, on the first principles of the gospel, taking for his text, Mark 16th. 16v.; after which Elder Kimball asked the preacher to give out another appointment at the same place for the American Elders to preach; when he jumped up and said, "I have just learned that the Lord Mayor has addressed you as a Latter Day Saint; I know them—they are a very bad people; they have split up many churches, and have done a great deal of hurt." He spoke all manner of evil, and gave the Latter Day Saints a very bad character, and commanded the people not to hear the elders, "as WE have got the gospel, and can save the people, without Infidelity, Socialism, or Latter Day Saints."

Elder Kimball asked the privilege of standing on the chair to give out an appointment himself. The preacher said, "You shall not do it; YOU HAVE NO RIGHT to preach HERE."—jerked the chair away from him, and ran away with it. Several of the crowd said, "You have as much right to stand on the chair as he has, and give out your appointment;" whereupon Elder Kimball gave out an appointment for 3 o'clock, and at which time a large congregation was gathered.
After opening the meeting by singing and prayer, Elder Woodruff spoke about 30 minutes from Gal. 1 ch. 8 v. 9, upon the first principles of the gospel. Elder Kimball followed upon the same subjects. The people gave good attention, and seemed much interested in what they heard.—The inhabitants who lived around the Square opened their windows to four stories high; the most of them were crowded with anxious listeners, which is an uncommon occurrence. The meeting was dismissed in the midst of good feelings.
Mr. Connor invited the elders to his house.—Soon after they arrived there, Elder Kimball felt impressed to return to the place of preaching.—When he got there, he found a large company talking about the things which they had heard in the afternoon; and they wished him to speak to them again. He did so, when several persons invited him home with them. While Elder Kimball was preaching, several persons came to brothers Woodruff and Smith to converse on doctrine, when Mr. Connor offered himself for baptism.
Monday, 1.—Elder Kimball baptized Henry Connor, watchmaker, 52 Ironmonger's Row, London, in Peckers Pool, being the first baptized in that place, and confirmed him the same evening.
"To the Saints scattered abroad:—Blessed Brethren, we address a few lines to the Church of Jesus Christ, who have obeyed from the heart, that by the secret aid of the Lord, and who are desirous to go forward in the ways of truth and righteousness, and by obedience to the heavenly command, keep the things which are coming on the earth, and secure to themselves an inheritance among the sanctified in the world to come.
Having been placed in a very responsible situation in the church, we at all times feel interested in the welfare of the Saints, and make mention of them constantly in our prayers to our heavenly Father, that they may be kept from the evils which are in the world, and ever be found walking in the path of truth.
The work of the Lord in these last days, is one of vast magnitude and almost beyond the comprehension of mortals. His glories are past description, and his grandeur unsurpassable. It is the thought which has filled the bosom of prophets and righteous men, ever ascending question, "What shall be the result of this?" and the present time; and it is truly the dispensation of the fulness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered together in him, and when all things shall be restored, as spoken of by all the holy prophets since the world began; for in it will take place the glorious fulfillment of the promise made to the fathers, while the displays of the power of the Most High will be great, glorious, and sublime.
The purposes of our God are great, his love unsearchable, his wisdom infinite, and his power unlimited; therefore the Saints have cause to rejoice and be glad, knowing that "this God is our God forever and ever, and He will be our Guide until death." Having confidence in the power, wisdom, and love of God, the Saints have been enabled to go forward thro' the most adverse circumstances, and frequently with all human appearances, nothing but death presented itself, and destruction inevitable, has the power of God been manifest, his glory revealed, and deliverance effected; and the Saints, like the children of Israel, who came out of the land of Egypt, and thro' the Red Sea, have sung an anthem of praise to his holy name. This has not only been the case in former days, but in our days, and within a few months, have we seen this fully verified.
Having thro' the kindness of our God been delivered from destruction, and secured a location upon which we have again commenced operations for the good of His people, we feel disposed to go forward, and put our energies for the building of the Kingdom, and establishing the Priesthood in their fulness and glory. The work which has to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the Prophets; and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

The work of the gathering spoken of in the scriptures will be necessary to bring about the glories of the last dispensation. It is probably unnecessary to press this subject on the Saints, as we believe the spirit of it is manifest, and its necessity obvious to every considerate mind; and every one zealous for the promotion of truth and righteousness, is equally so for the gathering of the Saints.
Dear Brethren, feeling desirous to carry out the purposes of God to which we have been called; and to be co-workers with him in this last dis-

pensation, we feel the necessity of having the hearty co-operation of the Saints throughout this land, and upon the islands of the sea, and it will be necessary for them to hearken to council and turn their attention to the Church, the establishment of the Kingdom, and lay aside every self principle, everything low and groveling; and stand forward in the cause of truth, and assist to the utmost of their power, those to whom has been given the pattern and design; and like those who held up the hands of Moses, hold up the hands of the Kingdom, so that they may be strengthened, and be enabled to prosecute their great design, and be instrumental in effecting the great work of the last days.
Believing the time has now come, when it is necessary to erect a house of prayer, a house of order, a house for the worship of our God, where the ordinances can be attended to agreeably to his divine will, in this region of country—to accomplish which, considerable exertion must be made, means will be required—and as the work must be hastened in righteousness, it behooves the Saints to weigh the importance of these things, in their minds, in all their dealings, and then take such steps as are necessary to carry them into operation; and arm themselves with courage, resolve to do all they can, and feel themselves as much interested, as tho' the whole labor depended on themselves alone. Be so doing, they will emulate the glorious deeds of the Fathers, and secure the blessings of Heaven upon themselves and their posterity to the latest generation.
To those who feel thus interested, and can assist in this great work, we say, let them come to this place, by so doing they will not only assist in the rolling of the Kingdom, but be in a situation where they can have the advantages of instruction from the Presidency and other authorities of the Church, and rise higher and higher in the scale of intelligence until they can "comprehend with all Saints the length and breadth and depth and height, and know the love of God which passeth knowledge."

Connected with the building up of the Kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, Hymn Book, and the New Translation of the Scriptures. It is unnecessary to say anything respecting these works; those who have read them, and who have drank of the stream of knowledge which they convey, know how to appreciate them; and although many may have them in derision, yet they are calculated to make men wise unto salvation, and sweep away the cobwebs of superstition of ages, throw a light on the proceedings of Jehovah which have already been accomplished, and mark out the future in all its dreadful and glorious realities.—Those who have tasted the benefit derived from a study of these works, will undoubtedly view with such other in their zeal for sending them abroad throughout the world, that every son of Adam may enjoy the same privileges, and rejoice in the same truths.
Here then, beloved brethren, is a work to engage in worthy of Arch-angels—a work which will cost into the shade the things which have been heretofore accomplished; a work which kings and prophets, and righteous men in former ages have sought, expected, and earnestly desired to see, but did without the sight; and well will it be for those who shall aid in carrying into effect the mighty operations of Jehovah.
By order of the First Presidency.
R. B. THOMPSON, Scribe.

Saturday, 5.—High Council met at my office.—"Joseph Smith, jr., preferred charges against Elder Almon W. Babbitt, predicated on the authority of two letters, one from Thomas Burdick, the other from Oliver Granger and Levi Richards, according to the following:—
First.—For stating that Joseph Smith, jr., had extravagantly purchased three suits of clothes while he was at Washington City, and that Sidney Rigdon had purchased four suits at the same place, besides dresses and clothes for their families in profusion.
Second.—For having stated that Joseph Smith, jr., Sidney Rigdon and Elias Higbee had said that they were worth one hundred thousand dollars each, while they were at Washington, and that Joseph Smith, jr., had repeated the same statement while in Philadelphia, and for saying that Oliver Granger had said that he also was worth as much as they (that is, one hundred thousand dollars).
Third.—For holding secret council in the Lord's House in Kirtland, and for locking the doors of the house for the purpose of preventing certain brethren, in good standing in the church, from being in the council, thereby depriving them the use of the house.
Two were appointed to speak on the case, namely: (7) Thomas Gruver, (8) A. Cowles.
Council adjourned till the 8th Sept. at 2 o'clock, when Council met according to adjournment, the evidences all heard on the case pending, and the Council closed on both sides. The parties spoke at length, after which, President Joseph Smith, jr., withdrew the clergy, and both parties were reconciled together, things being adjusted to their satisfaction."

DISCOURSE
By President J. M. Grant, Tabernacle, April 2, 1854, p. 7.
We commenced this afternoon to partake of bread, and drink in remembrance of the death and suffering of our Lord and Savior Jesus Christ.
I am satisfied that the Spirit of the Lord attends us whenever we meet in the way he has commanded; and whenever we have a truck and quiet spirit we are prepared to receive that additional influence of the Holy Spirit, necessary to lead us into all truth thro' the ordinances of the house of the Lord.
While we sit and contemplate upon the fulfillment of prophecy, delivered by the Prophet of the Lord in this dispensation, and by many more of his servants; while we contemplate upon the fulfillment of the Revelations in the Book of Mormon, and in the Book of Doctrine and Covenants, and the predicted events that are coming upon the earth, for the purpose that we have seen for twenty odd years expecting and praying about now rolling in on the right and on the left, it is calculated to make some of our very anxious people feel more satisfied.
The time has been, that even many of our elders, when the sun was setting in the west, looked for some sign in the heavens—for some flaming sword unsheathed, or some visible display of the power of the Almighty by which they might know of the near approach of the Son of God. (Others have feared greatly they would not live to see the fulfillment of the prophecies of Brother Joseph, Br. Brigham, and others; they have felt very anxious indeed about it. But I am convinced, that that class of estate which have been so struck with anxiety and fearfulness, may now dismiss their fears, and disengage with all their anxiety in relation to the predicted events that are coming upon the earth, for they are rolling in with such rapidity—they are rushing upon the astonished world with such velocity as to exceed even our most sanguine expectations.
The things that are transpiring upon the earth are certainly as great and as momentous as any of the revelations hold forth, or as any of the predictions of the Prophet Joseph have foretold.
Notwithstanding this display of the power of God in fulfilling his word, we need not expect the eyes of the inhabitants of the earth to be opened to understand the meaning of the astounding events that are transpiring around them, for one of the marked signs of the last days, is the blindness of the people; we are told they should have eyes and ears, and not hear, and not see, and not understand. If in the days of Jesus this was true of the Jews and surrounding nations, it is doubly so now in relation to the nations with which we are acquainted.

Tho' the fulfillment of the words of the prophets are clear and visible to us as the noontide sun in its splendor, yet the people of the world are blinded thereto; they do not comprehend, nor discern the hand of the Lord. The Saints who live in the Spirit, walk by the Spirit, and are governed by the counsel of the Almighty, can see the working of the Lord, not only in our midst—not only in Utah Territory in the midst of the people of God who assemble in this Tabernacle—it is not only in this latter day capacity we view the work of God, but we let our minds stretch abroad to creation's utmost extent, and we can see the hand of the Lord in all the events of earth. We see it in the revolutions on our own continent; we see it in the scattering and scourging of the house of Israel; in the falling away of nations, on the right, and on the left; in the present commotion in our own nation; in the broils and contentions between the South and the North; in short we see it in all the events connected with our own, and other nations living on the Continent of North and South America. And when the mind's eye stretches abroad across the mighty deep throughout Europe, we see the hand of the Lord visibly at work there, not only in the spread of the gospel, in the prosperity of the people of God, and in the proclamation of the Lord, the prince of peace, thro' the agency of the Elders of Israel; but in the war-cloud gathering black around, drenching the ocean with human gore, and drenching the solid earth with blood.
We see it in the preparations of war, and the framing of treaties of peace among nations. The world is in commotion, and the hearts of men fall them for fear of the impending storm that threatens to enshroud all nations in its black mantle. Treatics of peace may be made, and war will stop for a season, but there are certain decrees of the Gods, and certain bounds fixed, and laws, and edicts passed the high courts of heaven, beyond which the nations cannot pass; and when the Almighty decrees the wicked shall slay the wicked, strong nations may interfere, peace conventions may become rife in the world and exert their influence to sheath the sword of war, and make treaties of peace, to calm the troubled surface of all Europe, to no effect; the war cloud is still booming o'er the heavens, darkening the earth, and threatening the world with desolation.
This is a fact the Saints have known for many years—that the Gods in yonder heavens have something to do with these revolutions—the angels, those holy beings who are sent from the heavens to the earth to minister in the destiny of nations, have something to do in these mighty revolutions, and convulsions, that shake creation almost to its center.
Consequently, when we see nations stirred up against nations, and on the other hand see other nations exerting a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can turn the outward course of war? The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the prophets have declared by the Spirit of Prophecy in them.
The fact of the prophet declaring an event before it comes to pass does not necessarily make that event. If he should foresee war, and predict it, the bare prediction independent of the event that is known in the heavens, and which the world must read in the great chapter of events, does not set Europe to boiling like a pot. The prophet simply tells a fact that is to exist—simply tells an event that is to transpire in the great chain of the providence of the Almighty relating to this earth, in the winding up scenes thereof.
Why is it that the Latter Day Saints are perfectly calm and serene among all the convulsions of the earth—the earthquakes, wars, pestilence, famine, and distress of nations? It is because the Spirit of Prophecy has made known to us that such things would actually transpire upon the earth. We understand it, and view it in its true light. We have learned it by the visions of the Almighty—by that Spirit of Intelligence that searches out all things, even the deep things of God.
Can the wise men of Europe tell the result of the present war between Russia and Turkey with the allied powers? No, they cannot. If the present war should be suspended for a time, can they tell you when the next will break out, and what will be the result of it? No, they cannot. But if you will listen to the Revelations of God thro' the Spirit of Prophecy, and in the servants of God, you may learn it all with certainty.
Two days before the Prophet Joseph started for Carthage, I well remember, he said, "I should see the fulfillment of the words of Jesus upon the earth, where he says the father shall be against the son, and the son against the father, the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law, and when a man's enemies shall be those of his own household."
The Prophet stood in his own house when he told several of us of the night visions of heaven were opened to him, in which he saw the American Continent drenched in blood, and he saw nations rising up against nations. He also saw the father shed the blood of the son, and the son the blood of the father; the mother put to death the daughter, and the daughter the mother; and natural affection for each other—the hearts of the wicked; for he saw that the Spirit of God should be withheld from the inhabitants of the earth, in consequence of which there should be blood upon the face of the whole earth, except among the people of the Most High. The Prophet gazed upon the scene his vision presented, until his heart sickened,—and he besought the Lord to close it up again.
When we hear of war in foreign lands—when we hear of the revolutions among nations afar off—we necessarily infer that distresses incident to war, and the hottest of the battle will not come nigh unto us. It is natural for man to make favorable conclusions as to his own safety, when danger threatens, but the Prophet saw in the vision, that war and distress of nations will not only occur in Europe, in Asia, and in the islands of the sea, but he saw it upon the American Continent—in the region of countries which we have introduced the doctrine of the Son of God; so we may look for calamity in our own borders, in our own nation, as well as in the nations of foreign climes.
Some think, because of the peculiar situation of the country of the United States—the government being so well organized, little or no difficulty will ever come upon this Continent, notwithstanding the European wars. Allow me to tell you in relation to that—when the Spirit of the Lord is powerfully manifested in any of the Elders of Israel, the first thing that is presented to his mind, is the shedding of the blood of the Prophet, and those who did the deed.
It is no matter how many times they try to adjust difficulties that threaten around them—it is a stern fact that the people of the United States have shed the blood of the Prophet, driven out the Saints of God, rejected the Priesthood, and set at naught the holy gospel; and the result of rejecting the gospel has been in every age, a visitation from the chastening hand of the Almighty—which chastisement will be administered in proportion to the magnitude and enormity of their crimes.
Consequently I look for the Lord to use his whip on the refractory son called "Uncle Sam." I expect to see him chastised among the first of the nations. I think Uncle Sam is one of the Lord's boys that he will take the rod to first, and make him dance nimbly to his own tune of "Oh! Oh!" far his transgressions, for his high-mindedness, and infatuation in his evil, for rejecting the gospel, and causing the earth to drink the blood of the Saints—for this, I say, I expect he will be well whipped among the first of the sons.
I expect John Bull will get the next whipping; and I have no idea of the Lord whipping Russia and letting these refractory sons escape who are better taught—who have had a kind Father teaching them, and instructing them by the voice of his elders; sending prophets to them, to warn them late and early, inviting them by the voice of his Son, by the voice of angels, and by the still small voice of his Spirit—crying unto them to repent of their sins and turn unto him; I say, I do not expect he will pass by these refractory sons who have turned a deaf ear to all his instructions, maltreating his messengers, and whip those boys who have not been so well instructed.
I rejoice in the Lord my God, and feel happy in my spirit that the work of God is prospering, not only by the preaching of the gospel, but by