

one moment that the Lord would notice so trifling an affair as the hairs you have combed from your

ALT LAKE CITY, U

We left President Rigdon and others on the road and received a letter from them this day. They were at the State of the latter, on 29th November, in Washington, Pennsylvania, expecting to stop a day or two at his brother's account of his ill health. He has occasionally still felt, but is not dangerous. We expect him here soon.

We have already commenced forming some very honorable acquaintances, and have thus far prospered as much as we had anticipated. It is not more. We have had a pleasing interview with Judge Young, who proposed to furnish us with expense money. We can draw on him for funds to publish our book, and we want you to raise some more money for us, and deposit it in the Ohio Bank in Quincy, to be drawn to the order of Judge Young. Send us the amount of your deposit, taking a receipt of the same. You need not be afraid to do this. We think from the proceeds of the sale of books, we can make it all straight. Do therefore be punctual, as much depends upon it. We cannot accomplish the thing unless for which we sent without some funds.—You very well know brethren, we were contented to start, trusting in God, with little or nothing.—We have met with but one accident since we started. The lock of our trunk was broken off—and had better Lymen Wright's Petition is missing—but we trust he will find it. As for your friends, you will please forward it immediately, with the name and affidavit affixed to it.

For God's sake brethren, be wide awake, and arm us with all the power possible, for now is the time or never. We want you should get all the influential men you can of that section of country, of Iowa, and of every other quarter, to write letters to the members of Congress, urging their influence in our behalf, and to keep their minds constantly upon the subject.

Please to forward this to our wives. Yours in the bonds of the everlasting covenant,
JOSEPH SMITH, jr.,
ELIAS HIGBEE.

P. S.—Congress has been in session four days, and the House of Representatives is not yet organized, in consequence of some seats being contested in the New Jersey delegation. They have this day succeeded in electing John Q. Adams to their pro tem.; but whether they will get their Speaker and Clerk chosen, is yet unknown, as theirs is a great deal of wind blown off on the occasion each day. There is such an itching disposition to display their oratory on the most important occasions, and so much effort is shown in scolding, twisting and turning to make a display of their witticism, that it seems as if rather a display of folly and show, more than substance and gravity, such as becomes a great nation like ours. (However there are some exceptions.)

A warm feeling has been manifested in the discussion of the House to-day, and it seems as much confusion as tho' the nation had already begun to vexed. We came with one of the Missouri members from Wheeling to this place, who was drunk but once, and that however was most of the time; there was but one day but what he could not remember, and the day he was keeled over, and could not dismount, and rode home with it on his stage; they ran about three miles; brother Joseph climbed out of the stage, got the lines and stopped the horses, and also saved the life of a lady and child. He was highly commended by the whole company for his great exertions and presence of mind thro' the whole affair. Elias Higbee jumped out of the stage at a favorable moment just before they stopped, with a view to assist in stopping them, and was badly slightly injured. We were not known to the stage company until after our arrival.

In my interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. I considered that all other considerations were contained in the gift of the Holy Ghost, and deemed it unnecessary to make many words in preaching the gospel to him. Suffice it to say he is got our testimony. We watch the post office, but have received no letters from our sectionaries of the country. Write instantly.

Yours with respect,
J. S., Jr. E. H."

Tuesday, 6th.—High Council of Iowa met at Alajah Fordham's, and voted to come up to the view of tithing, so far as circumstances would permit, for the benefit of the poor, and that Anson Phelps remove to Iowa, and he was ordained Bishop by the Presidency of the Council.

Elder Daniel Avery was instructed to call the Elders together and organize the Elder's Quorum.

Saturday, 7th.—The President of the High Council of Iowa proposed the following questions:—Should we brethren a right to exact the payment of tithing which we due them from others, and were we to receive tithing from those who refused to pay? Six Counselors spoke. The President decided that all such debts ought not to be called for, and that persons making such demands shall be disfellowshipped by the church; which was approved by the council. Also that all those who hold goods in Missouri, and were calling for their pay, should be considered as acting in unrighteousness, and ought to be disfellowshipped; and the property of the Saints had been confiscated in Missouri.

Washington City, corner of Missouri and Third streets, Decemr 8th, 1830. To Seymour Johnson and the Honorable High Council of the Church of Jesus Christ of Latter Day Saints:—Four humble servants Joseph Smith, Jr., and Elias Higbee, again address you for the purpose of informing you of our proceedings here in relation to our business and prospects of success.—We deem it unimportant to say anything in relation to our journey, arrival and interview with His Excellency the President of these United States; as they were mentioned in a letter lately addressed to President Hyrum Smith and the High Council, and are mentioned in that letter the appointment of our traveling brethren to the delegation, to consult upon the best measures of setting our business brought before Congress.—They met yesterday in one of the committees of the Capitol. All the delegation except the ex-Governor Reynolds were present,—who is now one of the Representatives in Congress.—and on account of whose absence, the meeting was adjourned until to-day at eleven o'clock; however the subject was partially introduced, and Dr. Robinson took a stand against us, so far as our presenting claims to be liquidated by the United States.

We took a stand against him, asserting our constitutional rights. Brother Joseph maintained the ground in argument against him firmly, and respectfully, setting forth the injuries that we have received, and the appeals that we have made to the Judiciary of Missouri, and also the Government; their refusal from time to time to do us justice; also the impracticability of doing anything in the Judiciary courts of Missouri—which tribunals Mr. Robinson thought was the only proper place for our claims; but he finally said it was his first impression on the subject, not having considered the matter, but would take it into further consideration.

Judge Young of the Senate made some remarks in our favor, saying he would get the opinion of some of the prominent members of the Senate who were also lawyers, and would report to us at the next meeting. We met this day according to appointment, and very friendly feelings were manifested on the occasion. Our business was taken up and Judge Young stated that he had expressed the opinion of Judge White of Tennessee in support of Mr. Wright, and several other members whom we do not recollect, but were prominent members of the Senate. He also declined giving an opinion at present, as it was a matter that they had not considered sufficiently to decide upon.

Y 6, 1854. [NO. 17.]

President Young went six miles north of R. to see brother Blinksley; returned on the 27th to Waterville, and on 28th went to Hamilton.

Wednesday, 28th.—Heber John, son of Willard and Jennie Richards, sister of President, English aged five months and nine days. He had sick nine days with the small pox, and was buried in Elswick Chapel yard.

Sunday, 29th.—The High Council of Nauvoo to print ten thousand copies of the Holy Books, and an edition of the Book of Mormon under the inspection of the First Presidency. Nauvoo, so soon as means can be obtained.

Monday, 30th.—About this time I left Philadelphia with brother Orson Pratt, and visited a branch of the Church in Monmouth county, New Jersey, where I spent several days and returned to Philadelphia. The High Council of Nauvoo voted that a committee be appointed to transmit the book relating to the request of the brethren at Waterville as follows: Alanson Ripley in Iowa; Seymour Brunson and Charles C. Rich, at Quincy; Zezema H. Gurley at Muscogee; and that President Hyrum Smith, and Bishops Partridge and Knapp give the committee their instructions.

DISCOURSE

By President B. Young, in the Tabernacle December 5th, 1853, after reading the 7th Chapter of Matthew.

Myself and my brethren frequently arise to address the congregation in this place, not knowing precisely what may prove the most beneficial instruction. The same weakness is in me, that is common to the most of my brethren who address you from this stand, that is, a degree of timidity which arises from a sense of the importance of the work in which we are engaged, my resolution overbalances this weakness.

Can anything be taught that will satisfy this congregation in the principles of the gospel? I may be said, the life and existence of man, and the varied avocations of his life from birth to death is an interesting subject, as much so as the gospel. But this is connected with the gospel of salvation, as well as everything else that is connected with his being. The whole mortal existence of man is neither more nor less than a purgatory state given to finite beings, a sphere wherein they may improve themselves for a higher state of being. The labor of man in this existence seems to be wholly directed to procure a better substrate, this is more particularly the case with those who have not learned the ordinance of baptism, and that it is necessary to direct energies, during our time here, in a channel to secure salvation in the kingdom of God.

Man kind in general do not stop to reflect; they are pressing headlong to grasp the whole world of possibilities, each individual for himself, and are ignorant of the design the Almighty had in the creation and existence in this life. To obtain knowledge of this design is a duty obligatory on all the sons and daughters of Adam.

The Latter Day Saints realize that there is a period of man's existence not incorporated with the plan of salvation, and that he is entering a future existence. Consequently, when we stand here to speak to the people, let every man speak what is in his heart. If one of the elders is capable of giving us a lecture upon science, let it be delivered in the spirit of meekness, in the spirit of the holy gospel. If on Sabbath when we are assembled here to worship the Lord, one of the elders should be prompted to give us a lecture on any branch of education with which he is acquainted, it is outside the purview of our religion? I think not. If any of our children are disposed to give a lecture to parents or children on any lecture, the judgments of the English language, it is in our religion, it is a part of my faith. Or if an elder shall give us a lecture upon Astronomy, Chemistry, or Geology our religion embraces it all. It matters not what the subject be, if it tends to improve the mind, exalt the feelings and enlarge the capacity. The truth is that in all the arts and sciences forms a part of our religion. Faith is no more a part of it than any true principle of philosophy. Were I to give you a lecture to-day upon farming, would I be speaking upon a matter that transcends the bounds of our religion? Agriculture is a part of it, it is a part of our truth. We are to lecture in business principles, to any kind of our religion embraces it, and what it does not circumscribe, would be well for us to dispense with at once, and forever.

This language may come in contact with the prejudices of many people, and I will add of the people, unless they have been schooled in Mormonism. It comes in contact with the traditional prejudices, and feelings of former years when the Alpha and Omega of our religion consisted in singing, preaching, exhorting, and shouting glory, hallelujah, praise the Lord; and when Mormon men would go to the farms, to the ranches, to the rural settlements, and would be called our dull business men, which we considered did not belong to our religion. These are the traditions of the world; but it is not so with us, we have learned the gospel better.

I am aware how easy it is for the mind of man to become entangled with the deceptfulness of riches, for I am somewhat experienced in the spirit of the world. How easy it is for the love of the world to take possession of the hearts of the human family. How easy it is for their mind to become darkened by the God of this world, to become entangled in the pleasures and vanities of the earth, seeking for gold, and silver, and for the riches, grandeur, popularity, and title of this world. If the religion we possess does not control, and reign predominant over every other principle and feeling, we have not been schooled in it so as to learn our lessons correctly, we are not masters of this heavenly science. If the Latter Day Saints have not been schooled enough to realize that all things which pertain to this world, riches, honors, worldly grandeur and worldly titles are not fully subservient to their religion, they are not fully skilled in their profession. Are you aware of this?

Do the Latter Day Saints individually realize the circumstances in which they are placed, the position they occupy in human society, the position, the midst of the Church of Jesus Christ? How many are there here to-day, who realize, as they ought their standing with God and man, and understand precisely their position in life, their relationship with angels, and the destinies of Providence? Here are many who have been in the Church for years, are they masters, or are they yet only scholars? Are they fathers, or yet only babes? Do they understand the wisdom and rudiments of the doctrine of Christ, or are they capable of teaching them to the human family pointing out the way of life and salvation? Many are capable. If we have learned our lessons well while we teach the way of life and salvation to others, we shall exemplify it in our own lives. How many of my hearers possess the master's knowledge, can keep the angry spirit of wrath under the empire of reason, and cannot be prejudiced against their brethren? Select the man or woman who is capable of judging a righteous judgment; who can weigh exactly the life and conduct of their neighbors in the balance of justice, mercy and truth. Are there any? I hope there are many.

How many of the Latter Day Saints who have been in the Church from 15 to 20 years, have learned the gospel sufficiently to be masters of their positions? How many have learned the nature of things as well as men,—the use of gold and silver and the elements that are around us, as to enjoy the life of the world; and understand the nature of it well enough to devote all the treasures of the east, did they possess them, the building up of the kingdom of God; and have no will but the will of the Lord? I hope there are many.

has fallen to the ground without the notice of our Father in heaven. To convince the ancient Apostles of his care over them he selected the most trifling things in their estimation to illustrate to their minds that the least thing escapeth not his notice. Sixth he Fear not them which kill the body, but cannot slay the soul; so said, and he that slayeth the soul shall be damned; and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without the knowledge of your Father. But the very hairs of your head are numbered."

Can we realize how his Providence governs and controls the natuies of the earth, and marks out the destinies of individual men? If we have not learned these lessons, they are before us and we have them yet to learn. If we have not yet learned that poverty, sickness, pain, want, disappointment, losses, crosses, or even death should not move us one way or the other from the service of God, or cause us to forget the principles of eternal life, it is a lesson we have to learn. If we have not learned how to handle the things of this world in the light of salvation we have it yet to learn. Though we had mountains of gold and silver and stores of precious things heaped up, and could control the elements, and command the cattle on a thousand hills, if we have not learned that every iota of it should be devoted to the building up of the kingdom of God on earth, it is a lesson we have yet to learn.

Our religion embraces every truth pertaining to mortal life, there is nothing outside the pale of it. It is a religion that is not to be kept within the bounds of truth and righteousness, but is the gospel of the Son of God. Can they who are beyond these bounds? They can. I will tell you how easily. When saints start to cross the plains to this place, no matter where they start from, they are full of Faith and religion, they are full of prayer and humility, and O! how they desire to get to Zion. They cross the Atlantic, travel on the waters of the Mississippi and Missouri;—and commence their journey over the plains, but before they have traveled over half the distance they enter into temptation, some of them so far as to say, "If I could get to this place I will go to California. Some will step out of the path of duty to curse and swear at their cattle; and others will cruelly treat them in a rage of madness. Those who do these things know they are beyond the bounds of what they have been taught is right, even by the traditions of the fathers. We have been taught from our childhood, that passion, anger, strife, and malice are wrong. Our former traditions in a great many instances have been as true, and as much in accordance with the gospel as they could be given. We have been traditionated not to swear, and the spirit within us forbids it. If I swear I am a hypocrite or each other, the spirit within us, our traditions, and the Bible all agree in declaring it is wrong.

When the saints arrive in Salt Lake Valley how easy it is for them to wander from the right way. I could point out scores of cases had I time. On the other hand I can point out men who have been with us for years in the depths of poverty, and some from the beginning; and they never saw the time when they could feed their families with sufficient food, nor clothe them, and yet they are full of faith and humility. Should this people partake of the blessings of the Lord as freely as he is willing to bestow them it would destroy them. They do not realize that the Lord is a trier of all things. They would say, 'I acknowledge I am blessed but I have blessed myself,' and forget it is the Lord who has blessed them, and given them their gold and silver, their houses and lands, their horses and carriages, and all things they possess. If the Latter Day Saints have not learned to handle the good things of this world acknowledging the hand of God in putting it into their possession, they have this lesson yet to learn. When those who can bear poverty are blessed with prosperity they are apt to rise up in their own strength and say, 'I have forgotten the God who has blessed them, and make a shipwreck out of their faith. Again there are those who have been prosperous in their life, when they are brought to poverty and want, turn away from the truth, like the young man in Nauvoo who sat down to breakfast from a Johnny cake alone; says he, 'I do not ask a blessing upon this, if God does not give me better food than this I shall never ask him to bless it.' I said, you will make shipwreck of faith. The spirit he manifested was an apostate spirit. He had forgotten there was a providence in the very circumstances he spurned and went to destruction. Mysteries do not appear to the children of men God is in all our things.

To do right, can be reduced to perfect simplicity in a few words, (viz.) From this time henceforth let no person work, or transact any kind of business whatever that they cannot do in the name of the Lord; and let them sink wholly into his will, whether it opposes their prejudices or not, or is decidedly objectionable to their feelings. The Lord will ultimately lead such persons into the fullness of his joy by a way that may sometimes appear dark to them. But there are thousands who will say, 'Lord we believe in your name, and you have been baptized, and proselyted, and have cut out of the world. Do you not remember we laid hands on you in your city, or in that house and cast a devil out of him? Such persons who have healed the sick or cured out devils, sooner or later take strength to themselves, if they are not careful, and believe they have power of themselves to do what they please. Boast not of these matters. You hear many say, 'I am a Latter Day Saint, and I never will apostatize,' 'I am a Latter Day Saint and shall be to the day of my death;' I never make such declarations, and I shall not. I think I have learned, that if myself I have no power, but my system is organized to increase in wisdom, knowledge, and power, getting a little here, and a little there. But when I am left to myself I have no power, and my wisdom is foolishness, then I cling close to the Lord and I have power in his name. I think I have learned the gospel so as to know that in and of myself I am nothing. In the organization of my system, however, is a foundation laid, if I rightly improve upon it, that will secure to me the independence of the Gods in eternity. This is obtained by strictly adhering to the principles of mortal life, which will lead us on from faith to faith, and from grace to grace. This is the way I think I have learned the Lord.

Shall we ever see the time we shall be perfectly independent of every other being in all the eternities? No, we shall never see that time. Many have fallen on as simple ground as this; and were I to use a western term I would say they were troubled with the 'big head.' Such persons think they have power to do this and that, and other, but they are left to themselves, and the Lord will do as he pleases with them. I have no power.

We hear some saying, 'I am of this community as soon as I can.' Why? Because I bought a wagon of one of my brethren and he wants me to pay for it.' Or, 'I rode a brothers horse to death and he thinks I should make it good.' 'It is a damnable community, and I will not stay in it. I do not hear these things myself but I can hear of them. I know it is so. What ails such people? They have taken strength to themselves, and forgotten the Lord their God. They do not call upon his name, and trust in him to direct them in all their ways. They forget they are doing good, and do (viz.) serve the Lord on the seventh day and take six days to themselves. They will traffic, trade, labor, and reap riches six days; and go to meeting on Sunday to serve the Lord one day. About such a religion I am ignorant, only I know it is good for nothing. My religion must be with me from one Monday morning to the next, the year round or it will not answer me.

You can see how easy it is for Latter Day Saints to step out of the path of duty.

Those who step out of the way do not know themselves,—they are unacquainted with the nature of the human family, and with the principles of the Kingdom of God on earth.