

As to politics, I care but little about the presidential chair; I would not give half as much for the office of President of the United States, as I would for the one I now hold as Lieut. General of the Nauvoo Legion.

We have as good a right to make a political party to gain power to defend ourselves, as for demagogues to make use of our religion to get power to destroy us; in other words, as the world has used the power of government to oppress and persecute us, it is right for us to use it for the protection of our rights; we will whip the mob by getting up a candidate for President.

When I get hold of the eastern papers, and see how popular I am, I am afraid myself that I shall be elected; but if I should be, I would not say, 'Your cause is just, but I can do nothing for you.'

What I have said in my views in relation to the annexation of Texas, is with some unpopular; the people are opposed to it. Some of the Anti-Mormons are good fellows. I say it, however, in anticipation that they will repent. They object to Texas on account of slavery; why, it is the very reason she ought to be received, so that we may watch over them; for of the two evils we should reject the greatest.

Governor Houston, of Texas, says, 'If you refuse to receive us into the United States, we must go to the British Government for protection.'

This would certainly be bad policy for this nation; the British are now throughout that whole country, trying to bribe all they can; and the first thing they would do, if they got possession, would be to set the negroes and Indians to fight, and they would use us up. British officers are now running all over Texas to establish British influence in that country.

It will be more honorable for us to receive Texas, and set the negroes free, and use the negroes and Indians against our foes. Don't let Texas go, lest our mothers, and the daughters of the land should laugh us in the teeth; and if these things are not so, God never spoke by any prophet since the world began.

How much better it is for the nation to bear a little expense than to have the Indians and British upon us and destroy us all. We should grasp all the Territory we can. I know much that I do not tell. I have had bribes offered me, but I have rejected them.

The Government will not receive any advice or counsel from me—they are self-sufficient; but they must go to hell, and work out their own salvation with fear and trembling.

The South holds the balance of power; by annexing Texas I can do away this evil. As soon as Texas was annexed, I would liberate the slaves in two or three States, indemnifying their owners, and send the negroes to Texas, and from Texas to Mexico, where all colors are alike. And if that was not sufficient, I would call upon Canada, and annex it.

Singing by the choir.

Prayer by President B. Young.

The barque Fanny, Capt. Patterson, arrived at New Orleans with 210 souls, led by Elder William Kay, they express in a letter to the Millennial Star, that no people ever had a more prosperous voyage, than the Lord has favored this company with, and such a captain and crew for kindness could scarcely be met with, the captain frequently administering from the cabin stores unto the necessities of all who required it.

Elder John E. Page published an address to the inhabitants of Washington.

Friday, 8.—Very heavy rain all night, accompanied by thunder.

Bishop Miller arrived from the Pinery.

At 10 a.m., my scribe W. Richards called to tell me that James Arlington Bennett was a native of Ireland, and therefore was not constitutionally eligible to be the Vice President; he wanted to know who should be nominated for Vice President, I told him to counsel with others on that point; when he said he would call a council this evening.

At 7 p.m., the First Presidency, the Twelve, Bishop Miller, Levi Richards, W. W. Phelps, and Lucien Woodworth assembled in the mayor's office, when W. W. Phelps read the following pacific communication, which I had previously dictated him to write:—

A FRIENDLY HINT TO MISSOURI.

One of the most pleasing scenes that can transpire on earth, when a sin has been committed by one person against another, to forgive that sin; and then, according to the sublime and perfect pattern of the Savior, pray to our Father in heaven, to forgive also.

Verily, verily, such a friendly rebuke is like the mellow zephyr of summer's eve; it soothes, it cheers and gladdens the heart of the humane and the savage. Well might the wise man exclaim, 'A soft answer turneth away wrath; for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that water, not wood, checks the rage of fire.'

Jesus said, 'Blessed are the peace makers, for they shall be called the children of God;—wherefore if the nation, a single State, community or family ought to be grateful for anything, it is peace.'

Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates, and happinesses the just and the unjust, and is the very essence of happiness below, and bliss above.

He that does not strive with all his powers of body and mind; with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honor of his State, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government.

He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure.

A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free, or the praise of the brave.

But the peace-maker, O give ear to him! for the words of his mouth, and his doctrine, drop like the rain, and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass.

Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity; and the sweet odor that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker,

Is like the music of the spheres,
It charms our souls, and calms our fears;
It turns the world to paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers, have committed violence, robbery, and even murder, upon the rights and persons of the Church of Jesus Christ of Latter Day Saints; yet, compassion, dignity, and a sense of the principles of religion, among all classes; and honor and benevolence, mingled with charity by high minded patriots, lead me to suppose that there are many worthy people in that State, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means, to urge the State, for her honor, prosperity and good name, to restore every person, she or her citizens have expelled from her limits, to their rights, and pay them all damage, that the great body of high minded and well-disposed southern and western gentlemen and ladies; the real peace makers of a western world, will go forth, good Samaritan like, and pour in the oil and the wine, till all that can be healed, are made whole; and after repentance, they shall be forgiven; for verily the scriptures say, 'Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance.'

Knowing the fallibility of man, considering the awful responsibility of rejecting the cries of the innocent, confident in the virtue and patriotism of the noble minded western men, tenacious of their character and standing, too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country.

Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honor, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation.

Now is the time to brush off the monster, that, incubus like, seems hanging upon the reputation of the whole State. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, 'The tree is known by its fruit?'

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, that you are guilty!

Let there be one union of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently praying for their rights.

When you meditate upon the massacre at Hawn's Mill, forget not that the constitution of your State holds this broad truth to the world; that none shall 'be deprived of life, liberty, or property, but by the judgment of his peers, or the law of the land.'

And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the Saints have sustained in your State, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect, and make honorable, or annihilate, such statute law as was in force in your State in 1838, viz.: 'If twelve or more persons shall combine to levy war against any part of the people of this State, or to remove forcibly out of the State, or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars; and imprisonment in the county jail not exceeding six months.'

Finally, if honor dignifies an honest people, if virtue exalts a community, if wisdom guides great men, if principle governs intelligent beings, if humanity spreads comfort among the needy, and if religion affords consolation by showing that charity is the first, best and sweetest token of perfect love? then, O ye good people of Missouri, like the woman in scripture who had lost one of her ten pieces of silver, arise, search diligently till you find the lost piece, and then make a feast, and call in your friends for joy.

With due consideration,
I am, the friend of all good men,
JOSEPH SMITH.

Nauvoo, Ill., March 8, 1843.

Bro. Geo. A. Smith brought the information that bro. Farnham had just returned from St. Louis, and said the people in that place were saying 'things have come to a strange pass; if Joe Smith is elected President, he will raise the devil with Missouri; and if he is not elected, he will raise the devil anyhow.'

It was agreed that Col. Solomon Copeland, living at Paris, Henry co., Tennessee, should be written to, on the subject of the Vice Presidency, and that Elder W. Woodruff should write the letter, and invite him to visit us, and see if he would suffer his name to run for that office.

Saturday, 9.—Met in city council, and gave my reasons in favor of the repeal of the hog law, that I was afraid there were but few men who would ever make a fence round their gardens, unless the hogs were suffered to run at large; and if the people think there is a hog law, they will not fence, and consequently will be eat up by hogs and other animals from the country.

The hog law has made more contention than all the hogs would, if they had been let alone; let the hogs run in the streets, and the people make good fences to secure their gardens.

Many physicians have given it as their opinion, that a hog mud hole in the streets is the most healthy of any damp place.

If we do not let the hogs run at large in the city, the hogs and cattle from the country will come into the corporation and eat the grass, &c., in the city, and we suffer all the evils, and lose all the benefits.

Empound the country hogs, and the owners will damn the empounded and the city, and fight against us. I say to the city council, let the hogs and dogs alone.

A man that is afraid of a dog and grumbles a great deal about a dog's barking at him, is a coward; it is one reason why God withdrew his Spirit from the earth, because the people were so ready to take the life of animals.

It was the principles of democracy that the people's voice, should be heard, when their voice was just; but when it was not just, it was no longer democratic; but if the minority's views are more just, then aristarchy should be the governing principle, i.e., the wisest and best laws should be made.

When Ald. Bennett and Coun. Young will call caucuses and explain the subject to them, then we will hear them, and they can petition understandingly, and believed if he could explain the subject, that 99 out of every hundred would vote to have no hog law in this city from its birth to its death.

Cannot believe in the doctrine of exalting the majority, when it must be brought about by depressing the minority in a greater degree.

Council adjourned for one hour.

In the afternoon city council rejected the petition to repeal the hog law.

I proposed to license Hiram Kimball and Mr. Morrison, who own the land opposite to the wharf, to make wharves and collect wharfage, then the city can dispense with a wharf master; that Kimball and Morrison pay a tax for the landing of every boat, and they could tax the boat or not as they liked.

The Female-Relief Society met twice in the Assembly Room, and sanctioned 'The voice of Innocence,' and then adjourned for one week to accommodate others who could not get into the room at either of the meetings.

Our worthy brother King Follett died this morning, occasioned by the accidental breaking of a rope, and the falling of a bucket of rock upon him, while engaged in walling up a well, and the men above were in the act of lowering the rock to him.

Elder Follett was one of those who bore the burden, in common with others of his brethren, in the days when men's faith was put to the test. He was a native of Vermont, and moved many years since into Cuyahoga co., Ohio.

There, for the first time, he heard the gospel preached, united with the Church of Jesus Christ of Latter Day Saints, in the spring of 1831, and has been a sharer in the afflictions through which the Saints have passed from that time until the time of his death.

He shared in the violence of the Missouri persecutions; was cast into prison, and endured many months' imprisonment; and after long delay, obtained a trial on the charges preferred against him, and was honorably discharged, being acquitted of all the crimes that a band of wicked persecutors could charge him with.

All the persecutions he endured only tended to strengthen his faith and confirm his hope; and he died as he had lived, rejoicing in the hope of future felicity.

Having united with the church in the forty-first year of his age, he filled up the prime of his life in the service of his God, and went to rest in his fifty sixth year; being fifty five years, seven months and fourteen days old when he slept the sleep of death.

So the righteous pass, and so they sleep, until the mandate of Him, for whom they suffer, and in whom they trust, shall call them forth to glory, honor, immortality and eternal life.

Sunday, 10.—Frost in the night, beautiful day. South wind.

Brother King Follett was buried this day with masonic honors. He was killed while at work in a well, by a tub filled with stone falling on him.

I attended meeting at the stand, and preached on the subject of Elias, Elijah and Messiah, a sketch of which was reported by Elder W. Woodruff as follows:—

'There is a difference between the Spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of, and in order to come at the subject, I will bring some of the testimony from the scripture, and give my own.

In the first place, suffice it to say, I went into the woods to inquire of the Lord by prayer his will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to be a priest after the order of Aaron, and to hold the keys of this priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize; but I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterwards; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before, to prepare the way for the greater, which was the case with John the Baptist; he came bawling through the wilderness, 'Prepare ye the way of the Lord, and make his paths straight,' and they were informed, if they could receive it, it was the spirit of Elias, and John was very particular to tell the people 'he was not that light, but was sent to bear witness of that light.'

He told the people that his mission was to preach repentance and baptize with water; but it was he that should come after him, that should baptize with fire, and the Holy Ghost.

If he had been an impostor, he might have gone to work beyond his bounds, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias.

The spirit of Elias is to prepare the way for a greater revelation of God, which is the priesthood of Elias, or the priesthood that Aaron was ordained unto; and when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

John's mission was limited to preaching and baptizing; but what he did was legal, and when Jesus Christ came to any of John's disciples, he baptized them with fire and the Holy Ghost.

We find the apostles endowed with greater power than John; their office was more under the spirit and power of Elijah than Elias.

In the case of Philip when he went down to Samaria, when he was under the spirit of Elias he baptized both men and women; when Peter and John heard of it, they went down and laid hands upon them, and they received the Holy Ghost. This shows the distinction between the two powers.

When Paul came to certain disciples, he asked if they had received the Holy Ghost? They said no! Who baptized you then? We were baptized unto John's baptism. No, you were not baptized unto John's baptism, or you would have been baptized by John; and so Paul went and baptized them, for he knew what the true doctrine was, and he knew that John had not baptized them, and these principles are strange to me, that men who have read the scriptures of the New Testament are so far from it.

What I want to impress upon your minds is, the difference of power in the different parts of the priesthood, so that when any man comes among you saying, 'I have the spirit of Elias,' you can know whether he be true or false; for any man that comes, having the spirit and power of Elias, he will not transcend his bounds.

John did not transcend his bounds, but faithfully performed that part belonging to his office, and every portion of the great building should be prepared right, and assigned to its proper place; and it is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived.

That person who holds the keys of Elias hath a preparatory work; but, if I spend much more time in conversing about the spirit of Elias, I shall not have time to do justice to the spirit and power of Elijah.

This is the Elias spoken of in the last days and here is the rock upon which many split, thinking the time was past in the days of John and Christ, and no more to be; but the spirit of Elias was revealed to me, and I know it is true; therefore I speak with boldness, for I know verily my doctrine is true.

Now for Elijah. The spirit, power and calling of Elijah is, that ye have power to hold the keys of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchizedek priesthood and of the kingdom of God on the earth, and to receive, obtain and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

Malachi says, 'I will send Elijah before the great and dreadful day of the Lord come, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

Now, what I am after, is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?