

Sunday, 21.—Preached at the south east corner of the Temple, to several thousand people, although the weather was somewhat unpleasant. My subject was the sealing of the hearts of the fathers to the children, and the hearts of the children to the fathers.

The following synopsis was reported by Elder Wilford Woodruff:—

"When I consider the surrounding circumstances in which I am placed this day, standing in the open air with weak lungs, and somewhat out of health, I feel that I must have the prayers and faith of my brethren that God may strengthen me, and pour out his special blessings upon me, if you get much from me this day."

There are many people assembled here today, and throughout this city, and from various parts of the world, who say that they have received to a certainty a portion of knowledge from God by revelation, in the way that he has ordained and pointed out.

I shall take the broad ground, then, that if we have, or can receive a portion of knowledge from God by immediate revelation; by the same source we can receive all knowledge.

What shall I talk about to-day? I know what bro. Cahoon wants me to speak about; he wants me to speak about the coming of Elijah in the last days; I can see it in his eye: I will speak upon that subject, then.

The Bible says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.'

Now, the word *turn* here should be translated *bind*, or *seal*. But what is the object of this important mission, or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the gospel to be established, the Saints of God gathered, Zion built up, and the saints to come up as saviors on Mount Zion.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth, and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them, that they may come forth in the first resurrection and be exalted to thrones of glory with them, and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah; and I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go to with their might, and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work, and my only trouble at the present time is concerning ourselves, that the Saints *will be divided, broken up and scattered*, before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes.

The question is frequently asked, can we not be saved without going through with all those ordinances, &c.? I would answer, No, not the fullness of salvation. Jesus said, 'there are many mansions in my Father's house, and I will go and prepare a place for you.' House here named should have been translated kingdom; and any person who is exalted to the highest mansion, has to abide a celestial law, and the whole law too.

But there has been a great difficulty in getting anything into the heads of this generation; it has been like splitting hemlock knots with a corn dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.

I have tried for a number of years to get the minds of the Saints prepared to receive the things of God, but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass, as soon as anything comes that is contrary to their traditions; they cannot stand the fire at all: how many will be able to abide a celestial law and go through, and receive their exaltation, I am unable say; as many are called, but few are chosen."

Prayer meeting in the Assembly Room.

Monday, 22.—Rainy; wind easterly; mud very deep.

Rented the Nauvoo Mansion and stables to Ebenezer Robinson, for one thousand dollars per annum, and board for myself and family, and horses, reserving to myself three rooms in the house.

Prayer meeting at President Young's; ten present.

Tuesday, 23.—E. Robinson took possession of the Nauvoo Mansion, to continue it as a public house. W. W. Phelps, N. K. Whitney, and W. Richards valued the printing office and lot at \$1500, printing apparatus \$950, bindery \$112, foundry, \$270; total, \$2832. I having sold the concern to John Taylor, who in consideration was to assume the responsibility of the Lawrence estate.

There was a cotillion party in the evening at

the Nauvoo Mansion; the night was clear and cold.

The ship "Fanny," Capt. Patterson, sailed from Liverpool with 210 Saints on board.

Wednesday, 24.—Called at my office about one o'clock. I think the appraised valuation of the printing office rather too low.

Weather very cold.

The mob party at Carthage, Warsaw, and Green Plains continued their agitation.

Thursday, 25.—At home.

Prayer meeting at brother Brigham's, eight of the Twelve Apostles present. Weather extremely cold.

I approved of the doings of a General Court Marshal, held January 13th.

Friday, 26.—I dictated to my clerk an article on the situation of the nation, referring to the President's Message, &c.

Prayer meeting at bro. Young's; eight of the Twelve Apostles present. Elder Orson Hyde went to Carthage to preach. Weather clear and cool.

Saturday, 27.—Weather extremely cold and clear.

Prayer meeting in the Assembly Room. High Council met, but having no business, adjourned.

Sunday, 28.—I had some company in the evening from Warsaw; I conversed with them on politics, religion, &c. Prayer meeting in the Assembly Room. Weather very cold.

I insert the following from the Millennial Star:—

"Mr. Editor:—The idea has frequently crossed my mind, that were the elders of the Church of Jesus Christ in this age, to keep a journal of their travels and ministry, and record all the healings and miracles they had witnessed from time to time; that, should their separate journals be afterwards collected together and published in a volume, I am inclined to believe, that a far greater number of manifest displays of the power of God would be therein recorded, than is found in the journals of the elders of the Church of Jesus Christ, in the early ages; at least so far as they are faithfully handed down to us in the New Testament scriptures.

And, although, as in days of old, we are frequently branded with the epithets of 'fools,—fanatics,—religious enthusiasts,—dupes and vile impostors;' yet, 'what we have felt and seen, with confidence we tell.'

We have frequently heard, from individuals on whose testimony we can rely with the greatest confidence, of extraordinary displays of the power of God in the gift of healing; such for instance, as the blind receiving their sight, the deaf having their hearing restored; the lame man being made to 'leap as an hart,' the dumb spirit being cast out, and one instance of the dead being restored to life.

Another instance of the kind last mentioned, with a heart overflowing with gratitude, I desire to record. On the afternoon of yesterday, a child of mine, a girl, aged 8 years, was sliding on the rails of the staircase, when on a sudden she turned over, and fell from top to bottom with a most tremendous crash, falling on her head, and being completely double when picked up by her mother, so much so indeed, that her brother, who heard the noise, looked out of the kitchen, and seeing something lying in the passage motionless, concluded that his sister had thrown some dirty linen over the rails, and took no further notice. Her mother, on hearing the noise occasioned by her fall, hastened out of the parlor to the fatal spot, and immediately discovered it was poor Mary Jane, who lay motionless, speechless, senseless, yea, lifeless; she instantly took her up in her arms, and when she beheld her appearance, in an agony she cried out, 'My child is dead; she has fallen, and killed herself.'

By this time, I had hastened to the horrid scene, where I beheld my lovely girl stretched on the lap of her disconsolate mother, without the slightest appearance of life. I immediately examined her, and found that she breathed not, and that her pulsation had ceased; her eyes also were wide open, and quite fixed as in death, and there appeared to be gathering over them the film of dissolution; in fact, if it be true that Eutychus (the young man mentioned in the 20th chap. of the Apostles, who fell from an upper story,) was taken up dead, it is equally true that my daughter was taken up dead, for there was not the slightest vestige of life apparent.

At this moment, with heart uplifted to my Heavenly Father, I, in mighty faith placed my hands upon her and ejaculated, 'Lord, heal my child;' when in one moment she shewed signs of life, and attempted to speak.

I immediately gave her to drink a little cold water, bathed her head with the same: she then sat up and vomited considerably, and she is now so far recovered, as this morning to sing a verse of a hymn, and walk about as usual.

During my presidency over the Liverpool Conference, which is nearly eighteen months, I have witnessed many cases of healing, but never any so very striking as the one I have just related.

If you deem the narrative worthy of a place in the pages of the Millennial Star, you are quite at liberty to insert it.

I remain, dear brother,

Yours sincerely in the gospel of Jesus,
GEORGE MITCHELSON."

Monday, 29.—At 10 a.m., the Twelve Apostles, together with my brother Hyrum and J. P. Greene, met at the Mayor's office, to take into consideration the proper course for this people to pursue in relation to the coming Presidential election.

The candidates for the office of President of the United States at present before the people, are Martin Van Buren and Henry Clay. It is morally impossible for this people, in justice

to themselves, to vote for the re-election of President Van Buren, a man who criminally neglected his duties as chief magistrate, in the cold and unblushing manner which he did, when appealed to for aid in the Missouri difficulties. His heartless reply burns like a firebrand in the breast of every true friend of liberty, "*Your cause is just, but I can do nothing for you.*"

As to Mr. Clay, his sentiments and cool contempt of the people's rights are manifested in his reply, "*You had better go to Oregon for redress,*" which would prohibit any true lover of our constitutional privileges, from supporting him at the ballot box.

It was therefore moved by Willard Richards, and voted unanimously, "that we will have an independent electoral ticket, and that Joseph Smith be a candidate for the next Presidency; and that we use all honorable means in our power to secure his election."

I said, "if you attempt to accomplish this, you must send every man in the city who is able to speak in public, throughout the land to electioneer and make stump speeches, advocate the Mormon religion, purity of election, and call upon the people to stand by the law, and put down mobocracy. David Yearsly must go; Parley P. Pratt to New York; Erastus Snow to Vermont, and Sidney Rigdon to Pennsylvania.

After the April Conference we will have general conferences all over the nation, and I will attend as many as convenient. Tell the people we have had whig and democratic presidents long enough; we want a President of the United States. If I ever get into the presidential chair, I will protect the people in their rights and liberties. I will not electioneer for myself. Hyrum, Brigham, Parley, and Taylor must go. Clayton must go, or he will apostatize. The Whigs are striving for a king under the garb of democracy. There is oratory enough in the church to carry me into the presidential chair the first slide."

Capt. White, of Quincy, was at the Mansion last night, and this morning drank a toast: "May all your enemies be skinned, and their skins be made into drum heads for your friends to beat upon;" also, "May Nauvoo become the empire seat of government."

I dictated to brother Phelps the heads of my pamphlet, entitled, "Views on the Powers and Policy of the Government of the United States."

A Millerite lecturer came into the office with brother Clayton, about 5 p.m.; I had some conversation with him about the definition of the Greek word Hades, and the Hebrew word Shool, &c. He lectured in the evening in the hall.

Prayer meeting at Elder B. Young's.

Governor Ford wrote the following expostulatory epistle to the citizens of Hancock county, through the Warsaw Signal:—

"Springfield, Jan. 29, 1844.

Dear Sir:—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock county, which you did me the honor to send me.

I have observed with regret, that occasions have been presented for disturbing the peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I, as a Governor, have no right to interfere in your difficulties.

As yet, I believe that there has been nothing like war among you; and I hope that all of you will have the good sense to see the necessity of preserving peace. If there is anything wrong in the Nauvoo charters, or in the mode of administering them, you will see that nothing short of legislative or judicial power is capable of enforcing a remedy.

I myself had the honor of calling the attention of the legislature to this subject at the last session; but a large majority of both political parties in that body, either did not see the evil which you complain of; or, if they did, they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session.

I have also been called upon to take away the arms from the *Mormons*; to raise the militia to arrest a supposed fugitive; and in fact, to repeal some of the ordinances of the city of Nauvoo.

Hancock county is justly famed for its intelligence; and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things.

The absurd and preposterous nature of these requests gave some color to the charge that they are made for political effect only. I hope that this charge is untrue: for in all candor, it would be more creditable to those concerned to have their errors attributed to ignorance, than to a disposition to embroil the country in the horrors of war for the advancement of party ends.

But if there should be any truth in the charge, (which God forbid) I affectionately entreat all the good citizens engaged in it, to lay aside their designs, and yield up their ears to the voice of justice, reason, and humanity. All that I can do at present, is to admonish both parties to beware of carrying matters to extremity.

Let it come to this: let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish in a friendly, affectionate, and candid manner, to tell the citizens of Hancock county, *Mormons* and all, that my interference will be against those who shall be the first transgressors.

I am bound by the laws and the constitution to regard you all as citizens of the State, possessed of equal rights and privileges, and to cherish the rights of one as dearly as the rights

of another. I can know no distinction among you, except that of assailant and assailed.

I hope, dear sir, you will do me the favor to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest respect,
Your obedient servant,

THOMAS FORD."

Tuesday, 30.—At 11 a.m., I went into the office with Col. Jackson.

One p.m., held mayor's court at my office on the case "City vs. Thomas Coates." Fined the defendant \$35 and costs, for beating John Ellison.

A Millerite preached again the Assembly Room, and Elder Rigdon replied to him; there was full house.

Prayer meeting at Elder B. Young's.

Wednesday, 31.—Eleven a.m., I called at the office, and told Benjamin Winchester to go to Warsaw, and preach the first principles of the gospel, get some lexicons, and return home.

Prayer meeting at Elder Brigham Young's in the evening. There seems to be quite a revival throughout Nauvoo, and an inquiry after the things of God, by all the quorums and the church in general.

Sidney Rigdon published a lengthy appeal to the legislature of the State of Pennsylvania, setting forth in pathetic style the grievances he had suffered through the persecution against the church, by the State of Missouri; which concludes as follows:—

"In confidence of the purity and patriotism of the representatives of the people of his native State, your memorialist comes to your honorable body, through this his winged messenger, to tell you that the altar which was erected by the blood of your ancestors, to civil and religious liberty, from whence ascended up the holy incense of pure patriotism and universal good will to man, into the presence of Jehovah, a savor of life, is thrown down; and the worshippers thereof have been driven away, or else they are laying slain at the place of the altar. He comes to tell your honorable body, that the temple your fathers erected to freedom, whither their sons assembled to hear her precepts and cherish her doctrines in their hearts, has been desecrated; its portals closed, so that those that go up thither, are forbidden to enter.

He comes to tell your honorable body, that the blood of the heroes and patriots of the revolution, who have been slain by wicked hands for enjoying their religious rights, the boon of Heaven to man, has cried, and is crying in the ears of the Lord of Sabaoth, saying, 'Retress, redress our wrongs, O Lord God of the whole earth.'

He comes to tell your honorable body, that the dying groans of infant innocence, and the shrieks of insulted and abused females—and many of them widows of revolutionary patriots, have ascended up into the ears of Omnipotence, and are registered in the archives of eternity, to be had in the day of retribution, as a testimony against the whole nation, unless their cries and groans are heard by the Representatives of the people, and ample redress made, as far as the nation can make it, or else the wrath of the Almighty will come down in fury against the whole nation.

Under all these circumstances, your memorialist prays to be heard by your honorable body, touching all the matters of his memorial; and as a memorial will be presented to Congress this session for redress of our grievances, he prays your honorable body will instruct the whole delegation of Pennsylvania, in both houses, to use all their influence in the national councils to have redress granted.

And, as in duty bound, your memorialist will ever pray.

SIDNEY RIGDON, P.M."

Miss E. R. Snow published the following psalm:—

"MISSOURI.

What aileth thee, oh! Missouri! that thy face should gather blackness, and why are thy features so terribly distorted?

Rottenness has seized upon thy vitals, corruption is preying upon thy inward parts, and the breath of thy lips is full of destructive contagion.

What meaneth thy shaking, and why art thou terrified? Thou hast become like Belshazzar. 'Mene, mene, tekel, upharsin,' is indeed written against thee; but it is the work of thine own hand—the characters upon thy wall, are of thine own inscription, and wherefore dost thou tremble?

Wouldst thou know the interpretation thereof? Hast thou sought for a Daniel to declare it unto thee? Verily, one greater than a Daniel was in thy midst; but thou hast butchered the Saints, and hast hunted the prophets like Ahab of old.

Thou hast extinguished the light of thy own glory—thou hast plucked from thy head the crown of honor—thou hast divested thyself of the robe of respectability—thou hast thrust from thine own bosom, the veins that flowed with virtue and integrity.

Thou hast violated the laws of our sacred constitution—thou hast unsheathed the sword against thy dearest national rights, by rising up against thine own citizens, and moistening thy soil with the blood of those that legally inherited it.

When thou hadst torn from helpless innocence its rightful protectors, thou didst pollute the holy sanctuary of female virtue, and barbarously trample upon the most sacred gems of domestic felicity!

Therefore, the daughters of Columbia count thee a reproach, and blush with indignation at the mention of thy name.

Thou has become an ignominious stain on