

The Russian Lechinvar.

The big-booted Czar has his eye on the East,
For treaties and truces he cares not the least;
And save his good pleasure, he conscience has none—
He talks like the Vandal and acts like the Hun.
So faithless in peace, and so ruthless in war, [Czar]
Have ye'er heard of a King like the big-booted
He stayed not for speech, but with sabre and gun;
He rushed into Turkey, tho' cause there was none,
But when he got near the cold Iron Gate,
He found certain reasons which urged him to wait:
For down by the Danube stood Omar Pusha,
Prepared to encounter our big-booted Czar.
So he drew up his legions—serf, vassal and thrall,
His footmen, and horsemen, and caucans, and all,
Then out spoke bold Omar, his hand on his sword,
In an attitude ending an Ottoman Lord:—
"O come ye in peace here, or come ye in war,
Or to see St. Sophia, you big-booted Czar?"
"I've long asked your homage, my suit you denied,
And my holy religion you've scorned and denied;
So now I've come down with this army of mine;
The rights and the wrongs of the cause to define,
And you have not a chance for the Mussulman star,
Must pale when it looks on the flag of the Czar."
He flung down his challenges, the Turk took it up—
(Remarking on slips 'twixt the lip and the cup)
And deigned to his logic the briefest reply,
"That the claim was unjust, and its proof was idle,"
And he brought up some thousands of swords as a
To further advance by the big-booted Czar.
So before oftenize the battle took place,
And the Russian thought proper to right about face,
For the guns of Stamboul had a menacing boom,
And the bombshell sent flying the Daumenbo
plume; [far
And the Cossacks all grumbled, "Twere better by
To eat tallow at home than die out with the Czar."
One hint would not do, nor one word in his ear;
The despot commands, and his men preserve—
So again to the breezes their standards are flung,
And Kalafat echoes the war-trumpet tongue,
And the Ottoman, charging, has scattered afar
The ill-fated troops of the big-booted Czar.
There was wild disarray in the rear and the van,
The Moslem they rode, and the Cossacks they ran;
There was racing and chasing—'twas pleasure to see,
The Russ as well beat as a Russian can be.
May this, and much worse, be all fortune of war
That awaits that old pirate, the big-booted Czar.

HISTORY OF JOSEPH SMITH.
FEBRUARY, 1840.

Thursday, 6th.—I had previously preached in
Washington, and one of my sermons I had re-
ported in synopses by a member of Congress,
which I will insert entire:—
"Washington, 6th February, 1840. My dear
Mary:—I went last evening to hear Joe Smith,
the celebrated Mormon, expound his doctrine. I
with several others, had a desire to understand his
tenets as explained by himself. He is not an edu-
cated man; but he is a plain, sensible, strong
minded man. Everything he says, is said in a
manner to leave an impression that he is sincere.
There is no levity, no fanaticism, no want of
dignity in his deportment. He is apparently from
forty to forty five years of age, rather above the
middle stature, and what you ladies would call a
good looking man. In his garb there are no
peculiarities, his dress being that of a plain, un-
pretending citizen. He is by profession a farmer;
but is evidently well read.
He commenced by saying, that he knew the
prejudices which were abroad in the world against
him, but requested us to pay no respect to the
rumors which were in circulation respecting him
or his doctrines. He was accompanied by three
or four of his followers. He said, "I will state to
you, our belief, so far as time will permit." I be-
lieve, said he, that as there is a God, possessing all
the attributes ascribed to him by all Christians of
all denominations; that he reigns over all things
in heaven and on earth, and that all are subject to
his power. He then spoke, rationally, of the at-
tributes of Divinity, such as foreknowledge, mercy,
&c., &c. He then took up the Bible. I be-
lieve, said he, in this sacred volume. In it the
"Mormon" faith is to be found. We teach nothing
but what the Bible teaches. We believe nothing
but what is to be found in this book. I be-
lieve in the fall of man, as recorded in the Bible;
I believe that God foreknew everything, but did
not foreordain everything; I deny that foreordain-
ed and foreknew is the same thing. He foreordain-
ed the fall of man; but all merciful as he is, he
foreordained at the same time, a plan of redemption
for all mankind. I believe in the Divinity of
Jesus Christ, and that he died for the sins of
all men who in Adam had fallen. He then en-
tered into some details, the result of which tended
to show his total unbelief of what is termed origi-
nal sin. He believes that it is washed away by
the blood of Christ, and that it no longer exists.—
As a necessary consequence, he believes, that we
are all born pure and undefiled. That all children
dying at an early age, (say eight years) not know-
ing good from evil, were incapable of sinning; and
that all such assuredly go to heaven. I believe,
said he, that man is a mortal, responsible, free
agent; that altho' it was foreordained he should
fall, and be redeemed, yet after the redemption it
was not foreordained that he should again fall. In
the Bible a rule of conduct is laid down for man; in
the Old and New Testaments the law by which he
is to be governed, may be found. If he violates
that law, he is to be punished for the deeds done
in the body.
I believe that God is Eternal. That he had no
beginning, and can have no end. Eternity means
that which is without beginning or end. I be-
lieve, that the soul is eternal; it had no beginning;
it can have no end. Here he entered into some
explanations, which were so brief that I could not
perfectly comprehend him. But the idea seemed
to be that the soul of man, the spirit, had existed
from eternity in the bosom of Divinity; and so
far as he was intelligent, he must ultimately
return from whence it came. He said very little
of rewards and punishments; but one conclusion,
from what he did say, was irresistible.—He con-
tended throughout, that everything which had a
beginning must have an ending; and consequently
if the punishment of man commenced in the next
world, it must, according to his logic and belief
have an end.
During the whole of his address, and it occupied
more than two hours, there was no opinion or
belief that he expressed, that was calculated in the
slightest degree, to impair the morals of society, or
in any manner to degrade and brutalize the hu-
man species. There was much in his precepts, if
they were followed, that would soften the asper-
ities of man towards man, and that would tend
to make him a more rational being than he is gen-
erally so to be. There was no violence, no
fury, no denunciation. His religion appears to
be the religion of meekness, lowliness, and mild
persuasion.
Towards the close of his address, he remarked,
that he had been represented, as pretending to be
a Savior, a worker of miracles, &c. All this was
false. He made no such pretensions. He was
but a man, he said; a plain, untutored man; seek-
ing to do what he should do to be saved. He performed
no miracles. He did not pretend to possess any

such power. He closed by referring to the Mor-
mon Bible, which he said, contained nothing in-
consistent or conflicting with the Christian Bible,
and he again repeated that all who would follow
the precepts of the Bible, whether Mormon or
not, would assuredly be saved.
Throughout his whole address he displayed
strongly, a spirit of charity and forbearance. The
Mormon Bible, he said, was communicated to
him direct from Heaven. If there was such a
thing on earth, as the author of it, then he (Smith)
was the author; but the idea that he wished to
be saved, was that he had penned it as dictated by
God.
I have taken some pains to explain this man's
beliefs, as he himself explained it. I have done so,
because it might satisfy your curiosity, and might
be interesting to you, and some of your friends.
I have changed my opinion of the Mormons.—
They are an injured and much abused people.
Of matters of faith, you know I express no op-
inion. I have only room to add,—let William, if
you cannot do it, acknowledge the receipt of this,
with the enclosure. Remember me to Sarah and
the boys. Kiss the dear baby for me. Affection-
ately your husband,
M. L. DAVIS.
I omitted to say, he does not believe in in-
fidelity, sprinkling, but in immersion, after eight
years of age.
To Mrs. Matthew L. Davis, 107 Henry street,
New York.
During my stay I had an interview with Martin
Van Buren, the President, who treated me very
pleasantly, and it was with great reluctance he
insisted to our message, which when he had
heard, he said, "Gentlemen your cause is just,
but I can do nothing for you; and" "If I take
up for you, I shall lose the vote of Missouri."
His whole course went to show that he was an
office-seeker; that self aggrandizement was his
ruling passion, and that justice and righteousness
were no part of his composition. I found him
such a man as I could not conscientiously sup-
port at the head of our noble Republic. I also
had an interview with Mr. John C. Calhoun,—
whose conduct towards me very ill became his
station. I became satisfied there was little use
for me to tarry, to press the just claims of the
Saints on the protection of the President or Con-
gress, and said but a few days, taking passage in
company with Rockwell and Foster on the rail-
road and stages back to Dayton, Ohio.
Friday, 7th.—High Council at Montrose voted
to disavow all brethren who should persist in
keeping tithing shops in that Branch of the
Church.
Saturday, 16th.—Elder Young tarried at Elder
Pratt's, 58 Mott street, N. Y., and Elder Kimball
arrived there this morning.
Thursday, 20th.—Judge Higbee, I left at Wash-
ington, and he wrote me as follows:—
"Washington City, February 20th, 1840. Dear
Brother:—I have just returned from the Commit-
tee Room, wherein I spoke about one hour and
a half. There were but three of the committee
present, for which I am very sorry. I think they
will be obliged to acknowledge the justice of our
cause. They paid good attention; and I think
my remarks were well received. It was a special
meeting appointed to hear me by my request.—
The Missouri Senators and Representatives were
present to attend. Dr. Linn, and Mr. Jamieson
attended, and God gave me courage so that I was
not intimidated by them. Dr. Linn, I thought,
felt a little uneasy at times; but manifested a much
better spirit afterwards, than Mr. Jamieson.
I told them firstly, that I represented a suffering
people, who had been deprived, together with
myself, of their rights in Missouri; who number-
ed something like fifteen thousand souls; and not
only they, but many others were deprived of the
rights guaranteed to them by the Constitution of the
United States. At least the amount of one hun-
dred and fifty thousand free born citizens are de-
prived of the enjoyment of citizenship in each of
every state; that we had no progress in the State of
Missouri; nor could any of us have only at the
expense of our lives; and this by the order of the
Executive.
I then took their own declaration of the cause
of our expulsion; referred them to P. P. Pratt's
pamphlet, which I held in my hand; then showed
that the first accusation, therein contained, was
on account of our religious tenets; furthermore,
that the others were utterly groundless. I went
on to prove that the whole persecution from be-
ginning to end, was grounded on our religious
faith. For evidence of this, I referred them to
Porter Rockwell's testimony, and P. Powell's I
stated that there was abundant testimony to prove
this to be a fact, among the documents. I then
gave a brief history of the persecutions, from the
first settlement in the State to our final
expulsion. I also stated that the society were
industrious, inoffensive, and innocent of crime;—
that the "Times and Seasons," from which I read
Governor Lucas' letter to Alanson Ripley. I also
referred to Judge Young's letter from Pike coun-
ty, the clerk's and others, respecting our character
in their section of country. I gave them some
hints of the Haun's mill massacre, and the mur-
der of the two little boys, but referred them more
particularly to the documents for information
concerning those things, and furthermore that I
had not come here to instruct them in what they
were to do in the case, but to present them with
the facts, having all confidence in this Honorable
Body (the Congress) believing them to be honor-
able men.
I demanded from them a restitution of all our
rights and privileges as citizens of the United
States, and damages for all the losses we had sus-
tained in consequence of our persecutions and
expulsion from the State; and told them we could
have recourse no where else on earth that I knew
of; that we could not sue an army of soldiers,
neither could we go into the State to sue any one
else. I told them that I knew not how far Con-
gress had jurisdiction in this case, or how far they
had not; but as far as they had, we claimed the
exercise of it for our relief; for we were an in-
jured people.
These and some others were the principle sub-
jects of my speech; after which Mr. Jamieson
said he was once in the Mormons' favor; but af-
terwards learned that it was impossible to live
among them, for they stole their neighbors' hogs;
and there being so much testimony, he believed
it, &c., &c. I replied something like this: nix-
ting statements was one thing, and proving them
was another. Mr. Linn then said he wished me
to answer one thing, viz: If the Legislature of
Missouri did not refuse to investigate the subject
of our difficulties solely on account of the trials
then pending. In reply I assured him that I
knew they had refused an investigation; but as to
that being the cause, I did not know, but told
him they might have done it, when those trials
were discharged. He seemed to think it unjust
for Congress to take it up before the Legislature
had acted on it.
I occupied all but a few minutes of the time
when the Senate were to go into session, so they
adjourned until the morning at ten o'clock; when
the Missourians are to reply. Mr. Linn observed,
that there was a gentleman whom he would have
before the Committee on the morning, who lived
in the upper part of Missouri, that knew every
thing relative to the affair. In reply I assured him
that I knew him. Mr. Linn, summoned all the
energies of their minds to impress upon the
assembly that Jo Smith, as he called him, led the
people altogether by Revelation, in their tempo-
ral, civil, and political matters, and by this means
caused all the Mormons to vote the whole hog
ticket on one side, except two persons. But
when I got an opportunity of speaking, I observed
that Jo Smith never led any of the church in
these matters; as we considered him to have no
authority, neither did he presume to exercise any
of that nature; that Revelations were only con-
cerning spiritual things in the Church; and the

In my remarks I stated that an Article of the
Constitution was violated in not granting compul-
sory process, for witnesses in behalf of the pris-
oners; and that the main evidence adduced, upon
which they were committed, (as I understood)
was from Dr. Avard; who once belonged to our
society, and was compelled to swear as suited
them best, in order to save his life; that I knew
him to be a man whose character was the worst I
ever knew in all my associations, or intercourse
with mankind; and that I had evidence by affida-
vits before them, of five or six respectable men, to
prove that all he swore to was false.
Brethren and sisters, I want your special pray-
ers, that God may give me wisdom to manage this
case according to his will, and that he will protect
me from our foes, both publicly and privately.
Yours in the bonds of love,
ELIAS HIGBEE.

Friday, "Washington City, Feb. 21, 1840.—
Dear Brethren: I have just returned again from
the Committee Room. Mr. Linn, and Mr. Jamieson
made some remarks, to which I replied.—
Mr. Linn is much more mild and reasonable
(mostly perhaps from policy) than Mr. Jamieson,
who related a long lingo of stuff, which he said
was proven before the Legislature, which amount-
ed to about this: that Joseph Smith gave the
Mormons liberty to trespass on their neighbors'
property; also told them, that it all belonged to
them; as they were Israelites. Upon the strength
of this they became the aggressors. I replied that
the Jackson county people in their declaration of
causes that induced them to unite in order to drive
the Mormons, the crime of stealing, or trespassing,
was not mentioned; and there was no docket,
either clerk's or justice's, that could show it, in
Jackson, Clay, Caldwell, or in Daviess counties,
and that no man ever heard such teaching or
doctrine from Joseph Smith or any other "Mor-
mon;" that we held to no such doctrine, neither
believed in any such thing.
I mentioned some that contained in our Book
of Doctrine and Covenants; Government and
Laws in general. I told them we had published
long ago our belief on that subject. Some things
I recollected, which were that all persons should
obey the laws of the government under which they
lived, and that ecclesiastical power should not be
exercised to control our civil rights in any way;
particularly that ecclesiastical power should only
be used in the church; and then no further than
fellowship was concerned. I think they injured their
cause to-day. There is another appointment for
them on the morrow at 10 o'clock. Their friend
said was tried, consequently could not at-
tend to-day. Mr. Linn said he thought it would
be time enough to take it up in Congress when
they could not get justice from the State, and
that he was confident, there was a disposition in
the State of Missouri to do us justice, should we
apply; that the reason of their refusing to investi-
gate before, was the trials of the prisoners were
pending; and further said, (when speaking of the
trials before Judge King) that he understood from
gentlemen that the prisoners commended the
Judge for his clemency and fair dealing towards
them; and acknowledged they were guilty in part
of the charge preferred against them. Mr. Linn
said he presumed I was not present, when said
thing was tried. I replied in the negative, that I
was not there, neither anybody else that could be
a witness in their favor. The lawyers advised
them to keep away if they desired the salvation
of their lives. I observed that I had read the re-
cordings of the Legislature, but did not now re-
collect them; but since yesterday I have been re-
flecting on the subject, and recollect a conver-
sation I had with Mr. Harvey Redfield, who was
the bearer of the Petition to Jefferson City, and
he informed me that the reason why they refused
an investigation, was on account of the Upper
Missouri members being so violently opposed to
it, that they used their utmost exertions, and fi-
nally succeeded in getting a majority against it;
and the reason of their taking this course was, in
consequence of one of their members being in the
massacre at Haun's mill, viz, Mr. Ashley; and
Cornelius Gilliam was a leader of the first mob in
Daviess county, which the militia were called out
to suppress.

Mr. Linn said if it must come out in Congress,
it should be fully investigated, and they the Com-
mittee, should have power to send for persons and
papers; for if we have a right to claim damages
of the United States, so had they, if all were true
concerning the acts alleged against the Mormons;
that they had a right to ask the Government to
pay the war against the Mormons; but finally
seemed to disapprove of the exterminating order,
which was admitted to have existed by Mr. Lin-
deman, or was issued by their Legislature, but that
no one ever thought of carrying it into effect. He
said that General Clark recently advised the Mor-
mons to leave the State. To which I replied,
General Clark's speech was before them; that I
had stated some of its contents yesterday; and if
it was necessary, I could prove it by four or five
hundred affidavits.
Then Mr. Jamieson stated something about the
prisoners making their escape, and that he had no
doubt but that they could have a fair trial in Mis-
souri, for the Legislature, to his certain knowl-
edge, passed a law whereby they had a right to
choose any county in the State, to be tried in.—
To which I replied, that I understood such a law
was passed; but notwithstanding, they could not
get their trials in the county wherein they desired;
for they were forced to go to Boone, whereas they
desired to have their trials in Pahrnya, where they
could get their witnesses, as that was only six-
teen miles from the river, and the other was a
great distance. He said that Judge King cer-
tainly would not go contrary to law. I told him there
were some affidavits to those documents that
would tell him some things very strange concern-
ing Judge King. Mr. Linn then wished to know
if the affidavits were from anybody else save Mor-
mons.—I replied that there were some others; but
how many I knew not. He then wanted to know
how they were certified; whether any clerk's or not;
was attached in the business. I told him they
were well authenticated by the Courts of Record,
with the Clerk's name attached thereto.
After these things, and some others were said,
the committee refused to consult on the subject.
Only the same three attended, that were in yester-
day. The chairman observed that they had not
expressed any opinion relative to the subject; but
observed his mind was made up in relation to the
matter. I think from all I have discovered, Mr.
Smith of Indiana will be on the side of justice; but
Mr. Crittenden and Mr. Strang are the two absent
members of the Committee.
Yours in the bonds of love,
ELIAS HIGBEE.

Saturday, 22d.—Judge Higbee wrote me from
Washington, Feb. 22d, 1840. Dear Brother:—
I have just returned from the Committee Room.
The Committee being present to-day, Mr. Cor-
win of St. Louis, formerly a democratic editor,
emptied his budget, which was as great a bundle
of nonsense and stuff, as could be thought of. I
suppose not what he knew, but what gentlemen
had told him; for instance, the religious General
Clark and others. I confess I had hard work to
restrain my feelings some of the time, but I did
succeed in keeping myself tolerably well. Him-
self, Mr. Jamieson, and Mr. Linn, summoned all
the energies of their minds to impress upon the
assembly that Jo Smith, as he called him, led the
people altogether by Revelation, in their tempo-
ral, civil, and political matters, and by this means
caused all the Mormons to vote the whole hog
ticket on one side, except two persons. But
when I got an opportunity of speaking, I observed
that Jo Smith never led any of the church in
these matters; as we considered him to have no
authority, neither did he presume to exercise any
of that nature; that Revelations were only con-
cerning spiritual things in the Church; and the

Bible being our standard, we received no Revela-
tions contrary to it. I also observed that we were
not such ignoramus perhaps, as he said we had
people believe us to be; and some other things
on this subject. I then told him that every man
exercised the right of suffrage according to his
better judgment, or without any ecclesiastical
restraint being put upon him; that it was all false
about a Revelation on voting; and the reason of
the democratic principles having been taught us from
our infancy that they ever believed and extended
equal rights to all, and that we had been much
persecuted previous to that time—many threaten-
ings being made from the counties round about,
as well as among us, who took the lead in polit-
ical affairs. It was true we advised our brethren
to vote this ticket, telling them we thought that party
would protect our rights, and not suffer us to be
driven from our lands, as we had hitherto been;
believing it to be far the most liberal party; but
in that we were mistaken, because when it came
to the test, there were as many democrats turned
against us as whigs; and indeed less liberality and
political freedom was manifested by them; for one
whig paper once decided in our favor.
I made these remarks partly from motives
which I may at another time explain to you. He
laid great stress on the trials at Richmond, and
a constitution, that he said Avard and others (who
were in good standing in the Mormon church at
this time) swore to; then went on to relate what
it contained, and that it was written by Sidney
Rigdon.
I flatly denied it, and I could bring all the
Mormons, both men, women and children, be-
sides myself, that would swear before all the world,
that no such thing ever existed, nor was thought
of among the Mormons.
He then related some things which he said
John Carroll had told him at the Legislature, in
Missouri; which were to the effect that the Mor-
mons had burnt a number of houses in Daviess
county, and that for himself, if he could not get to
heaven by being an honest man, he would never
go there. Then I speaking of some of the dis-
senters, told him Carroll was anxious to get into
the Church again, and that it was the fact in re-
gard to damages having been done, after we had
been driven from Jackson and Clay—relating the
Do Witt scrape, and calling of the militia, and the
mob's marching to Daviess, and saying they would
drive the Mormons from there to Caldwell, and
then to hell; their burning our houses; that small
parties on both sides were on the alert, and prob-
ably done some damages; that I was not person-
ally knowing to, as I was not there. I told him
Joseph Smith held no office in the country, neither
was he a military man, and did not take gun in
hand in the affair to my knowledge. I then said
that John Carroll's affidavit, which contained
some important facts, was before them,—which
facts I forgot to mention yesterday,—reporting
that he (J. Carroll) was convinced we would get
no redress in Missouri; (he being a member of the
Legislature, ought to know.) I saw the chairman
of the Committee not long since, who informed me
that the Committee had not come to a final con-
clusion on this matter as yet.
I said Mr. Jamieson on the walk, who said the
first thing the committee would do was to decide
whether they would take it up and consider it or
not; and if they do take it up according to request,
the Senate will grant the committee power to
send for persons and papers. The Committee
made some enquiries respecting our religion, and
I answered them as a matter of course as well as
I was able.
They enquired very particularly concerning
how much land we had entered there, and how
much of it yet remained unsold; when Mr. Corwin
observed that we had never entered much land
there, but were squatters. I then described the
size of Caldwell and Daviess counties, giving an
explanation on these matters.
I suppose perhaps on Monday or Tuesday, we
shall have something relative to this matter.
Whether power be given them to send for per-
sons and papers, you may see where they depend
to rally their forces, viz, by endeavoring to make
us traitorous characters, by the constitution, said
to govern us, and that everything both civil and
political among us, is done by Revelation. These
points I desire to blow to the four winds, and that
you will select a number of firm brethren, pos-
sessing good understanding, who will tell the truth,
and willingly send me their names when they
know they are wanted. Send plenty of them.—
They will get two dollars per day, and ten cents
mile to and from, expense money. Do not send
any until their expenses get there, for they will
not draw expense money only for going home.
I will suggest a few names—Alanson Ripley,
King Follett, Amasa Lyman, Francis M. Higbee,
as they know concerning the DoWitt scrape; also
send Charles C. Rich, Seymour Brunson, and
others. You will know whom to send better than
myself.
If the Missourians should send for you, I would
say consult God about going. E. HIGBEE.
P. S.—Mr. Jamieson stated to me this evening,
if the Mormons could make it appear that they
had been wronged, they would use their influence
in having them redressed, so the shame should not
fall on the whole State, but on those which had
been guilty. I then observed that there was a
majority in the Legislature, much in our favor,
which seemed to please him, as they attended
several times to it. The cause of my being so
particular, is to show you the whole ground I
have taken in this matter; that there may be no
inconsistency. If I have erred in this matter, it
is my head and not my heart.

kind in these isolated regions, we have not the fa-
cilities we could wish, touching experienced work-
men. In New York, or in Liverpool, a proprie-
tor of sugar works can send out word that he
wants forty experienced hands, and in a short
time there will be more than double that number
seeking to be employed. This is one of the diffi-
culties we have to encounter; but we shall never
give up whatsoever we list to perform. The Lord
guiding, and directing us, we shall continue our
operations, until we manufacture everything we
wish to eat, drink, and wear, in the midst of these
mountains; so that we shall not be under the ne-
cessity of going to any other place, in the whole
earth, to get any thing we wish to consume.
My face is set like a flint for this. I never expect
to cease calculating, planning, and executing, until
this people can organize from the native elements,
everything they wish for life, for decoration, and
for beauty, in their existence, upon this earth,
preparatory to their being laid away in the silent
grave, as the fathers and mothers of a free and
independent nation, who in their life scorned to
be depending slaves to any nation, or people upon
the earth.
These are also the feelings of this great people;
of every man and woman who has the cause of
Zion at heart. They calculate to operate, and
continue to operate, with all the ability, skill, in-
geniousity and power that God pleases to bestow
upon them, until they accomplish every laudable
object on earth, and have made it like the garden
of Eden; until they decorate it with vineyards,
and orchards, and every kind of shrubbery, and
beautiful, sweet scented flower, and every kind of
delicious fruit; until they have made everything
that is necessary for comfort, for convenience, and
for ornament, to decorate the persons of the saints,
and the palaces, and Temples of Zion. We cal-
culate to continue our operations, until we can
make everything that ever has been made by any
people, and then keep on operating until we make
a great many things that never have been made.
We are in our infancy, in the art of manufac-
turing, and we must creep before we can walk.—
In learning to walk, we may stumble and fall
sometimes, but we will rise again, and by degrees
gain strength, and so increase in strength and wis-
dom, from year to year, until like the child that
has overcome the weakness of infancy, we can
leap the bounds that were once impassable barri-
ers, or take our course over rough and rugged places
with ease and safety, or skip over a stream,
make our way thro' the brush, and thread the
labyrinths of the mountains, and forests. This
comparison will apply to this Church.
As a people we are of age according to the laws
of the land, and we ought to feel the strength and
exercise the wisdom of a man. This Church is
in its twenty fourth year. When she was about
fourteen years old, she was requested to choose a
guardian, but she did not see fit to make choice of
the person who wished to become her guardian—
choosing rather to live guardianless, until of age.
Now brethren we have had a good Conference.
I do not know that we have ever enjoyed a bet-
ter. We have a comfortable house to meet in,
where we are secure from the rains and storms
from which we suffered in the old Bowery, and
where we were obliged to transact our business in
the open air. Before this building was erected, I
told the Lord if it was his will, and his people
would come up to his help, we would have a build-
ing to meet in, that would shield us from the fall-
ing weather, in which we could do our business
comfortably, and tell the devil to blow away out-
side, and ask no odds of him. We have had very
pleasant and beautiful weather during the Confer-
ence; and a good spirit has reigned, if I may judge.
There has been much said of importance to this
people, and you will see the increased fire that has
been kindled here, spread in all directions, like the
sparks from the blacksmith's anvil.
We know the gospel we preach is a stumbling
block to the world; and so was Joseph Smith in
his lifetime. If this had not been prophesied by
holy men of ancient times, some of us might have
wondered why it should be so. It however, is so
in the wise economy of God.

Brethren and sisters, I feel in my soul contin-
ually to say, May God bless your every motion
of your lives. My soul blesses you people while
at the same time it is wounded when they do
wrong. Why not live in peace with each other,
and love the Lord our God with all our hearts?—
What hinders us from doing this? Why should
we ever have another difficulty in our society?—
Why should there ever be another wrong word,
or feeling in our families? There is no necessity
for any man or woman to do wrong again all
the days of their lives. Let us guard ourselves against
our weaknesses, that we be not overcome with
the adversary; and in the trials and temptations
coming, they will not hurt you if you retain the
Spirit of the Lord in your bosoms, which
makes a Zion for you in your own heart. If you
want to make Zion in your families, and be hap-
py in your homes, you must retain the Spirit of
the Lord in your own hearts; and let it be the
first, and the last, the Alpha and Omega of your
lives. Then you have Zion; and the little diffi-
culties, losses, crosses, and changing scenes of this
mortal life will not disturb the equanimity of your
lives; but they will appear frivolous things, things
of no moment. But if you calculate to cling to
the world, and expect somebody else to make your
heaven for you; if a woman expects her husband
to make a heaven for her, you never will get a
heaven.
Elders of Israel, if you wish to get a good name
in this kingdom, you must live for it. If you
wish to wield an influence in the midst of this
people, you must order your lives and conduct
before God, and the people, so as to gain it;—
No person can give another influence and power
in this kingdom. Joseph Smith could not give
it to me if he was now living, if I was not wor-
thy of it; if I did not conduct myself in a manner
to secure it. If we live to the glory of our Father
in heaven, and with all our might try to build up
Zion, and gather Israel, and fill the earth with the
knowledge of God, influence is given to us; it is
an honor bestowed upon us by the Lord; and
our wisdom is increased daily. If you do not
believe it, fetch on the wise men of the east, and
of the west, of the north, the south; the wise men
of all nations, who are instructed in all the learn-
ing, and wisdom of the world,—and our native
boys can instruct them in the mysteries of God's
kingdom.
We have been trained in the old snag ship that
was made on purpose to clear snags out of every
harbor it entered. Fetch on your wise men and
we will teach them wisdom, and the tongues of
bables shall unfold knowledge to rulers. The path
before us is straight, and plain to walk in; let ev-
ery man and woman, be who purposes to be Latter
Day Saints indeed, be of one heart, and your path
tho' life will be easy; but if you are not one, you
will have to travel the road in sorrow; your minds
will be dark, and you will not know your own
minds, nor have confidence in your God; but if
you are of one heart, and of one mind the burden
will be light, and the yoke will be easy upon your
necks. If a man undertakes to wear the yoke of
Christ, and has not the Spirit of Christ, it will
gaul them so that they will run to the gold mines;
they will cast it off; they cannot endure it.
In the summer season our meetings will com-
mence at 10 o'clock a.m., and at 2 p.m., which is
our sacrament meeting.
This Conference will now adjourn to the 6th of
October next; but we shall appoint a special con-
ference to convene on the second Saturday in
August next, at 10 a.m., at this place to transact
business, and appoint foreign missionaries, who
can leave before the winter sets in. We shall
wish them to leave this valley in September.
I trust we shall live to enjoy many conferences
together, before we are called hence to resume our
work in another state. Brethren and sisters, in-
asmuch as it is my right and privilege, I bless ev-

every one of you in the name of Jesus Christ. My
heart is full of blessings for every creature of God
under the face of his footstool. I wish no man
evil, but my heart breathes blessings upon the
whole human family; and as God gives me wis-
dom, I hope to measure it out in doing good to
them, from this time, henceforth and forever.—
This is all I desire to live for. May God bless
you. Amen.

By Jedediah M. Grant, Tabernacle, G. S.
L. City, March 12th, 1854.
By the request of br. O. Hyde, I will occupy a
portion of the time this morning, in speaking upon
the principles of our holy religion.
I have no special subject in my mind to con-
vener upon for the instruction of the assembly.
I do not know but it is necessary and as equi-
valent essential for the elders, who speak from this
stand to trust in the Lord for his Spirit, as it is
for those who go forth to preach to them who have
never thro' the gospel. There is a command-
ment thro' Joseph Smith the Prophet, in the Book
of Doctrine and Covenants, that requires the el-
ders to "conduct the meetings as they are led by
the Holy Ghost, according to the commandments
and revelations of God." Also that they should
"seek diligently to learn another word of wis-
dom; yea, seek ye out of the best books words of
wisdom; seek ye learning even by study, and also
by faith;" and this to be done by the aid of the Holy
Spirit, which will bring forth from the treasury of
the mind, such things as in wisdom should be
taught to the people.
If it is necessary for an elder to have the Spirit
to teach unbelievers, is it not important that he
should have the Spirit to teach those who are ad-
vanced in the principles of the doctrine of Christ?
It certainly requires as much skill to finish a su-
perstructure as to commence it with new materi-
als, or to shape the necessary materials for the
foundation, and for the construction of the whole
building. It may require as hard service to com-
mence a building as to finish it, but certainly it
will require as much skill at the finishing as at
the commencement.
Hence I see no impropriety in a person ad-
dressing you without any particular meditation—
without any special forethought in relation to the
subject matter he shall lay before the people,—
trusting as all faithful elders do, in the Almighty
God to teach as dictated by his Spirit. It is pre-
sumed with me, that any person, occupying this
stand, assembled here from Sabbath to Sabbath,
will actually speak such things as the Lord wishes
you to receive and obey; or wishes the speaker to
teach you.
I have traveled and preached thro' the United
States considerably; thro' the Northern, Eastern,
Southern, and Middle States. I have traveled
about eleven years, from the time I commenced
until I ceased traveling, away from home to
preach, and I have never been able to remember,
accurately, any sermon I ever preached. I might
be able to remember parts of sermons I have
preached; certain things that I have said at cer-
tain places, and to certain congregations; but the
particular form, shape, beginning, and end, and
various parts of any discourse I have ever deliver-
ed, I cannot remember; I have them not in my
mind; neither have I ever written any of them, or
subjected myself to any particular method, or taken
any pains to think methodically, or otherwise
what to say. This is something I never have tried
during the period I have endeavored to speak in
public.
One thing I always wished for, that when I was
sent to do a thing, do it before I returned. I be-
lieve when an elder is sent on a mission, he should
exert every nerve to fulfil it; not that he should
encourage some very special expectations of ac-
complishing something very great; but an elder
properly instructed by the Spirit of God, and hav-
ing proper experience in his kingdom, will discover
that the Lord works not as man; that when he
commences his work, it is in a simple way, and
means; perhaps in some obscure field, or by
giving power to one of his elders to heal a sick
person, or to lend some few persons of honest
minds to believe the gospel and be baptized; and
from such simple beginnings you will see the
work of God commence and spread rapidly. I
have noticed in my experience that the elders who
have anticipated much, and have in their souls de-
sired to accomplish a great deal, and trusted more
or less in their reading, education, attainments,
&c., when they have gone forth to preach this
gospel of the kingdom, have accomplished but lit-
tle. Those who have accomplished much, have
been humble, contrite in spirit, putting their trust
in the Lord. He has always accomplished his
work by little, and on a very simple scale; and
it has spread forth from small beginnings and be-
come great.

This is the light in which I view the gospel of
the Son of God; in which I view this work in
which we are engaged. It commenced small.—
The Lord did not choose one of the mighty men
of the earth, (speaking after the manner of men)
to bring to pass his work of the last days; he did
not choose the potentate, lord, duke, emperor, king