

You ask how I live!
BY JOSEPH HICKS.
Living friendly, feeling friendly,
Acting fairly to all men,
Seeking to do that to others
They may do to me again,
Hating no man, coming no man,
Wronging none by word or deed;
But forgiving, soothing, serving,
Thus I live—and this my creed.
Harsh condemning, fierce contending,
Of little Christian use,
One soft word of kindly peace
Is worth a torrent of abuse;
Calling things bad, calling men bad,
Adding but darkness to their night,
I know would improve thy brother
Let thy goodness be his light.
I have felt and known how bitter
Human coldness makes the world,
Every bosom round me frozen,
Not an eye with pity peered;
Still my heart with kindness teeming,
Glad when other hearts are glad,
And may a tear drop findeth
At the sight of others sad.
Ah! be kind—life hath no secret
For our happiness like this;
Kindly hearts are seldom and ones,
Fleeting ever brighten life;
Lend a helping hand to others,
Smile though all the world should frown.
Man is man, we all are brothers,
Black or white or red or brown.
Man is man, through all gradations,
Little rocks in where he stands,
Scattered over many lands,
Man is man by form and feature,
Man by vice and virtue too,
Man in all one common nature,
Speaks and binds us brothers true.
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HISTORY OF JOSEPH SMITH.

JULY, 1840.
July 2d.—At a meeting of the Saints of Crooked Creek Branch on the 2d of July 1840, to take into consideration the propriety of having a stake of Zion appointed or located somewhere in the bounds of this branch. Brother John Hicks was called to the chair. Meeting was opened by prayer, after which several remarks were made, and the following resolutions were passed:
Resolved, That it be our wish that a stake of Zion be appointed or located within the bounds of this Branch, provided it should meet the minds of the First Presidency of this Church.
Resolved, That a committee of three be appointed to ascertain the minds of the First Presidency and report to the Branch.
Resolved, That Joseph Holbrook, Nathaniel Frampton, and John Hicks compose said committee.
It was ascertained that there were about 2955 acres of land owned by the brethren, and where the stake should be appointed, the lands should be donated or purchased for a very small compensation, and that there are one hundred and twelve members belonging to this Branch.
Resolved, That we meet on Thursday next at one o'clock, p.m., to receive the report of the committee.
Resolved, That the proceedings of this meeting signed by the President and Clerk.
JOHN A. HICKS, Pres't.
William Whitman, Clerk.
Friday, 3d.—High Council met at my office—"The subject of the Memorial of President Joseph Smith, Jr., was again brought up for a rehearing, according to the decision of the last Council (Jan. 27) when the following resolutions were entered into:
1st. Resolved, That we feel perfectly satisfied with the course taken by Joseph Smith, Jr., and feel a disposition, so far as it is in our power to assist him, so as to relieve him from the temporalities of the church, in order that he may devote his time more particularly to the spiritualities of the same, believing by so doing we shall promote the good of the whole church. But as he (Joseph Smith, Jr.) is held responsible for the payment of

the City Plot, and knowing no way to relieve him from that responsibility at present, we would request of him to act as Treasurer for the City Plot, and to whom those persons whom we may appoint to make sales of lots and attend to the business affairs of the church may at all times be responsible and make true and correct returns of all their proceedings, as well as an account for all monies, properties, &c., which may come into their hands, therefore,
Resolved, That Elder Henry G. Shawk be set as clerk for the same. That Bishop Alanson Ripley be appointed to provide for the wants of the Presidency, and make such appropriations to them, and to their clerk or clerks which they may require.
Resolved, That the funds of the City Plot shall not be taken to provide for the Presidency or clerks, but that the Bishops be instructed to raise funds from other sources to meet the calls made on them; and monies received for lots shall be deposited in the hands of the Treasurer to liquidate the debts of the City Plot."
Saturday, 4th.—The resolutions of the Crooked Creek Branch of the 2d inst., "were taken into consideration by President Joseph Smith, Jr., and it was thought proper to establish a stake on Crooked Creek agreeably to the request of said Branch, and a letter was written to the brethren to that effect."
R. B. THOMPSON, Secy.
Since Congress has decided against us, the Lord has begun to vex this nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery, and plunder, as a nation, because they have refused to protect their citizens, and to execute justice according to their own Constitution. A hall-stone has visited Carthage; some of the stones are said to have measured nine inches in circumference, which swept the crops, killing some cattle. Insects are devouring the crops on the high lands where the floods of the country have not reached, and great commercial distress prevails everywhere.
Monday, 6th.—"A General Conference of the Church of Jesus Christ of Latter Day Saints was held in the Carpenter's Hall, Manchester, on the 6th day of July 1840, it being the 1st day of the 4th month of the 11th year of the Church, when the following officers of the traveling high council were present, viz:—Elders B. Young, P. P. Pratt, W. Woodruff, J. Taylor, W. Richards, H. C. Kimball, and G. A. Smith; other officers, viz: High Priests 5, Elders 19, Priests 15, Teachers 11, and Deacons 2.
The meeting being called to order, a little after ten o'clock by Elder W. Clayton, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Pratt be chosen President of the Conference; which was carried unanimously. Elder W. Clayton was chosen Clerk. The meeting was opened by singing and prayer by the President.
Elder B. Young then proceeded to prefer charges against Elder T. Green, viz: first, for giving away to a false spirit; second, for abusing a young female, by accusing her in a public meeting, of things which he could not prove; and third, for abusing to the house and congregation at Dukinfield, June 28th 1840. The President then proceeded to ask Elder Green whether he was guilty of these charges or not. He immediately pleaded guilty and acknowledged. After Elder Young had made considerable remarks to the meeting present, touching the conduct of Elder Green, he proposed that Elder Green go to those characters whom he had abused and insulted, and make confession to them as far as the offence extended, and then be suspended from office for a season. The President then made remarks to the same effect, and put it to the vote of the meeting, viz: that he shall make confession, as stated above, and be suspended from office for a season. Carried.
The President then asked Elder Green if he was willing to make confession, who immediately agreed to do it the first opportunity. The meeting adjourned a little after twelve o'clock.
At two o'clock business commenced by singing and prayer, when the President called upon the officers to represent the different branches of the church, which was done in the following order, viz:—

	MEMBERS.	ELDER.	PR.	TEACH.	DEAC.
Elder William Clayton	280	3	5	5	
do Joseph Fielding	354	6	8	4	
Minutes of the Conference held in at Woodruff representing 33	534	10	52	13	
Conference held at Hanley Stafford-	168	4	13	6	
Elder John Taylor	78	1	3	2	
Minutes of Conference.					
Elder William Kay	30	3	2	1	
Elder Francis Clark	28	2	1	1	
John Ellison	58	2	2	1	
Brother Lofthouse	35	1	3	1	
Elder John Bond	91	2	2	2	
J. Spencer	25	1	1	1	
Elder Joseph Fielding	5	1	1	1	
J. Spencer	3	1	1	1	
Elder H. C. Kimball	27	1	1	1	
do	17	1	1	1	
Conference held at Paisley, Scot-	106	6	5	3	
Elder John Sanders	36	2	2	2	
do	36	1	1	1	
Elder Bradshaw	54	2	4	2	
Elder P. McMillan	77	4	1	1	
Elder R. D. Withall	16	1	4	1	
R. McBride	19	1	1	2	
Elder R. D. Withall	49	1	1	1	
Richard Beason	26	1	1	1	
Elder D. Widdig	61	1	2	2	
do	12	1	1	1	
Elder Amos Fielding	11	1	1	1	
Elder Willard Richards	40	1	1	1	
Elder M. Littlewood	85	2	1	2	
Elder Henry Royle	41	1	1	1	
Samuel Heath	14	2	1	1	
do	20	1	1	1	
do	24	1	1	1	
William Berry	14	1	1	1	
do	4	1	1	1	
Walker Johnson	14	1	1	1	
Elder William Clayton	13	1	1	1	
do	5	1	1	1	
Elder Theodore Turley	16	1	1	1	

After the officers had got thro' the representations, the President introduced the New Hymn Book; and after suitable remarks had been made by him and Elders Young and Thos. Kingston, the President asked the Conference if they were satisfied with the labors of those who had made the selection, and if they received the book. The unanimous approbation of the meeting was immediately manifested.
By unanimous vote, Thos. Kingston, Alfred Cordon, and Thos. Smith were ordained High Priests; John Albinson, John Blexard, William Berry, John Sanders, John Parkison, Jas. Worley, and John Allen were ordained Elders; and Joseph Slinger, Geo. Walker, John Smith, Robt. Williams, William Black, John Melling, and John Swindhurst were ordained Priests.
Elder B. Young then called upon those officers whose circumstances would permit them to devote themselves entirely to the work of the ministry, and would volunteer so to do, to stand up; when the following names were taken, viz: of the traveling high council, B. Young, H. C. Kimball, John Taylor, Wilford Woodruff, Willard Richards, and George A. Smith; other officers, namely, William Clayton, Ruben Hedlock, Hiram Clark, Theodore Turley, Joseph Fielding, Thomas Richardson, Amos Fielding, John Parkison, John

specie offices, after which the minutes were read and accepted.
The Conference adjourned to the sixth day of October next, to be held in the Carpenter's Hall, Manchester, at 10 o'clock, a.m.
Tuesday, 7.—Pursuant to previous notice, a general council of the church officers was held in the council room at the Star office, Manchester, on the 7th day of July 1840. The meeting being opened with prayer by Elder Kimball, Elder Young began to speak concerning those officers who had volunteered to devote themselves wholly to the ministry; when it was moved and seconded that brothers William Kay and Thomas Richardson go to Herefordshire to labor in that region with Elder Kingston; carried.
Moved by Elder Kimball, seconded by Elder Young, that brothers Hiram Clark and Joseph Knowles go with Elder Hedlock to Scotland; carried.
Moved by Elder Kimball, seconded by Elder Young, that brother Joseph Fielding go to Bedford; carried.
Moved by Elder Richards, seconded by Elder Kimball, that brothers Amos Fielding and John Wych go to Newcastle-upon-Tyne; carried.
Moved by Elder Kimball, seconded by Elder Woodruff, that brother David Widdig go to Garway, Herefordshire; carried.
Moved by Elder Young, seconded by Elder Woodruff, that brother William Clayton and John Needham go to Birmingham; carried.
Moved by Elder Richards, seconded by Elder Young, that brother Henry Royle go to Sheffield; carried.
Moved by Elder Clayton, seconded by Elder Young, that brother John Albinson take charge of the following branches of the church, namely:—Dukinfield, Hyde, Woolley Hill, Ashton, and Staley Bridge; carried.
Moved by Elder Pratt, seconded by Elder Woodruff, that brother William Parr go to Sandbach and Congleton; carried.
Moved by Elder Richards, seconded by Elder Woodruff, that brother John Blexard go to Cornshaw; carried.
Moved by Elder Kimball, seconded by Elder Richards, that brother Robert McBride go to Lancashire; carried.
Moved by Elder Richards, seconded by Elder Woodruff, that brother James Morgan abate in his own neighborhood to labor with Elder D. Widdig; carried.
Moved by Elder Pratt, seconded by Elder Woodruff, that brother Price give up his business, and labor under the advice of Elder Kingston as the way opens; carried.
Moved by Elder Richards, seconded by Elder Kimball, that brother William Black go to Lisburn, Ireland, as the way opens; carried.
Moved by Elder Richards, seconded by Elder Smith, that brother John Parkison have a roving commission, so long as he keeps busy, and doing good; carried.
After Elder Young had addressed the meeting upon several important items, the meeting dissolved by blessing from Elder Young.
P. P. PRATT, President.
W. Clayton, Clerk.
At this time Elders Orson Hyde and John E. Page were laboring in Ohio.
Thursday, 9.—Extract from Elder Woodruff's letter to the editor of the Millennial Star:—"I arrived at Froome Hill, Castle Froome, Herefordshire, on the 4th March, and was kindly entertained for the night by Mr. John Benbow, who received my testimony, and opened his door for me; and on the evening following, the 5th March, for the first time, I preached the fulness of the gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into those things; and on the evening following I met a larger number at Mr. Benbow's, and preached unto them the first principles of the gospel, namely, faith in Christ, repentance, and baptism for the remission of sins and the gift of the Holy Ghost by the laying on of hands; after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. Benbow among the number. I also preached on Sunday the 8th and baptized several converts; thirteen, and broke bread unto them. Several of those who were baptized were preachers of an order called the United Brethren.
The United Brethren formerly belonged to the Primitive Methodists, but had separated themselves from that body, and chosen the name of United Brethren. They had from forty to fifty preachers, and about the same number of established places of meeting, including two chapels.
Mr. Thomas Kingston was the Superintendent of the church of the United Brethren, whose members numbered about four hundred in all, divided into small branches, and scattered over an extent of country from fifteen to twenty miles.—This people almost universally appeared willing to give heed to the exposition of Solomon, to hear a matter before they judged or condemned. They opened their doors far me to preach, and searched the scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in this region.
I continued preaching and baptizing daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kingston, the Superintendent of the United Brethren, before whom I gave an account of the rise and progress of the Church of the Latter Day Saints, and bore testimony of the truth of the great work which God had set his hand to accomplish in these last days.
Mr. Kingston received my testimony and sayings with candor; and carried the case before the Lord, made it a subject of prayer, and asked the Father, in the name of Jesus Christ, if these things were true; and the Lord manifested the truth of it unto him, and he went forth and began to baptize, he and all his household. I ordained him an elder, and he went forth and began to preach the fulness of the gospel.
I also baptized forty preachers of the same order, and several others belonging unto other churches, and about one hundred and twenty members of the United Brethren, which opened about forty doors or preaching places, where the fulness of the gospel would meet a welcome reception, and all this during the term of one month and five days.
On the 10th of April I took my departure from the saints in Herefordshire and adjoining country, numbering about one hundred and sixty; whom I left rejoicing in the fulness of the gospel, and hundreds of others who were ready to be baptized as soon as a proper time and opportunity arrived.
Moved by Elder Kimball, seconded by Elder Young, that Elder Richard Withall be appointed to provide over the branches of the church at Clithero, Clithero, Downham, Chalgrey, Grindleton, Whitmore, Burnley, Blackburn, Ribchester, and Thirley; carried.
Moved and seconded that President Fielding and his counselors be set at liberty from their charge which they have sustained as a Presidency, that they may have the privilege of more fully entering into the field of labor; and that their labors be accepted; carried.
Elders Young, and Richards then proceeded to ordain those who had been nominated to their res-

few days we were joined in our labors by Elder Willard Richards. We took locations in different parts of this new field of labor, which extended thro' various places in Herefordshire, Worcester-shire, and Gloucestershire.
We continued preaching, and baptizing, and administering in the ordinances of the gospel daily unto such as would receive our testimony, and obey the gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered, and multiplied on every hand, until several hundreds, including more than fifty preachers of various sects, were rejoicing in the fulness of the everlasting gospel; and felt to praise God that they had lived to behold the day when the Lord had set his hand to praise his vineyard once more with a mighty pruning, and to establish the gospel in its ancient purity again upon the face of the earth; and many instances signs followed the believers, according to the promise of the Savior. The Spirit of God accompanied the preaching of the word to the hearts of men. Whole households and honest hearts, and gone forth and received the ordinance of the gospel; and frequently we have baptized from eight to twelve the first time of meeting with the people in new places, and preaching the word of God unto them.
Elder Young labored with us about one month, during which time, many were baptized, confirmed, and numbers ordained to preach the gospel;—and while the saints were much edified and their hearts made glad with the teaching and instruction by Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instruction and sharing in his counsel. As it became necessary for Elder Young to return to Manchester, to assist in preparing a collection of hymns, and other matters, he took the perching hand with us on the 30th day of May; and Elder Richards and myself continued our labors in the vineyard, in connection with Elder Kingston, who had given himself wholly to the work of the ministry.
The Lord still continued to bless our labors, and added daily unto the church. New doors were opening on every hand; a multiplicity of calls constantly reached our ears, many of which we could not answer for the want of laborers. Notwithstanding there were about fifty ordained elders, and priests, in this part of the vineyard, yet there were equally as many places for preaching to be attended to upon the Sabbath day. Thus we continued our labors in this region until the time drew near for the General Conference in Manchester on the 6th of July.
But before leaving the saints, we considered it wisdom to set in order the church, and organize them into Branches, and Conferences, that they might be properly represented before the General Conference. Therefore we held two conferences with the Saints before we took our departure from them. The first was held at the Gifford Elm Chapel, Worcester-shire, on the 14th of June, at which time we organized twelve branches, and transacted such business as the occasion required. The second conference was held at Stanley Hill, Herefordshire, on the 21st of June, and organized twenty branches of the church.—The minutes of the above named conferences, I present you for publication, if you think proper.
On the day following, Elder Richards and myself took our leave of the saints at Froome Hill, Herefordshire; but before leaving we repaired to a pool three times to baptize, and confirm numbers that came to us, and requested these ordinances at our hands.
Elder Richards labored in this part of the vineyard about two months, during which time he traveled extensively, preached night and day, gave much instruction to the saints generally, and had many souls as seals to his ministry. I received much benefit from the council which he gave in the organization of the churches, and it was manifested that he had passed thro' a profitable season of experience during the three years of his travels in England; and the interesting seasons we have enjoyed together during these two months, will not be easily erased from my memory.
It was with no ordinary feelings that we took our departure from the saints in Herefordshire, on this occasion; for, less than four months since, I proclaimed the fulness of the gospel in this region for the first time; but now, we were leaving between five and six hundred saints, who were rejoicing in the new and everlasting covenant, and hundreds of others who were willing to hear and obey. I parted with Elder Richards at Birmingham, who went direct to Manchester, while I visited West Bromwich, and preached several times to a small branch of the church which had been raised up while I was there. I also attended a conference on the 29th June, at Hanley, in the Staffordshire Potteries, in company with Elder George A. Smith and others, after which I arrived in Manchester.
Manchester, July 9, 1840.
Saturday, 11.—The High Council met at my office, when I taught them principles relating to their duty as a council, and that they might be guided by the same in future, I ordered it to be recorded as follows:—"That the Council should try to secure the peace of the church, and being present, or having had an opportunity to be present, either should they hear one party's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the councilors be not prejudiced for or against any one whose case they may possibly have to act upon."
William Barrett, aged 17, was ordained an elder in Hanley, Staffordshire, England, by Elder Geo. A. Smith and Alfred Cordon, and took leave for South Australia, being the first elder who went on "mission" to that country.
Sunday, 12.—Elders Smith was appointed Bishop by the High Council of Iowa, in place of Alanson Ripley, removed to Nauvoo.
Monday, 13.—"State of Illinois, Hancock County.—This day personally appeared before the undersigned an acting Justice of the peace, in the afore-said county, Alanson Brown, who, first being duly sworn according to law, depose and say, that on the 7th day of July, A.D. 1840, and in the county of Hancock, in said State, William Allenworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tait, and Hudson White, in company with several other persons, to the said Alanson Brown, forcibly arrested said Brown, and Benjamin Boyce, whilst said Brown and Boyce were quietly pursuing their own lawful business; and that immediately after said arrest, the said Allenworth, Woodyard, Martin, Owsley, Bain, Tait, and White, did illegally and forcibly take, kidnap, and carry this affiant and said Rogers, bound with cords, from the said county of Hancock, in said State, on the day and year above set forth, into the county of Lewis, in the State of Missouri, without having established a claim for such a procedure, according to the laws of the United States.
Affiant states that in a short time after he was taken into the State of Missouri, he was put into a room with said Rogers, and there kept until about eleven o'clock the following night, when they were taken out of the room, where they had been confined, into the woods, near at hand, by said Tait, a man by the name of Hunter, and another, whose names affiant did not learn; they previously placed a rope about the neck of the affiant;—Hunter and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this, affiant heard repeated blows, which others belonging to the same gang of Hunter were

inflicting upon Boyce, and he could hear also the cries of Boyce, under the pain arising from the blows; after which, affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Allred.
Affiant further states that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing he was kidnapped, when he escaped out of their hands and returned into the State of Illinois. Affiant has learned that the name of the place, in said county of Lewis, State of Missouri, to which he was taken from the State of Illinois is called Tully, to which the said Allenworth, Woodyard, Martin, Owsley, Bain, Tait, and White, have fled as fugitives from justice, and at which they are now to be found.
I hereby certify that the foregoing affidavit, was this day subscribed and duly sworn to before me, by said Alanson Brown.
DANIEL H. WELLS,
Justice of the Peace, July 13, 1840.
"State of Illinois, Hancock county. This day personally appeared before the undersigned an acting Justice of the Peace in and for said county, James Allred, a credible witness, who first being duly sworn according to law, depose and say, that William Allenworth, John H. Owsley, and William Martin, on the 7th day of July 1840, within the limits of the said county of Hancock, aided by several other persons, to this affiant unknown, forcibly arrested this affiant and one Noah Rogers; whilst this affiant and said Rogers, were peacefully pursuing their own lawful business, and that said Allenworth, Owsley, and Martin, after said arrest, aided by sundry persons, to this affiant unknown, did forcibly take, kidnap, and carry this affiant and said Rogers from the said county of Hancock, in the State of Illinois, on the day and year above mentioned, into the State of Missouri, without having established a claim for such procedure according to the laws of the United States.
Affiant further states that in a short time after he had been so taken into the State of Missouri, he was put into a room with said Rogers, and there kept until about eleven o'clock the following night, when they were taken out of the room where they had been confined, into the woods near by, and this affiant was bound by the persons conducting him, to a tree, he having been first forcibly stripped of every particle of clothing. Those having him in charge, then told affiant that they would whip him, one of them by the name of Monday, saying to this affiant, "God damn you, I'll cut you to the hallow." They however at last unbound the affiant without whipping him.
Affiant states that said Rogers was taken just beyond the place where affiant was bound with a rope round his neck, and he heard a great number of blows which he then supposed, and has since learned, were inflicted upon said Rogers, and heard him cry out several times as if in great agony; after which affiant together with Rogers was taken back and placed in the room from which they were taken, together with one Boyce and Brown, and detained until Monday next succeeding the day on which he was kidnapped; at which time he received from one of the company, who had imprisoned him, a passport, of which the following was a copy:
"Tully, Mo., July 12, 1840. The people of Tully, having taken up Mr. Allred, with some others, and having examined into the offences committed, find nothing to justify his detention any longer and have released him. By order of the committee."
H. M. WOODYARD.
And then this affiant was permitted to return home into the State of Illinois. This place in Missouri to which affiant and said Rogers were taken, he has learned is called Tully, and is situated in the county of Lewis, and at which place, the said Allenworth, Owsley, and Martin, are now living.
I hereby certify that the foregoing affidavit was this day subscribed, and duly sworn to before me, by the said James Allred.
DANIEL H. WELLS,
Justice of the Peace."

DISCOURSE
By President Brigham Young, Tabernacle, April 17, 1853, a.m.

I will embrace the present opportunity for making a few remarks, as I expect to leave this city before another Sabbath, to be gone several weeks.
You have heard good instructions, counsel, and advice from Amasa Lyman and Charles C. Rich; I desire to profit by their sayings, and I hope this people will.
Those who have been in the church from the beginning are men and women who have paid attention to their faith, and to the doctrine of sound common sense; they have been good scholars, and by this time must understand tolerably well what they believe. They must also be schooled in the study of man, and in matters which pertain to nations and kingdoms, and in circumstances which concern us as individuals.
The doctrine we have heard is good; we have listened to principles that pertain to life, and salvation; and I repeat again what you have heard of late, for you are yet in the kingdom of heaven and its righteousness." When you have done this, every good principle, every good thing, every great endowment, every peaceful influence, and all that can be enjoyed by celestial beings are, and will be yours.
We may be within the pale of the kingdom of God on earth, yet we are liable to be overcome of evil. There are many spirits who have gone abroad in the world, and men are overcome by false spirits, and led astray from the path of truth. They will begin by doing some evil thing out of sight, and say, "O it is nothing, it is a mere trifle, and the Lord is merciful, and forgiveth sin." The sins which are considered trifles, lay the foundation for greater evils, and expose men to be tempted, and buffeted by Satan, and they will be overcome little by little, until by and by they are overtaken in a fault which is more aggravating in the sight of justice, which lays the foundation for another trial more severe, and to be buffeted more by the devil, for they lay themselves more liable to his power. We might refer you to many instances of elders of Israel becoming victims to evil—but I pass over that disagreeable matter.
God never bestows his grace upon an individual without trying it in that person, to see if the compound is good. Men do not realize this, nor think upon it as they ought; if they did they would be more careful never to speak against the Father, against the Son, against any heavenly being, or against any being on the earth.
Brethren, seek first the kingdom of heaven and its righteousness;" then all the blessings that God's Amasa anticipates enjoying will be yours. But no man or woman can enjoy them unless they have first secured to themselves the kingdom of heaven—unless they have secured to themselves eternal life.
Our bodies are satisfied with plenty of food, and we have property around us of various kinds, which satisfies our temporal wants for the moment. But, as I told you some time since, the king seated upon his throne wearing a glittering crown, and surrounded with all the glory of his greatness to-day, to-morrow may be numbered with the beggar, and his crown given to another. To-day we possess riches, and to-morrow they may take the wings of the morning and leave us poor indeed.
How long shall we enjoy the happiness we now enjoy, in coming to this house to worship the Lord, and in associating in other capacities with

our dear friends? Perhaps by another Sabbath many of us may be laid away, if not in the graveyard, upon a bed of sickness. We cannot trust to the certainty of mortal possessions; they are transitory, and a dependence upon them will plunge into hopeless disappointment; all those who trust in them. When men act upon the principle which will secure to them eternal salvation, they are sure of obtaining all their hearts' desire, sooner or later; if it does not come to-day, it may come to-morrow; if it does not come in this time, it will in the next.
If people would contemplate the stupendous works of God, and be honest and candid in their investigations, there is much to be learned that would show them how comparatively worthless are earthly things. We see the spangled vault of the starry heavens stretched over us; but little is known of the wonders of the firmament. Astronomers have, by their researches, discovered some general facts that have proved useful and instructing to the scientific portion of mankind. The phenomena of the motions of the heavenly bodies, and their times and seasons are understood pretty accurately. But who knows what the stars are, planets are? Who can tell what they play in the grand theatre of worlds—who inhabits them, and who rules over them? Do they contain intelligent beings, who are capable of the happiness, light, glory, power, and enjoyments that would satisfy the mind of an angel of God? Who can tell these things? Can they be discovered by the light of science? They cannot. Let every intelligent person seriously contemplate this subject, and let the true light of reason illuminating the understanding, and a sound judgment inspired by the Spirit of Christ be your guide, and what will be your conclusions? They will be what we are—what the Lord Almighty reigns there; that his people are there, and that they are, or have been earths to fulfill a similar destiny to the one we inhabit; and there is eternity; and as Enoch of old said—"Thy curtains are stretched out still."
Can any of the astronomers in the world point out the kingdom, or the world where God is not?—where he does not reign? Can a kingdom be found by worldly wisdom, study, or by any means that can be employed, over which he does not sway his sceptre? If such a kingdom exists, I will acknowledge that the doctrine I taught you the other day is incorrect; and besides that, you will have to blot out some of the writings of the ancient scriptures.
I wish to make an application of this, with the savings we have heard from Dr. Amasa Lyman to-day.
We talk about true riches—about the eternal attributes of the Deity—and about that which he has given to the children of men. I also heard something said the other day about sanctification. This doctrine I heard taught many years ago;—and I perceive that men do not fully understand these principles; even the best of the Latter Day Saints have but a faint idea of the attributes of the Deity.
Were the former and Latter Day Saints, with their Apostles, Prophets, Seers, and Revelators collected together to discuss this matter, I am led to think there would be found a great variety in their views and feelings upon this subject, without direct revelation from the Lord. It is as much my right to differ from other men, as it is theirs to differ from me in points of doctrine and principle, when our minds cannot at once arrive at the same conclusion. I feel it sometimes very difficult indeed to word my thoughts as they exist in my own mind, which I presume, is the grand cause of many apparent differences in sentiment, which may exist among the Saints.
What I consider to be virtue, and the only principle of virtue there is, is to do the will of our Father in heaven. This is the only virtue I wish to know. I do not recognize any other virtue, than to do what the Lord Almighty requires of me from day to day. In this sense virtue embraces a good; it branches out into every avenue of mortal life—passes thro' the ranks of the sanctified in heaven, and makes its throne in the breast of the Deity. When the Lord commands the people, let them obey. That is virtue.
The same principle will embrace what is called sanctification. When the will, passions, and feelings of a person are perfectly submissive to God and his requirements, that person is sanctified.—It is for my will to be swallowed up in the will of God, that will lead me into all good, and crown me ultimately with immortality and eternal life. There are numbers of men who can say much with regard to their faith in, and exalted views of Mormonism; they could converse continually about it. In a word, if Mormonism is not my life, I do not know that I have any. I do not understand anything else, for it embraces everything that comes within the range of the understanding of man. If it does not circumscribe everything that is in heaven, and on earth, it is not what it purports to be.
I will inform you how I became a Mormon—how the first solid impression was made upon my mind. When I undertook to sound the doctrine of Mormonism, I supposed I could handle it as I could the Methodist, Presbyterian, and other creeds of Christendom, which I had paid some considerable attention to, from the first of my knowing anything about religion. When Mormonism was first presented to me, I had not seen one sect of religionists whose doctrines from beginning to end, did not appear to me like the man's insanity which he had in a box, and which he exhibited for a certain sum. He opened the man's box from which he took another box; he unlocked that and slipped out another, then another, and another, and thus continued to take box out of box until he came to an exceedingly small piece of wood, he then said to the spectators, "that, gentlemen and ladies, is free man's soul."
I found all religious comparatively like this—they were so deficient in doctrine that when I tried to tie the loose ends and fragments together, they would break in my hands. When I commenced to examine Mormonism, I found it impossible to take hold of either end of it; I found it was from eternity—passed thro' time—and into eternity again. When I discovered this, I said, "it is worthy of the notice of man." Then I applied my heart to wisdom, and sought diligently for understanding.
But the natural wisdom and judgment, which were given me from my youth, were sufficient to enable me to easily comprehend the discrepancies, and lack in the creeds of the day.
Mormonism is in all in to me; everything else in the shape of false government, and false religion will perish in the due time of the Lord, or else the ancient prophets have been mistaken. If death is not destroyed, and him that hath the power of it, and every man and woman who are not prepared to enjoy a kingdom where angels administer, then much of the Bible is exceedingly erroneous.—Every kingdom will be blotted out of existence, except the one whose ruling spirit is the Holy Ghost, and whose king is the Lord. The Lord said to Jeremiah the prophet, "Arise, and go down to the potter's house, and there will I cause thee to hear my words. Then I went down to the potter's house, and behold he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it." The clay that marred in the potter's hands was thrown back into the unprepared portion to be prepared over again. So it will be with every wicked man and woman, and with every wicked nation, kingdom, and government upon earth, sooner or later; they will be thrown back to the native element from which they originated, to be worked over again, and be prepared to enjoy some part of a kingdom.
Then where will be their glory—their lands—their silver and gold—their precious diamonds and jewels—and all their fine pictures, and precious ornaments? In the hands of the enemy. Will the wicked inherit them? No; they will be distributed.
I do not wonder at the ancients marvelling at the wickedness and unbelief of the people. I do not wonder at the words of the Savior, which will apply to the people generally as well now as then, when he said, "O fools, and slow of heart to believe all that the prophets have spoken." This generation are seeking eagerly after that which will perish in their hands; they are madly rushing forward hearding their carnal air, to secure transitory possessions, which, when they shall have obtained them, are not fully satisfactory; they have grasped at the walls of an airy phantom, and sacrificed an enduring substance. How foolish to the eyes of the truly intelligent, the pursuits of the