

and forward merchandise as before, which will give us the means of continuing our purchases here, of keeping ships passing and repassing, and of building manufacturing establishments ready for the brethren when they arrive in our midst.

While the great depression of the moneyed institutions continues as it now is, the people are compelled to resort to all laudable measures to effect those exchanges of property which are necessary to accomplish their designs in removing from one place to another, and from one kingdom to another; and by a faithful execution of the plans proposed above, much, very much, may be effected in emigration without the aid of cash, or with very little, at the most; and goods may be obtained to advantage for houses and lands which the brethren may have to dispose of, and in payment of debts due them, when it would be impossible for them to sell for cash at any price, or get their pay for debts due them even at a great discount, and thus thousands and tens of thousands may be made to rejoice in this land of plenty, while, were it not for a concert of action, they might remain where they are for years, or never have the opportunity of appearing among us on this side the great waters, until the morning of the first resurrection.

But, brethren, we want to see you here! We long to see all here who want to be here, and none others, for we desire the increase of those who love God and work righteousness, that Zion's cords may be lengthened, and her stakes strengthened; though the country is free to all who will abide her laws, and we have no disposition to cast out any from our midst who will submit thereto.

For many particulars in relation to the times and course of emigration, and many other important items connected with the general and particular interests of the Church, we would refer you to our former Epistles, and to enter into a particular and minute detail of all items referred to in this Epistle, would be impossible. Brother Snyder will enter into the subject more minutely, and with the assistance of the presidency among you, will unfold the subject, so that no one need misunderstand.

The brethren need not suppose that this thing is of our own imagination, simply; or that the result thereof, if fully carried into execution, will be of doubtful character. We have been guided by the Spirit of the Lord in our deliberations concerning the matter; and have been instructed by the Prophet of the Most High, even Joseph, the Seer and Revelator for the Church, whose instructions to us are as the voice of the Lord, and whose admonitions we ever regard as true and faithful, and worthy the confidence of all who profess the gospel of Jesus Christ.

We have been with him in prosperity and adversity, in sickness and health, in public and private, in all situations where men may reasonably associate with each other, and know that his words are true, his teachings sacred, his character unsullied among men of truth, and that he is what the Church acknowledge him to be, a man of God, and the spokesman of the Most High unto his people; and we bear this testimony unto the world, calling on all the honest in heart to uphold him by their faith and prayers, that he may live long, enjoy much, and accomplish great things for the kingdom which he has been the honored instrument of establishing on the earth in these last days, even that he may lead a great multitude into the celestial kingdom.

That the Saints may enjoy the teachings of the Prophet; those teachings which can be had only at this place, so that they may go on from knowledge to knowledge even to perfection, they want to come up hither; and that the plans before suggested may be facilitated, let some individuals of capital come immediately and build factories; individuals who have the means, understand the business, and are capable of superintending the concerns thereof.

There is every natural advantage at this place for facilitating such an order of things; water, wood and coal in abundance, and it only wants the hand of the laborer to bring them forth in form suited to their several uses; and, while the gold and the silver is secreted by the hands of unprincipled speculators, let us go forward and accomplish without gold or silver, that which might be more easily and expeditiously done with.

Let the brethren ever remember the admonitions we have so often given, that Zion is not to be built up without labor, fatigue, and trial of the faith of many; that when John saw the great company on Mount Zion, he saw those who had come up through great tribulation; he also saw those who had endured great tribulation after they had arrived, and before the kingdom was completed.

The Saints of this day are of the number John saw, and those, and those only who are willing to endure tribulation, as good soldiers, without murmuring, will eventually find their names enrolled in the Lamb's Book of Life, and obtain an inheritance in the holy city.

To all those who are desirous of sharing in the poverty and sufferings incident to new countries, and the children of the kingdom, we would say, come up hither and help us to bear the burden, and you shall share in the riches, glory, and honors of the kingdom. And those who are not willing to suffer afflictions, losses, crosses, and disappointments with the people of God, may as well stay away and be destroyed, as to come here and perish, for perish they must who cannot abide a celestial law, and endure to the end in all meekness, patience and faithfulness.

Inasmuch as Elder Levi Richards has asked for council, we would recommend him to return to Nauvoo as soon as circumstances shall permit.

Praying that you may be blessed with wisdom, intelligence, and perseverance, in every good word and work, so that you may accomplish your desires, and help to roll on the great work in which you have enlisted, we subscribe ourselves your

brethren and fellow laborers in the kingdom of patience: Amen.

BRIGHAM YOUNG, Pres.
HEBER C. KIMBALL,
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
W. RICHARDS, Clerk.

City of Nauvoo, Hancock co., Ill., March 20, 1842.

REMARKS

By Elder George A. Smith, Bowery, G. S. L. City, Sunday morning, August 12, 1855.

[REPORTED BY J. V. LONG.]

It used to be in the days of the Prophet Joseph a kind of common adage that Mormonism flourished best out of doors, and although we struggled hard at the time that the brethren undertook in Missouri to build a hewed log house that would cost about \$1200, yet that tried the faith of many, and was more than we accomplished before the Saints were driven from Jackson County, and we failed to erect a building big enough to hold the Saints previous to the death of the Prophet. At the time of his death we were still trying to build a Temple, but all our exertions only resulted in our having to go out of doors for room enough.

We on the present occasion have the pleasure of sitting out of doors and of listening to the counsel and instruction of the servants of God without being crowded, from the fact that we have father's big kitchen to meet in, and in this spacious Bowery we can enjoy a great deal of comfort instead of being jammed into our large Tabernacle, those of us who could get in, and the balance being obliged to go home.

It is by the request of my brethren that I arise on the present occasion to offer a few reflections for your consideration. When I was first called upon by the Prophet to go and preach the Gospel, I received a little good advice which I have endeavored to profit by ever since, and that too, to the best of my ability.

In the morning as I was about to start on my first mission to preach the Gospel, I waited upon Br. Joseph and asked if he had any advice to give me, 'yes,' said he, 'George A., preach short sermons, make short prayers, deliver your sermons with a prayerful heart, and you will be blessed and the truth will prosper in your hands. I was a boy of seventeen at the time, and I called this my college education; I however took a second degree, calling upon father Joseph Smith, who was the Patriarch of the church, and as I was about starting he said, 'one word of advice George A., whatever you do, be careful to go in at the little end of the horn, then if you increase, though it be but a very little, you are sure to come out at the big end; but if you go in at the big end, you are certain to come out at the small end.'

Ever since that time I have applied it, and thought often of the old gentleman's counsel, and I have found it to be very correct.

At that time Elder Sidney Rigdon our great preacher, (the perfect comber of all the sects) a man that could bring to bear all the big, jaw-cracking words of the English language and who could fill up the interstices with quotations from other languages, and bring all to illustrate the Gospel of Christ and to contrast it with the errors of the different sects to which he had formerly belonged, I remember seeing him get up to preach when there were present Professor Seixas and several other learned gentlemen who were on a visit to Kirtland, and President Rigdon wanted to show himself to the best possible advantage. I discovered his error when he first began speaking; I saw that he was in his high heeled boots, and at the commencement he soared so far above his subject that he could not get down to it; his whole discourse was a constant series of efforts to descend to a style requisite to illustrate the simplicity of the Gospel, the natural result of his commencing on too high a key—the difficulty and trouble was that he commenced on too grand a scale to carry it through successfully.

Now if he had commenced to preach to those learned men the first simple principles of the Gospel and then as the Spirit had opened up things to his mind have gone into the more advanced principles, he might have succeeded as he desired, but he got up with the intention of showing his great big self, and began at the big end of the horn.

There are several young elders present, who are going on missions, and the advice that I received may not be uninteresting to them. I have known many young elders go out preaching and the first thing they would do when they began to preach would be to tell what a tremendous smart sermon they were going to preach and what wonderful results would follow; and I have seen those dashing kind of fellows carry on until they withered and became depreciated and went out at the little end of the horn.

Now when we present ourselves to a congregation of people, the first thing should be plain and simply to communicate to them the first principles that we receive, in the best possible manner. But what is the best way to communicate them to the inhabitants of the earth?—Shall we select the greatest jaw-cracking words in the English language, and from other languages, or shall we use reasoning—the most obscure and mysterious? The best method is to select the best and simplest way in our possession, and you will find that to be the most suc-

cessful method of proclaiming the Gospel. You may note it, when you will, in men that go forth to proclaim the truth, and you discover that the man who has the fewest words, communicates his ideas to the people as a general thing, in the plainest manner.

When a man uses ten or fifteen superfluous words to convey one simple idea, his real meaning is lost, and he reaches beyond all the rules of grammar and rhetoric and his idea, which, had it been clothed with simple and appropriate language might have been good, but it is lost for want of more suitable words. It is like Massa Gratian's wit—'two grains of wheat hid in three barrels of chaff.' It is my advice that our elders should study brevity in all their discourses and communications to the people, and that they should speak in the plainest and simplest manner; for if they were to do this—speak so that the unlearned can comprehend, then the learned will be sure to understand, unless they have got their ears so twisted, that it is vulgar for them to listen to common conversation; they are like the young gentleman who had just come from college and was desirous of making a considerable show, so when he stopped at a country hotel, he gave the following orders to the ostler:—'You will extricate the quadruped from the vehicle, stabulate him, conate him an adequate supply of nutritious aliment, and when the Aurora of man shall illumine the celestial horizon I will award thee a pecuniary compensation.'

The lad went into the house to the old man crying, 'Landlord there is a Dutchman out here, I can't understand a word he says, do come and talk to him yourself (laughter).—Now if he had said, 'unharness the horse, water and feed him, and I will pay you for it in the morning—he would have been understood by the ostler. But the fact is the world through their wisdom know not God and have lost sight of and forgot the simplicity of our fathers, and the plainness of the Gospel of Jesus Christ, and the reason is that from the beginning the plan of Salvation was too plain and simple to be interesting to the learned, and it has ever since been the design of men of learning to couch the wisdom and knowledge of the world in such high flown language that the poorer classes of mankind could not get any where near them, and thereby hide it in the superabundance of nonsense they made use of; they use thousands of words to blind the ignorant and illiterate, that they might be kept in the dark, and remain in ignorance all through the learning and cunning of men.

These are my sentiments upon that subject in brief, and however much I may break or violate the instructions I received from President Joseph Smith to preach short sermons, and make short prayers, I have always endeavored to observe those instructions, though I may have failed on some occasions. Sometimes perhaps over anxiety has led me beyond the mark, but as a general thing I have endeavored to observe them strictly and have found it to be good to do so, and I have often and do yet frequently think of my first degree.

But I ought to make some acknowledgments and confessions probably. I well remember the first time I ever broke those instructions, I was preaching in Virginia; in the County of Tyler. There was a Methodist preacher by the name of West, that would follow me wherever I went, and when I got through preaching he would get up to burlesque me and he would talk for an hour or two, and then he would get his congregation to sing, but with all he could do he could not get more than thirty or forty to come and hear him preach, whereas I had from three to four hundred attentive hearers. So on one certain occasion he came with his Methodist friends to the meeting, and I invited him to preach first, but no—he said he was going to preach just as soon as I got through; so I said to myself 'you will have to wait a pretty considerable spell, old gentleman,' and I then selected and read one of the longest chapters I could find in the Bible, and read it slowly; then read a long hymn and lined it off, and got the preacher to sing it for me, after which I preached about two hours and a half. I saw the preacher was in a terrible great hurry to get a chance to speak; the reason was, there were many at the meeting who had come from 20 to 30 miles on purpose to hear me, the country being very thinly settled, and some of them would have turned their pigs out of the pen if they had known West was going to preach in it, and the very moment I had done speaking, he jumped up and said he wanted to preach before I dismissed the congregation. When he commenced, about 300 of the congregation left.

He had made a practice of following every Mormon elder that came into the country, and keeping up his harangue against the truth, then his Methodist brethren would join him and sing at the top of their voices until the congregation dispersed, and it was his intention to serve me the same, but he did not succeed quite so well as he anticipated.

That was the first time that I recollect violating the instructions I had received, and I must say that I did not repent of it for a good many years, and I have not fully done so yet, for I thought that a man must be pardoned for straining his instructions on an occasion like that; and the fact is we do not often find such men. This man followed and harassed our elders every time they went into the country, and kept on their track until he had run them clear out of the country. When he perceived I would preach about there, he gave public notice that if I came into the neighborhood where he lived I should get a coat of tar and feathers; so on hearing this, I resolved to go and try it.

There was a man by the name of Mr. Willey, a near neighbor of the Rev. Mr. West. He was a small man of about 130 lbs weight, with a red head, and he had 13 boys with red heads, each of them weighing from 180 to 250 lbs.—He had his boys perfectly drilled, and when he could not beat the opposite party at the ballot box by voting, he could always beat them by fighting; for he and his red headed boys, (for they had hair as red as my wig that I wear sometimes) were more than a match for any party they come in contact with in the county of Tyler, when he could not beat them in the election he always could the other way. When he heard that West, the Methodist preacher, was going to have me tarred and feathered, he sent his best looking daughter on horseback over the mountains, dressed in the finest silk, and invited me to go over and preach, and assured me that I need not fear the least danger from the Methodists threatening to tar and feather me. I sent an appointment that I would preach at his house in two weeks. Accordingly I proceeded on my way to visit the old man, filling some appointments previously given on Buffalo creek, Menongahela county, and about 15 miles from Mr. Willey's, I met three young men, all with red heads, well mounted and standing about 6 feet 2 inches, dressed in Kentucky jeans, but very neat and clean. They looked big enough to have been employed in Erebus as strikers for Vulcan, forging thunder bolts for Jupiter. They informed me that they were the sons of Mr. Willey, and that he had sent them to show me the way through the mountains. They remarked that it was rather a wild country to travel in alone, and they likewise informed me that the rumor was that West, the Methodist priest, was intending to meet me with a party of his pious brethren, and give me a coat of tar and feathers, but assured me in the name of their father, that I need not apprehend the least possible danger.

Before I got into the neighborhood I was met by two or three other red headed gentlemen, and we shortly after arrived at the old man's residence, where I was treated with every kindness, and the first salutation was an assurance that I need not be the least afraid, or anticipate that any harm would come to me from my Methodist friends; and the beauty of it was, as I learned afterward, he had long desired an opportunity to whip the whole Methodist church; and if they had turned out to mob me, he would then have had a good chance to pounce upon them. This is an illustration of what men will do to accomplish their ends, or the objects they have in view.

And as long as I remained in that part of the county of Tyler, the old man would have two or three of these boys go along with me to show me the way through the country wherever I wished to go, and two or three more looking out. I suppose he really wanted to have the Methodists execute their threat, and attempt to mob me; but West knowing the feelings of the red headed troop, he concluded it was best not to do so.

Notwithstanding all the opposition, we did succeed in gathering a few Mormons in that county. I am aware that things were different then to what they are now, for then when an elder presented Mormonism in a town or city, every one that is acquainted with our history knows that it was looked upon by all as a mere matter of humbug. Why, they would say, it will be all down in two or three weeks; these are some idle fellows going about for the sake of getting a living; but now it is altogether different; when a Mormon goes forth to preach, however much they may oppose him and abuse him, they know that he represents an almighty people, and that he stands in connection with and is backed up by the greatest men of the age.

They know that the Mormons cannot be successfully contended with by argument and moral suasion, but only on the old Missourian system of mobocracy; they know that the priests have given it up years ago.

O, say they, if you talk with a Mormon elder, you are sure to get worsted; tar and feather them, mob them, and stone them out of the country, for if you listen to them, you will be deceived.

I remember when Joseph first got the Abrahamic records; (and let me here say that I hope those brethren and sisters who are not already subscribers for the "DESERET NEWS," will go to the office and commence to take it while that important record is being published, for it will be of great service in years to come) there was in the State of New York a very pious Presbyterian deacon who was very intimate with my father and mother, when they were members of the same church; and as he was passing through Kirtland called to see them.

It was almost a violation of the pious old man's faith to shake hands with my father when he met him, but he ventured, and finally got courage enough to call and not only shake hands but have a little conversation.

My father told him that Joseph had got this Book of Abraham, and that he could translate it, and that it revealed some very important principles. 'It is curious,' replied the old man, 'I really would like to see the record.'

'Well, deacon,' said my father, 'come, I will go over with you to the Prophet's and show you the papyrus.'

'Well, Mr. Smith, but I don't know about going over now.'

'O come along,' said my father, 'there is plenty of time before dinner; it is but a few steps—let us walk over while dinner is being prepared.'

'Mr. Smith, Mr. Smith, there is great danger of being de—cei—ved!—Mr. Smith—I'd rather not go!'