

Our property was seized by the mob, or lawlessly confiscated by the State, and we were forced at the point of the bayonet to sign deeds of trust relinquishing our property, but the exterminating order of the Governor of Missouri is still in force, and we dare not return to claim our just rights; the widows and orphans of those slain, who could legally sign no deeds of trust, dare not return to claim the inheritance left them by their murdered parents.

It is true the Constitution of the United States gives to us in common with all other native or adopted citizens, the right to enter and settle in Missouri, but an executive order has been issued to exterminate us if we enter the State, and a part of the Constitution becomes a nullity, so far as we are concerned.

Had any foreign State or power committed a similar outrage upon us, we cannot for a moment doubt that the strong arm of the general government would have been stretched out to redress our wrongs, and we flatter ourselves that the same power will either redress our grievances or shield us from harm in our efforts to regain our lost property, which we fairly purchased from the general government.

Finally, your memorialists pray your honorable body to take their wrongs into consideration, receive testimony in the case, and grant such relief as by the Constitution and laws you may have power to give.

And your memorialists will ever pray, &c."

Eleven copies were also made for circulation and signature, by Thomas Bullock, one of my clerks.

REMARKS

By Elder F. D. Richards, Tabernacle, Sunday Morning, March 22, 1857.

[REPORTED BY J. V. LONG.]

In these times, when Israel as a people in these mountains are reviewing their past lives and are taking into consideration so carefully as they now are doing the course of life which they shall hereafter pursue, it should be the diligent study of the Elders when they rise up to speak to the people to address them by the dictation of the Holy Ghost upon such subjects and such matters as shall strengthen them in their faith, increase the energy and power of the people, and lead them to do good and that which is well pleasing in the sight of God. For it is with the people of Israel in the latter days as it was in former days, that righteousness has got to exalt this nation, I mean the nation of Israel; therefore the more diligent and faithful we are in sustaining the priesthood and practising righteousness, the more rapidly shall we acquire strength from God, become sanctified from our sins and weaknesses, and become a pure and strong people in the earth, such as the Lord wishes us to be, that by us his will may be done on the earth as in heaven.

This people that were not a people have become a people, even the people of God. They must have the bread of life continually as well as those who administer unto them in the word of life. We not only need it who rise up to preach, but every man and woman needs it; they need it in their families, they need fresh supplies from heaven by the ministrations of the Holy Ghost daily, hourly, and every moment to qualify them for their duties.

Now in what way can we best promote the favor of God so that he will give us the bread of life, so that he will give us strength and energy, and so that he will empower us that we may adopt and live by every word which we hear from our beloved Prophet, and thereby increase confidence in each other, as he taught us last Sunday. This should be the design of every man and woman, at least so it appears to me.

We have had a most blessed winter in which to acquire knowledge of ourselves; indeed I think that this people can say they never had such a winter before. The Prophet and Apostles had taught us the things of the kingdom so fully that we could not seek for more revelation, but we have been reviewing ourselves and our conduct to discover wherein we have not lived up to what has been revealed and so great have been the apparent deficiencies that the people have nearly all realized when they examined themselves that there was a great cause for lack of confidence in themselves and in each other. This has been a general feeling, and it becomes us to bestir ourselves and obtain strength by the power of the Holy Ghost so that we may overcome every evil propensity, resist the adversary of our souls in whatever shape he may present himself, and live our religion.

This is not a work that belongs only to the First Presidency or to the Twelve, or to any of the Presidents of the Quorums only, but it belongs to every man and to every woman. If we could feel this and realize it individually we certainly should prevail against and escape from those influences that do tend to impair our confidence in God and each other; there is no doubt of it. It had become so that iniquity could be found dwelling among us, passing in our streets and stalking forth rampant in our midst almost without a frown and unrebuked. So extensive had this become that those who had not committed sins had become partakers of the influence and of the spirit of those who had, and this because they had not been swift to rebuke and dis fellowship sin and sinners; the righteous had become partakers of other men's crimes, hence this sleepy, deadening and damning influence among us because we have not put sin away from us as diligently and faithfully as we should have done.

This winter the people have been looking at this, and they have got to see themselves in a different light to what they ever have before. Shall it be so in the future? Let the Saints determine it shall not, and when a man or woman see in themselves, or in their neighbors, the workings of sin and iniquity let them rebuke it at once, and thereby put an end to transgression.

We have got to purge out all ungodliness from our own souls, and we have to help others to do it also, and especially, if I may be allowed to make any distinction, it should be the business of the Bishops because they have the oversight of the people in a ward capacity, and they can have an eye through the church which many of the Presidents of Quorums cannot have. When a man rises in the morning and calls upon God to qualify and strengthen him for the duties and warfare of the day, he should go out with a determination to carry that feeling of hostility to sin with him, and not only war the good warfare himself but be able to help his neighbor to do battle also.

Some people deal honestly because they are watched and are obliged to, but a truly honest man will do right because he loves righteousness and honesty the best. These things indicate greater things. It is said a straw will show the way the wind blows. If a man is willing to be dishonest, or to do anything or permit anything that will bring mischief upon you in your absence, your interests would not be safe in his hands, that spirit will lead him to persuade your wives and children away from you, when you are dead, if he can, or to let some one else do it unrebuked, and upon the same principle the spread of good and great things are made to depend and to bring their consequences.

We do see and hear occasionally instances of the kind where men take measures and endeavor to rob the dead. This awful dishonesty in eternal things is the fruit of dishonesty in smaller matters. If men will do honestly in small things, and perform their duties as servants of God to each other, they will by and by be honored for their acts, and vast responsibilities will be laid upon them with safety, but if men in this church will be dishonest in the smaller matters of every day life they will soon be overthrown thereby, and so it is with every species of unrighteousness. Then let all be diligent to cleanse themselves of all that is evil upon its first appearance.

When men go to the canyon, for wood or lumber, those that have this difficult labor to perform should take with them a rich portion of the Holy Spirit, and they should realize they have it to enable them to live their religion there, that God protects them in the canyon as well as any other place, and let them take all their religion with them that they carry to or from this Tabernacle. If they find that the elements are changed from what they are in the city or in this Tabernacle let them know that they require more of the gospel. Do not leave your religion at the mouth of the canyon, or with the gatekeeper; do not leave it with your wagon, but take your religion and the Spirit of your God with you clear up to where you get your wood, it will help you to keep your axe sharp; you will not be so likely to get hurt yourself, or to lose your bowpins, chains, or axe. Your cattle will be more kindly for you will not beat them so much, and they will do more work for you. You will not be as likely to break down your wagon, but you will be able to do a better day's work, bring home a better load and to feel more thankful for it.

If you find a man there that is swearing and profaning the name of the Lord, remember that you are an Elder in Israel and that you are authorized to call him to an account. If you find a man that will blaspheme the name of the Lord do not forget to remind him that the Lord whose name he blasphemes gave him strength to go there, and that he caused the trees to grow and has permitted him to go and help himself to the timber, and inform him that he should do it decently and without blaspheming the name of the Giver. If you cannot influence him with these importunities, and if you cannot prevail upon him to do right, as an Elder in Israel lay hands upon him, and do it as one having authority, and if you will do this you will cause the name of God to be honored in the canyons. I mean that you should lay hands on as ministers of God, as those who have authority to talk to men in the canyon and thereby give them to understand that they shall not blaspheme the name of God in your presence. If you will do this I tell you the Holy Ghost will rest upon you and enable you to ferret out iniquity, to honor the truth and the priesthood which you hold.

I talk to you Elders who want to perfect holiness in the fear of the Lord. If you will do this you will soon have more confidence in yourselves; your neighbors will have confidence in you, and will find out that you are a preacher of righteousness. The man whom you rebuke will also learn that he must stop blaspheming and swearing in your presence. This is one of the subjects that the Elders of Israel should feel themselves called upon to act in. It is not only so in relation to the brethren who hold the priesthood, but it is so with every right good meaning man, and it is that man whom the Lord will love, for while you are doing this you are honoring God. If you will talk to and labor with them in this manner, you will bring about much salvation and should you have to administer the whole ordinance they will bless you for it, and God will bless you.

We have to rebuke iniquity whenever it is presented before us, and if we have not already commenced we should begin one and all to sanctify the name of the Lord our God in these valleys. How are we going to do this while we allow blaspheming and swearing and all manner of wickedness to go on in our midst? Let no man of God suppose that he has not authority to oppose sin. Suppose Phineas had said, "I am not Moses, nor Aaron, nor Caleb, nor Joshua, and I am not called to rebuke sin in Israel," he would not have secured to himself the "covenant of peace," but because he rose up and slew the adulterer, God sealed the priesthood upon him and his seed for ever. The Lord will seal blessings upon you if you are jealous for the honor of His name and are valiant for righteousness and truth. His Spirit will strengthen you in body and in spirit; this is life.

I tell you brethren we have been too careless in these matters and because of this we have been partakers of other men's sins. All are called

upon to divest themselves of sin, and then to aid their neighbors, if need be.

It is not only in going to the canyons, in going to the field to plow and to sow, that the Lord desires this people to rise up and put iniquity away from them, but in everything with which we have to do.

It is by works of righteousness that we shall become a holy and happy people whose God is the Lord, while sinners will find our society too uncomfortable to dwell in. If we thus live our religion we shall have confidence in ourselves, in each other and in our God.

I do not wish to talk much or long, but I feel like calling upon the men in the priesthood, and upon men that have not received any ordination, and also the women, and requesting them not to hear the name of God, nor of his servants, nor the doctrines of the gospel blasphemed with impunity, but sanctify the name of the Lord in this city, in this Territory, and in all Israel, for this is the way that this people will become sanctified.

Brethren, may the Lord enlighten our minds that we may see our duty and do it, and that we may also assist others to walk in the way of life, become ministers of righteousness and saviors in his kingdom. This is my prayer in the name of Jesus: Amen.

REMARKS

By Elder Wilford Woodruff, Tabernacle, Sunday Morning, March 22, 1857.

[REPORTED BY J. V. LONG.]

When any of the Presidency of this Church, or of the Quorum of the Twelve, or any of the Elders rise in this stand to speak, this people look unto them, and expect they will enjoy the Holy Spirit sufficiently to say something that will edify them, the people almost unanimously look for this. I will say on the other hand that the Presidency, the Twelve, and the Elders who preach in this house expect that the people will have the Spirit of the Lord that they may come to understanding, and this is just as much required that they may comprehend what is said unto them as much as it is required of the brethren who speak to teach doctrine, principle, truth and the revelations of Jesus Christ. When the minds of the people are quickened, and enlightened by the power of God and the gift of the Holy Ghost that they can appreciate and prize the principles of eternal truth and the revelations which God has given through his servant Joseph, or the things which he has revealed during the past winter through the mouth of his servants unto the inhabitants of this city or those which he has revealed unto the inhabitants of the earth; then they are prepared to be benefited by those blessings which are poured out upon them any of you that have experienced this blessing, and I presume that all have at times; have been astonished at certain periods of their lives that there has been such a difference in their minds. I know this is the case with myself and I presume it is with others. There has been times that the vision of my mind has been opened to comprehend the word of God and the teachings of his servants.—The vision of my mind has been open and quickened by the power of God and the gift of the Holy Ghost. So that when I have sat here and heard the Presidency, and the servants of God teach the principle of righteousness, and the word of God unto us, I have felt the force, the power and the importance of these eternal truths which they have presented unto our minds, while at other times the same truths may have been taught, but they have passed off without making the same impression upon my mind.

We have, as br. Franklin says, spent an interesting time the past winter, much truth has been spoken, men have been inspired by the gift and power of the Holy Ghost to teach us the things of God, and this I consider to be a matter of great importance to the people; I consider it important that we labor to obtain that spirit, to have it increased upon us and carry it with us that when we hear teaching our minds may be prepared to receive it. Why is it that this gospel of the kingdom has been preached to the world for twenty-five years, and that there are but so small a number of the children of men who have received those truths, been governed by them and suffered them to govern one single act of their lives? It is because their minds have been darkened and have not valued the gospel or considered the consequences of rejecting it. It is true we have a large congregation here to-day, and that there are a few thousands in these valleys and throughout this Territory. Yet compare them with the masses of mankind and how few they are. I am not capable of making a calculation to say whether there is one to five or ten thousand who have embraced the gospel. One of the old Prophets said there would be one of a city and two of a family, this has been fulfilled in many instances. When the Elders proclaimed the gospel unto you, those of you who are here received, that word, meditated upon it, so much so that you have been willing to forsake all that you possessed and come to Zion. The seed has produced good fruit; it has caused you to come to Zion; but there are millions of the masses who heard the gospel but they have hardened their hearts and darkness has taken hold of their minds, and hence they have rejected the Spirit of God which has strove with them, they in acting upon their agency have given way to seducing spirits and rejected the gospel of Christ, and consequently the Spirit of God has been withdrawn from them, and because of this the Lord has been taking his Spirit from the nations of the earth; we see the fruits of it, it needs no argument to prove a truth so visible.

I will now say that in as much as many of us have received the gospel and gathered with the Saints of God, it is important that we labor to-day, that we live under the influence of that Spirit that it may continue to increase and to govern us in our acts among the children of men.—Now when a man has the Holy Spirit and hears

the plain, simple truths of salvation they appear more valuable than all else besides, and he is ready to sacrifice everything of a temporal nature to secure to himself salvation, but when peoples minds become darkened, they lose the Holy Spirit and the value of that gospel, and they do not realize the privilege and the honor of being associated with the Saints of God in these valleys of the mountains, neither do they maintain their allegiance to their Heavenly Father, and honor his name upon the earth or prize their associations with those that bear the holy priesthood, and therefore they go into darkness. Why has the word reformation even been named in Zion? It has been because we did not labor to keep within us that holy principle of life that our minds might be quickened day by day and receive and prize those truths delivered unto us.—Now we marvel and wonder when we are enlightened by the Spirit of God and the revelations which he has given unto us, and when we are aroused to a sense of the importance of these things we then see the effect and the bearing they will have upon us; not only the fitting of our minds to go into the world of spirits, but to prepare us to meet with our Father in heaven.—Now we should live in that way and manner that the Holy Spirit will dwell with us and so that we may be prepared to receive those truths which are daily delivered unto us by Presidents Young, Kimball, Wells or any other man who rises up here to speak unto us the words of life, we should give attention to what is said. As br. Kimball says, the man who speaks to you from this stand is the centre, and we should give him our attention, prayers and faith, and if we do this we shall receive out of the abundance of his heart those things which will benefit us. It should be our chief study to treasure up the words of life that we may grow in grace and advance in the knowledge of God and become perfected in Christ Jesus, that we may receive a fullness and become heirs of God and joint heirs of Jesus Christ.

The revelations of Jesus Christ teach us that the Savior was born in the flesh, and the Father said that he did not give him a fullness at first but continued from grace to grace until he had received a fullness and was called the Son of God because he did not receive a fullness at first; we in like manner should seek with all our souls to grow in grace, light and truth, that in due time we may receive a fullness. The Lord has a great many principles in store for us, and the greatest principles which he has for us are the most simple and plain. The first principles of the gospel which lead us unto eternal life are the simplest and yet none are more glorious or important unto us. Men may labor to make a great display of talent, learning and knowledge either in printing or preaching, they may try to preach the mysteries and to present something strange, great and wonderful, and they may labor for this with all their might, in the spirit and strength of man without the aid of the Holy Spirit of God and yet the people are not edified and their preaching will not give much satisfaction. It is the plainest and the most simple things that edify us the most, if taught by the Spirit of God, and there is nothing more important or beneficial unto us. If we have that Spirit dwelling with us, if it abides with us continually, enlightening our minds by day and by night—we are in the safe path, and when we have finished the work of the day we reflect upon it and are satisfied with it, feeling that it is approbated of the Lord. It is our privilege to live in this way that all of our time may be spent so that we have a conscience void of offence towards both God and man. When we reflect on the day that is past and see wherein we have done evil we should labor to improve and to advance in the things of the kingdom of God. I feel that in order for us to prize the gifts of God, the blessings of the gospel, the privilege that we have of building tabernacles and of living here in peace, and kneeling down in our family circles in peace, having in our society the prophets of God, men filled with wisdom who are capable of leading us to salvation, and of leading us into the paths of life, who do teach us the principles of truth, which will lead us back to our Father and our God, I say when we consider these things we ought to prize our privileges as Saints of the Most High. Brethren we must invariably have the Spirit of God with us that we may be ever kept in the line of our duty.

I feel to exhort you in regard to these things that we may prize those blessings which God has given unto us, and pursue a course wherein we may be justified of the Lord. Now if we attempt to do anything that is not right the Spirit of the Lord will not approbate us, but we shall feel condemned. The Lord has blessed us during the past winter, he has poured out upon us a great amount of knowledge, wisdom, and treasures that we ought to prize. Now as the spring is coming upon us, and as we turn our attention to the plough and to cultivating the earth if we forget our prayers the devil will take double the advantage of us. We have renewed our covenants by baptism, and we have received great blessings from the Lord and much of the Holy Spirit has been shed abroad among this people.—And as brother Richards has said, and I consider the counsel right, we should not only reprove ourselves when wrong, but we should reprove sin wherever we see it, whether in ourselves, in our streets, in our quorums, we should always show our disapprobation of those that are wrong, that are sinful and wicked.

I do not feel, this morning, like occupying a great portion of your time, but I do feel that the Lord is gracious unto us, and that we should prize above all things upon the earth the words of eternal life that are given unto us. As long as we are governed by the Holy Spirit our minds are strengthened, and our faith is and will be increased. And we shall labor for the building up of the kingdom of God. And I pray that our hearts may be inspired to magnify our calling and the holy priesthood and honor God, keep his commandments and live our religion, which I ask in the name of Jesus Christ:—Amen.