

Tuesday, 8.—Recommended translating from the Records of Abraham for the tenth number of the Times and Seasons, and was engaged at my office day and evening.

Wednesday, 9.—Examining copy for the Times and Seasons, presented by Messrs. Taylor and Bennett, and a variety of other business in my office, in the morning; in the afternoon continued the translation of the Book of Abraham, called at Bishop Knight's and Mr. Davis, &c., with the Recorder, and continued translating and revising, and reading letters in the evening, Sister Emma being present in the office.

I also wrote Edward Hunter, as follows:—

"Dear Sir:—I yesterday had the pleasure of receiving your letter of Feb. 10, am much pleased that you have effected a sale, and are so soon to be with us, &c.

I have purchased the lands you desired, and will use my influence to have the improvements made which you wish. Bro. Weiler received your letter, and says he will do what he can, to have all done.

The eight hundred dollars for the Temple and Nauvoo House, I wish you to bring in goods, for which I will give you stock and credit, as soon as received.

I wish you to invest as much money as you possibly can, in goods, to bring here, and I will purchase them of you when you come, if we can agree on terms; or you can have my new brick store to rent. I wish the business kept up by some one, in the building, as it is a very fine house, and cost me a handsome amount to build it. Some eight or ten thousand dollars worth of goods would be a great advantage to this place; therefore, if you or some of the brethren would bring them on, I have no doubt but that I can arrange for them in some way to your, or their advantage.

As to money matters here, the State Bank is down, and we cannot tell you what bank would be safe a month hence. I would say that gold and silver is the only safe money a man can keep these times, you can sell specie here for more premium than you have to give; therefore, there would be no loss, and it would be safe. The bank you deposit in, might fail before you had time to draw out again.

I am now very busily engaged in translating, and, therefore cannot give as much time to public matters as I could wish, but will nevertheless do what I can, to forward your affairs.

I will send you a memorandum of such goods as will suit this market.

Yours affectionately, JOSEPH SMITH.

Thursday, 10.—Gave instructions concerning a deed to Stephen Markham, Shadrack Rousdy, and Hiram Clark, and letter of Attorney from Miss Smith to Edward Hunter and did a great variety of business; rode out; and in the evening attended trial at Brother Hyrum's office, the City of Nuuvoo vs. Amos Davis, for indecent and abusive language about me while at Mr. Davis' the day previous. The charges were clearly substantiated by the testimony of Dr. Foster, Mr. and Mrs. Hibbard, and others. Mr. Davis was found guilty by the Jury, and by Municipal Court bound over to keep the peace six months, under \$100 bonds; after which I retired to the printing office with Emma, and supped with the Twelve and their wives, who were spending the evening with Sister Hyde.

Friday, 11.—Extract from the Legion minutes. "The Nauvoo Legion was on parade, commanded by Lieutenant-General Joseph Smith in person. Several of the Twelve apostles rode in the general staff as Chaplains. The line was formed at 10 o'clock, a.m., and soon the Legion marched from their usual place of parade below the Temple, to Water street, in front of General Smith's house, where the troops were inspected, and after a recess marched west on the bank of the river, and taking a circuitous route, resumed their usual post on the parade ground, and closed the day in good order and with good feelings, and to the full satisfaction of the Commander in Chief."

Extract of High Council minutes. "In the evening President Smith attended the trial of Elder Francis Gladden Bishop, at his (the President's) house. Elder Bishop appeared before the High Council on complaint of having received, written, and published, or taught certain revelations and doctrines not consistent with the Doctrine and Covenants of the Church. Mr. Bishop refusing to present the written revelation, the Mayor (John C. Bennett) issued his warrant and brought them before the Council, when parts of the same were read by Mr. Bishop himself to Council, the whole mass of which appeared to be the extreme of folly, nonsense, absurdity, falsehood, and bombastic egotism—so much so, as to keep the Saints laughing, when not overcome by sorrow and shame. President Joseph explained the nature of the case and gave a very clear elucidation of the tendency of such prophecies and prophesying, and gave Mr. Bishop over to the buffetings of Satan until he shall learn wisdom. After a few appropriate observations from Patriarch Hyrum and some of the Council, the Council voted unanimously that Francis Gladden Bishop be removed from the fellowship of the Church: President Joseph having previously committed the revelation above referred to, to the flames.

Saturday, 12.—I presided over a court-martial of the officers of the Nauvoo Legion at my own house, for the purpose of deciding upon the rank and station of the several officers, and the more perfect organization of the Legion.

Sunday, 13.—I was with my family.

Monday, 14.—Transacted a great variety of business at the office.

Tuesday, "15 of March Times and Seasons. This paper commences my editorial career; I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication or arrangement of the former paper; the matter did not come under my supervision.

JOSEPH SMITH.

HONOR AMONG THIEVES.—We extract the following from the New York Tribune. "The paymaster of the Missouri Militia, called out to put down the Mormons, some two years since, was supplied with money some time since, and started for Western Missouri, but has not yet arrived there. It is feared he has taken the Saline slope."

We are not surprised that persons who could wantonly, barbarously, and without the shadow of law, drive fifteen thousand men, women and children from their homes, should have among them a man who was so lost to every sense of justice, as to run away with the wages for this infamous deed: it is not very difficult for men who can blow out the brains of children; who can shoot down and hew to pieces our ancient veterans who fought in defence of our country and delivered it from the oppressor's grasp; who could deliberately and in cold blood murder men, and rob them of their boots, watches, &c., and whilst they were yet weltering in their blood, and grappling with death, and then proceed to rob their widowed houses. Men who can deliberately do this, and steal near all the horses, cattle, sheep, hogs, and property of a whole community, and drive them from their homes en masse, in an inclement season of the year, will not find many qualms of conscience in stealing the pay of his brother thieves, and taking the "saline slope." The very idea of Government paying these men for their bloody deeds, must cause the sons of liberty to blush, and to hang their harps upon the willow, and make the blood of every patriot run chill.

The proceedings of that State have been so barbarous and inhuman, that our indignation is aroused when we reflect upon the scene. We are here reminded of one of the patriotic deeds of the government of that State, who after they had robbed us of every thing we had in the world, and taken from us many hundred thousand dollars worth of property, had their sympathies so far touched (alias their good name) that they voted two thousand dollars for the relief of the "suffering Mormons," and choosing two or three of her noblest sons, to carry their heavenly boon, these angels of salvation came in the plenitude of their mercy, and in the dignity of their office to Far West. To do what? To feed their hungry, and clothe their naked with the \$2,000? Verily nay! But to go into Daviess county and steal the Mormons' hogs (which they were prohibited themselves from obtaining, under penalty of death) to distribute among the destitute, and to sell where they could obtain the money. These hogs, thus obtained, were shot down in their blood, and not otherwise bled; they were filthy to a degree. These, the Mormons' own hogs, and a few goods, the sweepings of an old store in Liberty, were what these patriotic and noble minded men gave to the "poor Mormons," and then circulated to the world how sympathetic, benevolent, kind and merciful the Legislature of the State of Missouri was, in giving two thousand dollars to the "suffering Mormons." Surely "the tender mercies of the wicked are cruel."

Previous to this, Sister Elizabeth Morgan died at London, without medical aid, after calling for the Elders, &c., which created much excitement, and a coroner's inquest was called by Mr. Baker, who brought in a verdict of "natural death."

I officiated as grand chaplain at the installation of the Nauvoo lodge of Free Masons, at the Grove near the Temple. Grand Master Jonas of Columbus being present, a large number of people assembled on the occasion; the day was exceedingly fine, all things were done in order, and universal satisfaction was manifested. In the evening I received the first degree in Free Masonry in the Nauvoo Lodge assembled in my general business office.

#### REMARKS

By President HEBER C. KIMBALL, TABERNACLE, p.m. of April 18, 1852.

[REPORTED BY G. D. WATT.]

I have heard hundreds and perhaps thousands of people make the observation, that before they would take the interest and bear what Br. Young and others do they would see the people go to the Devil. We never have felt so, and I should not wish those who have had such feelings to rule me. I am satisfied of one thing, we have all got to learn to be mild and forbearing, and to do unto others as we would wish others to do unto us. That is a lesson we all have to learn, and the quicker we bring our minds to it the better it will be for us. If you look to the First Presidency to lead you, assisted by the Twelve and other leading members of this Church, you of course consider them to be good men, and we in turn consider that you ought to be good men.

I think you ought to be good men and good women, good children, good fathers and mothers, and good brethren and sisters. Why? Because you know what is right and what is wrong. There is not a little child before me here to day, that has arrived to years of accountability, but knows what is right to a certain degree. Then why do you not all act upon the knowledge that you have, and bring your feelings and your passions into subjection, and be like the clay in the hands of the potter? When you do right you feel well, you feel satisfied, and as though you had a conscience void of offence before God and man, and before one another.

The instructions given you to day by Pres. Young were good and wholesome; did they not sound delicious upon your ears? Yes, you will all say, we know they were good. Well then if you know it is good, cleave to it, listen to it, and abide that counsel, for if you do you will prosper and be blessed, and as he said you never will be destroyed, and I know it.

Jesus says, 'if you are not one you are not mine.' We must learn to be one, listen to one counsel, and subject ourselves to the will of our God. Some men in their course remind me of a man's trying to reach the top of a ladder without

being satisfied to commence at the first round, whereas if they would commence at the first round and go step by step they would soon arrive at the upper rounds.

Again we are like to a chain, or should be, one link being connected to the other, then what is the use of any one's trying to leave his position? for by so doing he would break the connection. Act in your places and in your callings, and by so doing the Lord will lead you through into the celestial world, by the assistance of his servants, for as to the Lord our God's coming here in person and leading us into the celestial world he never will do it, but he will authorize his servants to do it.

When Jesus lived on the earth he ordained and organized a Quorum of Twelve Apostles and said to them, "I have laid the foundation and you must build the house." Joseph Smith did the same; he made choice of Twelve Apostles and ordained them, and said, "I have laid the foundation and you may build upon it, you may rear the house;" and these very persons are the ones who will lead you through into the celestial world, and they will be at your head all the time. It will be a very good thing if you take care of these men and nourish and cherish them, that when you get into difficulty, into snarly hard knots that you do not know how to untie, they may be on hand to render you assistance. Supposing you were the leaders of this people and they get into a tangle and snarl, like a skein of thread, I tell you there would be snapping, which would only tend to render the difficulty still worse. Reflect upon these things for a moment, and listen to them upon natural principles, for I am only speaking of things as they naturally exist. We are not sufficiently patient, I am not so patient as I wish to be. I wish I was so patient that when a person abused me I could pass away from him, and never notice him, but sometimes I turn round and fight a little; when they shoot I shoot too.

I again say to you, listen to the counsel that is given to you, from time to time, and be faithful to those men who preside over you, to the President of this State and his council, to Br. Hunter as the Presiding Bishop (to whom all the Bishops are amenable for their conduct) and to all other officers in their places. Let us all observe obedience to our public officers, be subject to them and listen to them, and all do the best they can; and when we are absent, I know just how you will do, you will do exactly as I used to when my father went away. He would say, my son Heber I want you to go to hoeing corn, and to stick to it until I come back. I would put my best foot foremost, and if any of my play fellows came round me I would say, come boys let us make a good job of this corn, that when my father comes home he may rejoice in the good conduct of his son Heber. It will be the same with the boys at the public works, they will say, boys let us do the best we can while they are gone.

Now brethren do not be eye servants, do not be merely christians and saints while you are here, but be saints when you are at home, in your secret closets, and in your family, &c. When you labor, be saints, and work while it is called to day; you cannot do any too much.

Be faithful in your families and in your prayer circles; be faithful to your wives and to your children; and I say to the wives be faithful to your husbands and children; and in so doing I know God will bless us to an extent that we have never yet experienced. Let us do right when we are behind the house, in front of it, or in the inside; when we are down in the cellar, up stairs, in the meadow or in the field; and whatever we do let us do it in the name of the Lord our God. When we sow our wheat, our beans, peas, and potatoes, let us bow down and ask God to bless the seed and the earth, and warm it that it may bring forth in abundance, that we may reap the best crops we ever reaped in our lives. Often when a little child calls upon God to change the mind of its father or mother, the prayer will be heard. I recollect the circumstance of a little boy's being left in the house while his mother went on a visit, the boy used to get hold of a valuable piece of crockery, so she warned him not to touch it in her absence, telling him if he did he would certainly break it, and should whip him. He took it, and sure enough it slipped out of his hands and broke. The little fellow prayed to his Father in heaven, in the name of Jesus, that his mother might not feel disposed to whip him. When she came home she had not power to punish him. Have you not as much faith and confidence in God as that little boy? It was the same with Daniel in the den of lions. The decree of the king was that he should be thrown into the lions' den. Daniel called upon his Father continually to take the ferocious feeling from the lions that they might not have power to harm him, and it was accomplished according to his cry.

I could relate scores of circumstances, while I was on missions, of men swearing that if I went to their houses they would blow my brains out, or do me some violent bodily injury. I would go, but instead of putting their threats into execution nothing would be too good for me, and they would say come back, Mr. Kimball, for I never had such a good time in my life. I held them by my faith, and that is the way in which the devil will be bound; but as long as a person will give him a privilege of coming into his tabernacle he will remain, for his object is to get a body. It would not be proper for me to come to your house, when you have invited a guest to sit with you, and go to casting him out, and I should have no power to do it.

We are growing pretty fast, increasing in faith, multiplying and progressing, and we must continue to improve while we live in this existence; and when we leave this state, what we do not gain here we have got to gain in another. If you do not overcome your passions here you have got to do it there. You are not going to step right into the presence of God when you leave this state of mortality; you have got to make many covenants and fulfil them to the very letter.

What kind of people ought we to be? We

should be saints of God, and not sinners. We are about to start for the south and several are going with us, but none but those who are of one heart and one mind.

This work is never to go down, it has commenced and it will never come to an end until it has fulfilled the will of its Author, you need not be troubled about that.

Now brethren, be humble, be patient, be industrious, and when we come back, we want to hear the spinning wheel in every house. We do not expect the men to do this buzzing, we expect the sisters to do it. I am going to set my folks to work at spinning up the wool, to working up the old rags, and to making a little yarn for carpeting. I would sooner walk on a rag carpet made by my own family, than upon an imported Brussels carpet made in one of the best manufactories in the world.

Let us be industrious and economical, that the blessings of God and of all good persons may rest upon us, and we will multiply and replenish the earth, and our crops and herds will multiply more than they ever have. Listen to the counsel given to you, and the devil will have no business with you. The devil can hurt no man, only when he gives way to his influence. When he offered Jesus the whole world if he would bow down to him, he had no power over him; says he, "I am the Son of God, mind your own business." Then he took him upon the Temple and said if thou be the Son of God cast thyself down, but he told him to get out of his way; the devil had no power over him any more than he can have power over you, if you resist his power. When the devil has power over a person it is because they have done something wrong, which gives him power and influence over him. You have heard tell of people having the blues, it is not good for men to be blue, nor for woman either, but it is for them to have confidence in God by doing right.

God bless you, and peace be with you, and I bid you good bye for a season, and pray that consolation may be with you, AMEN.

#### REMARKS

By PRESIDENT HEBER C. KIMBALL, TABERNACLE, p.m. of September 19, 1852.

[REPORTED BY G. D. WATT.]

Brethren and Sisters, I never saw the day in which I felt more thankful, than I do at the present time, that the God whom I serve has given me the Spirit of truth. I have no desire in my heart to manifest anything, by my words or by my acts, only the truth.

There is not anything that has been revealed to me, since I came into this Church, but what I most assuredly know to be true. Mormonism is true, and we who have enlisted in this Church have enlisted in a good cause, and by continually obeying the truth to the end of our lives, it will lead us into the Celestial world, and I know that that there is no other way to get there only by the principle of obedience, and bringing our hearts to bear upon the truth and to gauging our lives by it. I reflect many times upon these things, and am thankful that I know and possess the truth in a degree, still am aware that there are thousands of things before us which I have not yet attained to. The only way for us to be useful to one another is to take a course to build upon the principles of truth, and never to suffer ourselves to cultivate any but the principles of right.

I am satisfied that a man's conduct and course has a great influence; it has an influence with the Saints and with the world. The world is in possession of the truth and of the Spirit of the Lord in some degree; as you have heard Br. Brigham say a great many times, there is not an honest man or woman, who has heard the gospel, but who has in a greater or less degree been influenced by that Spirit to believe it to be the truth; that Joseph Smith was a Prophet, an Apostle,—a man sent of God to preach the gospel. He was, whether they believe it or not. We live in a day and age of the world which we have talked about a thousand times, but do we fully realize it? We live in a day that the Apostles in the days of Jesus, and the Patriarchs and thousands of holy men actually saw;—they beheld the day we now live in and anxiously desired to enjoy it in the flesh, but they died without that privilege. Are we not privileged with that day? Do we not live in the days of the Prophets and Apostles, in the days of Patriarchs and holy men? We do. I realize it, I reflect upon it, and desire that the people should reflect upon it and diligently seek after the Spirit of truth;—seek after the Holy Ghost, which is the Spirit of revelation, and it will reveal past things to you and show you things to come. Many times you reflect upon things, but are not certain whether they are correct or not, and by and by they will be revealed from this stand, the very things you had in your mind for years, and that the spirit of God had shown to you, but you did not know how to organize and classify them, and judge of their truth. President Brigham Young is a Prophet, and can present doctrines to you, classify them and set them in order, that is his office; and the Apostle has his office which is to preach the gospel in all the world, and organize the Church and set it in order, to take the elements and combine them together.

Inasmuch as we are the Elders of Israel, the Saviors of men, we should take a course to set an example that is worthy of imitation in our daily walk, conversation and business transactions. While we were hearing from this stand last Sabbath concerning the course which some men took in keeping groceries &c., I thought all men are not alike,—have not all got strong minds, that it is the duty of every person never to introduce into or permit a thing to enter your houses that would have a tendency to allure the mind and lead it astray, but set a good example and do as you would wish to be dealt by?

A man who starts a drinking shop in the midst of this people is introducing that which has a tendency to lead away men who are habituated