

TIMES AND SEASONS.

"TRUTH WILL PTEVAIL."

VOL. I. No. 1.]

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[Whole No. 1

ADDRESS.

As this No. commences the Times and Seasons, it is but proper that we should lay before its readers, the course we intend to pursue, with regard to the editorial department of the same.

We wish to make it a source of light and instruction to all those who may peruse its columns, by laying before them, in plainness, the great plan of salvation which was devised in heaven from before the foundation of the world, as made known to the saints of God, in former, as well as latter days; and is, like its Author, the same in all ages, and changeth not.

In order for this, we may at times, dwell at considerable length, upon the fullness of the everlasting gospel of Jesus Christ, as laid down in the revealed word of God; the necessity of embracing it with full purpose of heart, and living by all its precepts; remembering the words of our Savior, "he that will be my disciple let him take up his cross and follow me."

We shall treat freely upon the gathering of Israel, which is to take place in these last days—of the dispensation of the fullness of times, when the fullness of the Gentiles is to come in, and the outcasts of Jacob be brought back to dwell upon the lands of their inheritance, preparatory to that great day of rest, which is soon to usher in, when Christ will reign with his saints upon earth, a thousand years, according to the testimony of all the holy prophets since the world began.

We shall also endeavor to give a detailed history of the persecution and suffering, which the members of the church of Jesus Christ of Latter Day Saints, has had to endure in Missouri, and elsewhere, for their religion. A mere synopsis of which, would swell this address to volumes; therefore we are compelled to let it pass for the present, by touching upon a few of its most prominent features.

In Jackson county, Missouri, in the year 1833, several were murdered—one whipped to death—a number shot—others whipped until they were liter-

ally cut to pieces, then left to die; but God, through his kindness, spared their lives—others tarred and feathered—between two and three hundred men had their houses plundered, and then burned to ashes, and they, with their wives and little ones, driven into the forests to perish.

Again, in 1836 they were informed by the citizens of Clay county Mo. (where they settled after being driven from Jackson,) that they could dwell there no longer; consequently they were compelled to seek a location elsewhere; notwithstanding the greater part of them had purchased the land upon which they lived, with their own money, with the expectation of securing to themselves and families, permanent abiding places, where they could dwell in peace: but in this they were mistaken, for in the latter part of this same year, they were obliged to move out of the county, when they went to a back prairie country, where the other citizens assured them they might dwell in safety.

Here they commenced their labors with renewed courage, firmly believing they were preparing peaceful homes, where they could spend the remainder of their days in the sweet enjoyment of that *liberty* which was so dearly bought by the blood of their venerable Fathers, but which had been so cruelly wrested from them, by the hands of their oppressors, in both Jackson and Clay counties. But here again they were sadly disappointed, for no sooner had they built comfortable dwelling places, and opened beautiful and extensive farms, which their untiring industry and perseverance soon accomplished, than their neighbors in the adjoining counties began to envy them, and look upon them with a jealous eye; so that in the year 1838, mobs again began to harrass and disturb them, by stealing their cattle and hogs, burning their houses, and shooting at their men; when they petitioned the Governor for protection, which he utterly refused. They then saw there was no other way but to stand in their own defence;

which they prepared to do with all possible diligence. This was no sooner made known to the Governor, than he ordered out the militia, (report says THIRTY THOUSAND) about *twelve thousand* of which, were on the march and issued his Edict, Maximim like, to have the saints EXTERMINATED, or EXPELLED from the State *forthwith*. Accordingly, many were murdered, or rather *martyred!*—about 60 thrust into prison—several hundred families driven from their homes, in the short space of *ten days*, in the midst of a very remarkable snow storm in the month of November—their property plundered—and the whole church, comprising about *twelve thousand* souls, expelled from the State!!

Thus you see, gentle reader, a minute history of all those transactions mentioned above, will be a subject of no small moment; when we consider that they have all been performed in the midst of this *boasted* land of Liberty; whose whole fabric, rests upon this one pivot, *liberty of conscience*.

Deprive her citizens of this heavenly boon, which is so freely granted to all, by the Author of our existence, and all her hopes of future prosperity are blasted forever; she can stand no longer, as a free Republican Government, but must fall to rise no more.

With these brief remarks we shall submit the Times and Seasons to an enlightened public, feeling assured that it will be hailed as a welcome guest, by every lover of freedom, and receive that encouragement which its merits may demand.

E. ROBINSON,
D. C. SMITH.

Extract,

FROM THE PRIVATE JOURNAL OF
JOSEPH SMITH JR.

On the fourteenth day of March, in the year of our Lord one thousand eight hundred and thirty eight, I with my family, arrived in Far West, Caldwell county Missouri, after a journey of more than one thousand miles, in the winter season, and being about eight weeks on our Journey; during which we suffered great affliction, and met with considerable persecution on

the road. However, the prospect of meeting my friends in the west, and anticipating the pleasure of dwelling in peace, and enjoying the blessings thereof, buoyed me up under the difficulties and trials which I had then to endure. However, I had not been there long before I was given to understand that plots were laid, by wicked and designing men for my destruction, who sought every opportunity to take my life; and that a company on the Grindstone forks of Grand river, in the county of Daviess, had offered the sum of one thousand dollars for my scalp: persons of whom I had no knowledge whatever, and who, I suppose, were entire strangers to me; and in order to accomplish their wicked design, I was frequently waylaid &c.; consequently, my life was continually in jeopardy.

I could hardly have given credit to such statements, had they not been corroborated by testimony, the most strong and convincing; as shortly after my arrival at Far West, while watering my horse in Shoal Creek, I distinctly heard three or four guns snap, which were undoubtedly intended for my destruction; however, I was mercifully preserved from those who sought to destroy me, by their lurking in the woods and hiding places, for this purpose.

My enemies were not confined alone, to the ignorant and obscure, but men in office, and holding situations under the Governor of the State, proclaimed themselves my enemies, and gave encouragement to others to destroy me; amongst whom, was Judge King, of the fifth Judicial circuit, who has frequently been heard to say that I ought to be beheaded on account of my religion—Expressions such as these, from individuals holding such important offices as Judge King's, could not fail to produce, and encourage persecution against me, and the people with whom I was connected. And in consequence of the prejudice which existed in the mind of this Judge, which he did not endeavor to keep secret, but made it as public as he could, the people took every advantage they possibly could, in abusing me, and threatening my life; regardless of the laws, which

promise protection to every religious society, without distinction.

During this state of things I do not recollect that either myself, or the people with whom I was associated, had done any thing to deserve such treatment, but felt a desire to live at peace, and on friendly terms, with the citizens of that, and the adjoining counties, as well as with all men; and I can truly say, "for my love they were my enemies," and "sought to slay me without any cause," or the least shadow of a pretext.

My family was kept in a continual state of alarm, not knowing, when I went from home, that I should ever return again; or what would befall me from day to day. But notwithstanding these manifestations of enmity, I hoped that the citizens would eventually cease from their abusive and murderous purposes, and would reflect with sorrow upon their conduct in endeavoring to destroy me, whose only crime was in worshipping the God of heaven, and keeping his commandments; and that they would soon desist from harrassing a people who were as good citizens as the majority of this vast republic—who labored almost night and day, to cultivate the ground; and whose industry, during the time they were in that neighborhood, was proverbial.

In the latter part of September, A. D. 1838, I took a journey, in company with some others, to the lower part of the county of Caldwell, for the purpose of selecting a location for a Town. While on my journey, I was met by one of our brethren from Dewitt, in Carroll county, who stated that our people, who had settled in that place, were, and had been for some time, surrounded by a mob, who had threatened their lives, and had shot at them several times; and that he was on his way to Far West, to inform the brethren there, of the facts. I was surprised on receiving this intelligence, although there had, previous to this time, been some manifestations of mobs, but I had hoped that the good sense of the majority of the people, and their respect for the constitution, would have put down any spirit of persecution, which might have been manifested in that neighborhood.

Immediately on receiving this intelligence, I made preparations to go to that place, and endeavor if possible, to allay the feelings of the citizens, and save the lives of my brethren who were thus exposed to their wrath. I arrived at Dewitt, about the first of October, and found that the accounts of the situation of that place were correct, for it was with much difficulty, and by travelling unfrequented roads, that I was able to get there; all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, (who were only a handful, in comparison to the mob, by which they were surrounded,) in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more.

We thought it necessary to send immediately to the Governor, to inform him of the circumstances; hoping, from the Executive, to receive the protection which we needed, and which was guaranteed to us, in common with other citizens. Several Gentlemen of standing and respectability, who lived in the immediate vicinity, (who were not in any wise connected with the church of Latter Day Saints,) who had witnessed the proceedings of our enemies; came forward and made affidavits to the treatment we had received, and concerning our perilous situation; and offered their services to go and present the case to the Governor themselves. A messenger was accordingly despatched to his Excellency, who made known to him our situation. But instead of receiving any aid whatever, or even sympathy from his Excellency, we were told that "the quarrel was between the Mormons and the mob," and that "we might fight it out." In the mean time, we had petitioned the Judges to protect us. They sent out about one hundred of the militia, under the command of Brigadier General Parks; but almost immediately on their arrival, General Parks informed us that the greater part of his men under Capt. Bogart had mutinied, and that he should be obliged to draw them off from the place, for fear they would join the mob; consequently he could afford us no assistance.

We had now, no hopes whatever, of successfully resisting the mob, who kept constantly increasing: our provisions were entirely exhausted and we being wearied out, by continually standing on guard, and watching the movements of our enemies; who, during the time I was there, fired at us a great many times. Some of the brethren died, for want of the common necessities of life, and perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution, which did then, and has since prevailed to such an extent in Upper Missouri—men too, who were virtuous, and against whom, no legal process could for one moment, be sustained; but who, in consequence of their love to God—attachment to his cause—and their determination to keep the *faith*, were thus brought to an untimely grave.

Many houses belonging to my brethren, were burned; their cattle driven away, and a great quantity of their property destroyed by the mob. Seeing no prospect of relief, the Governor having turned a deaf ear to our entreaties, the militia having mutinied, and the greater part of them ready to join the mob; the brethren came to the conclusion to leave that place, and seek a shelter elsewhere; they consequently took their departure, with about seventy waggons, with the remnant of the property they had been able to save from their matchless foes, and proceeded to Caldwell. During our journey, we were continually harassed and threatened by the mob, who shot at us several times; whilst several of our brethren died from the fatigue and privations which they had to endure, and we had to inter them by the wayside, without a coffin, and under circumstances the most distressing.

On my arrival in Caldwell I was informed by General Doniphan of Clay county, that a company of mobbers eight hundred strong, were marching towards a settlement of our people's in Daviess county. He ordered out one of the officers to raise a force and march immediately to what he called Wight's town and defend our people from the attacks of the mob, until he should raise the militia in his, and the

adjoining counties to put them down. A small company of militia who were on their route to Daviess county, and who had passed through Far West, he ordered back again, stating that they were not to be depended upon, as many of them were disposed to join the mob; and to use his own expression, were "damned rotten hearted." According to orders Lieut. Colonel Hinkle marched with a number of our people to Daviess county to afford what assistance they could to their brethren. Having some property in that county and having a house building there, I went up at the same time. While I was there a number of houses belonging to our people were burned by the mob, who committed many other depredations, such as driving off horses, sheep, cattle hogs &c. A number, whose houses were burned down as well as those who lived in scattered and lonely situations, fled into the town for safety, and for shelter from the inclemency of the weather, as a considerable snow storm had taken place just about that time; women and children, some in the most delicate situations, were thus obliged to leave their homes, and travel several miles in order to effect their escape. My feelings were such as I cannot describe when I saw them flock into the village, almost entirely destitute of clothes, and only escaping with their lives. During this state of affairs General Parks arrived at Daviess county, and was at the house of Colonel Lyman Wight, when the intelligence was brought, that the mob were burning houses; and also when women and children were fleeing for safety. Colonel Wight who held a commission in the 59th regiment under his (General Parks) command, asked what was to be done. He told him that he must immediately, call out his men and go and put them down. Accordingly, a force was immediately raised for the purpose of quelling the mob, and in a short time were on their march with a determination to drive the mob, or die in the attempt; as they could bear such treatment no longer. The mob having learned the orders of General Parks, and likewise being aware of the determination of the oppressed, they broke up their encampments and fled. The mob seeing that they could not succeed by force, now

resorted to stratagem; and after removing their property out of their houses, which were nothing but log cabins, they actually set fire to their own houses, and then reported to the authorities of the state that the Mormons were burning and destroying all before them.

On the retreat of the mob from Daviess, I returned to Caldwell, hoping to have some respite from our enemies, at least for a short time; but upon my arrival there, I was informed that a mob had commenced hostilities on the borders of that county, adjoining to Ray co. and that they had taken some of our brethren prisoners, burned some houses and had committed depredations on the peaceable inhabitants. A company under the command of Capt. Patten, was ordered out by Lieutenant Col. Hinckle to go against them, and stop their depredations, and drive them out of the county. Upon the approach of our people, the mob fired upon them, and after discharging their pieces, fled with great precipitation, with the loss of one killed and several wounded. In the engagement Capt. Patten, (a man beloved by all who had the pleasure of his acquaintance,) was wounded and died shortly after. Two others were likewise killed and several wounded. Great excitement now prevailed, and mobs were heard of in every direction whose end determined on our destruction. They burned the houses in the country and took off all the cattle they could find. They destroyed cornfields, took many prisoners, and threatened death to all the Mormons. On the 28 of Oct. a large company of armed soldiery were seen approaching Far West. They came up near to the town and then drew back about a mile and encamped for the night. We were informed that they were Militia, ordered out by the Governor for the purpose of stopping our proceedings; it having been represented to his excellency, by wicked and designing men from Daviess, that we were the aggressors, and had committed outrages in Daviess &c They had not yet got the Governor's orders of *extermination*, which I believe did not arrive until the next day. On the following morning, a flag was sent, which was met by several of our people, and it was hoped that matters would be satisfactorily arranged

after the officers had heard a true statement of all the circumstances. Towards evening, I was waited upon by Colonel Hinckle, who stated that the officers of the Militia desired to have an interview with me, and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders, which they had received from the Governor. I immediately complied with the request, and in company with Elders Rigdon and Pratt, Colonel Wight, and Geo. W. Robinson, went into the camp of the militia. But judge of my surprise, when instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles; and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appal the stoutest heart. In the evening we had to lie down on the cold ground surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer, or to converse with us. The next day they held a court martial, and sentenced us to be shot, on Friday morning, on the public square, as an ensample to the Mormons. However notwithstanding their sentence, and determination, they were not permitted to carry their murderous sentence into execution.

Having an opportunity of speaking to General Wilson, I inquired of him the cause why I was thus treated, I told him I was not sensible of having done any thing worthy of such treatment; that I had always been a supporter of the constitution and of Democracy. His answer was 'I know it, and that is the reason why I want to kill you or have you killed.' The militia then went into the town and without any restraint whatever, plundered the

houses, and abused the innocent and unoffending inhabitants. They went to my house and drove my family out of doors. They carried away most of my property and left many destitute.— We were taken to the town, into the public square; and before our departure from Far West, we, after much entreaties, were suffered to see our families, being attended all the while with a strong guard; I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time; to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me and were only thrust from me by the swords of the guard who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God, whose kindness had followed me to the present time; and who alone could protect them and deliver me from the hands of my enemies and restore me to my family.

I was then taken back to the camp and then I with the rest of my brethren, viz: Sidney Rigdon, Hiram Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, were removed to Independence, Jackson county. They did not make known what their intention or designs were in taking us there; but knowing that some of our most bitter enemies resided in that county, we came to the conclusion that their design was to shoot us, which from the testimony of others, I do think was a correct conclusion. While there, we were under the care of Generals Lucas and Wilson, we had to find our own board, and had

to sleep on the floor with nothing but a mantle for our covering, and a stick of wood for our pillow. After remaining there a few days we were ordered by General Clark to return; we were accordingly taken back as far as Richmond, and there we were thrust into prison and our feet bound with fetters. While in Richmond, we were under the charge of Colonel Price from Chariton county, who suffered all manner of abuse to be heaped upon us. During this time my afflictions were great, and our situation was truly painful. After remaining there a few days we were taken before the court of inquiry, but were not prepared with witnesses, in consequence of the cruelty of the mob, who threatened destruction to all who had any thing to say in our favor: but notwithstanding their threats there were a few who did not think their lives dear so that they might testify to the truth, and in our behalf, knowing we were unlawfully confined; but the court who was prejudiced against us, would not suffer them to be examined according to law, but suffered the State's Attorney to abuse them as he thought proper. We were then removed to Liberty jail in Clay county, and there kept in close confinement in that place for more than four months. While there, we petitioned Judge Turnham for a writ of habeas corpus, but on account of the prejudice of the jailor all communication was cut off; at length however, we succeeded in getting a petition conveyed to him, but for fourteen days we received no answer. We likewise petitioned the other Judges but with no success. After the expiration of fourteen days Judge Turnham ordered us to appear before him, we went and took a number of witnesses, which caused us considerable expense and trouble; but he altogether refused to hear any of our witnesses. The lawyers which we had employed refused to act; being afraid of the people. This being the case, we of course could not succeed, and were consequently remanded back to our prison house.— We were sometimes visited by our friends whose kindness and attention, I shall ever remember with feelings of lively gratitude, but frequently we were not suffered to have that privilege. Our vituals were of the coarsest

kind, and served up in a manner which was disgusting. We continued in this situation, bearing up under the injuries and cruelties we suffered as well as we could, until we were removed to Daviess county, where we were taken in order to be tried for the crimes with which we had been charged. The grand jury (who were mostly intoxicated,) indicted us for treason, &c. &c.

While there, we got a change of venue to Boone county, and were conducted on our way to that place by a strong guard. The second evening after our departure the guard got intoxicated, we thought it a favorable opportunity to make our escape; knowing that the only object of our enemies was our destruction; and likewise knowing that a number of our brethren had been massacred by them on Shoal creek, amongst whom were two children; and that they sought every opportunity to abuse others who were left in that state; and that they were never brought to an account for their barbarous proceedings, but were winked at, and encouraged, by those in authority. We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins; and inasmuch, as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation:—Feelings which the inhabitants of the state of Missouri were strangers to.—Accordingly we took the advantage of the situation of our guard and took our departure, and that night we traveled a considerable distance. We continued on our journey both by night and by day, and after suffering much fatigue and hunger, I arrived in Quincy Illinois, amidst the congratulations of my friends and the embraces of my family.

I have now resided in this neighborhood for several weeks as it is known to thousands of the citizens of Illinois, as well as of the State of Missouri, but the authorities of Mo., knowing that they had no justice in their crusade against me, and the people with whom I was associated, have not yet to my

knowledge, taken the first step towards having me arrested.

Amongst those who have been the chief instruments, and leading characters, in the unparalleled persecutions against the church of Latter Day Saints; the following stand conspicuous, viz: Generals Clark, Wilson, and Lucas, Colonel Price, and Cornelius Guillian. Captain Bogart also, whose zeal in the cause of oppression and injustice, was unequalled, and whose delight has been to rob, murder, and spread devastation amongst the Saints. He stole a valuable horse, saddle and bridle from me; which cost two hundred dollars, and then sold the same to General Wilson. On understanding this I applied to General Wilson for the horse, who assured me, upon the honor of a gentleman, and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies which these, officers have been guilty of, are entirely looked over by the Executive of the state; who, to hide his own iniquity, must of course shield and protect those whom he employed, to carry into effect his murderous purposes.

I was in their hands as a prisoner about six months, but notwithstanding their determination to destroy me, with the rest of my brethren who were with me; and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law, (as we were not military men,) and had the time, and place appointed for that purpose; yet, through the mercy of God, in answer to the prayers of the saints, I have been preserved, and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love: and to whom I feel united in bonds that are stronger than death: and in a state where I believe the laws are respected, and whose citizens, are humane and charitable.

During the time I was in the hands of my enemies; I must say, that although I felt great anxiety, respecting my family and friends; who were so inhumanly treated and abused; and who had to mourn the loss of their husbands and children, who had been slain; and after having been robbed of

nearly all that they possessed be driven from their homes, and forced to wander as strangers in a strange country, in order, that they might save themselves and their little ones, from the destructions they were threatened with in Missouri: yet, as far as I was concerned, I felt perfectly calm, and resigned to the will of my heavenly Father. I knew my innocency, as well as that of the saints; and that we had done nothing to deserve such treatment from the hands of our oppressors: consequently, I could look to that God, who has the hearts of all men in his hands, and who had saved me frequently from the gates of death for deliverance: and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned; yet, from my first entrance into the camp, I felt an assurance, that I with my brethren and our families should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort: and although the heathen raged, and the people imagined vain things, yet the Lord of hosts, the God of Jacob, was my refuge; and when I cried unto him in the day of trouble, he delivered me; for which I call upon my soul, and all that is within me, to bless and praise his holy name: For although I was "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The conduct of the saints under their accumulated wrongs and sufferings, has been praise-worthy; their courage, in defending their brethren from the ravages of mobs; their attachment to the cause of truth, under circumstances the most trying and distressing, which humanity can possibly endure; their love to each other; their readiness to afford assistance to me, and my brethren who were confined in a dungeon; their sacrifices in leaving the state of Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estima-

tion of all good and virtuous men; and has secured them the favor and approbation of Jehovah; and a name, as imperishable as eternity. And their virtuous deeds, and heroic actions, while in defence of truth and their brethren: will be fresh and blooming; when the names of their oppressors shall either be entirely forgotten, or only remembered, for their barbarity and cruelty. Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away, and abused by the jailor and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison house, gave me feelings, which I cannot describe, while those who wished to insult and abuse us, by their threats and blasphemous language, were applauded and had every encouragement given them.

However, thank God, we have been delivered; and although, some of our beloved brethren, have had to seal their testimony with their blood; and have died martyrs to the cause of truth; yet,

Short, though bitter was their pain,
Everlasting is their joy.

Let us not sorrow as "those without hope," the time is fast approaching, when we shall see them again, and rejoice together, without being afraid of wicked men: Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in his saints, and admired by all those who believe: but to take vengeance upon his enemies, and all those who obey not the gospel. At that time, the hearts of the widow and fatherless shall be comforted, and every tear shall be wiped from of their faces.

The trials they have had to pass through, shall work together for their good, and prepare them for the society of those, who have come up out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. Marvel not then, if you are persecuted, but remember the words of the Savior, "The servant is not above his Lord, if they have persecuted, me, they will persecute you also;" and that all the afflictions through which the saints have to pass, are in fulfillment of the words of

the prophets, which have spoken since the world began. We shall therefore do well to discern the signs of the times, as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments and deaths, we must expect according to the scriptures, which tell us, that the blood of those whose souls were under the altar, could not be avenged on them that dwell on the earth, untill their brethren should be slain, as they were.

If these transactions had taken place among barbarians, under the authority of a despot; or in a nation, where a certain religion is established according to law, and all others proscribed; then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of Liberty and equal rights, and where the voice of the conquerers, who had vanquished our foes, had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst the "battle and the breeze," and whose arms have been nerved in the defence of their country and liberty: whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world. In the midst of all these scenes, with which we were surrounded, a persecution, the most unwarrantable, was commenced; and a tragedy, the most dreadful, was enacted, by a large portion of the inhabitants, of one of those free and independent States, which comprise this vast Republic; and a deadly blow was struck at the institutions, for which our Fathers had fought many a hard battle, and for which, many a Patriot had shed his blood; and suddenly, was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes, in this land, a mob, regardless of those laws, for which so much blood had been spilled, dead to every feeling of virtue and patriotism, which animated the bosom of freemen; fell upon a people whose religious faith was different from their own; and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free born son of America. A tragedy, which has no parallel in modern, and

hardly in ancient times; even the face of the Red man would be ready to turn pale at the recital of it.

It would have been some consolation, if the authorities of the State had been innocent in this affair, but they are involved in the guilt thereof; and the blood of innocence, even of *children*, cry for vengeance upon them. I ask the citizens of this vast republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans and patriots, to be broken, and their wrongs left without redress? No! I invoke the genius of our constitution, I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages. Is there not virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal, which is so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve; and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?

JOSEPH SMITH JR.

Payson, Ill., June 18th, 1838.

MESSRS. ROBINSON AND SMITH:

Having learned that you intend to publish a monthly periodical, called the Times and Seasons, for the purpose of giving general information concerning the work of the Lord, at home and abroad, thinking that it might be a satisfaction to the saints, in general, to know of the prosperity of our Redeemer's kingdom in the eastern country; I have thought proper to send you a short history of my travels during the last year: if you deem it worthy of an insertion in the above named paper, it is at your disposal.

I left Ohio the last of Jan. 1838, with a view of proclaiming the fulness of the everlasting gospel to the inhabitants of the eastern country. I spent from three to four months time, preaching in Washington Co. Md. and Franklin, Bedford and Huntington counties, Pa. during which time I preached from 80 to 100 times; held one debate; and several times defended the truth publicly, when attacked by the priests of the different denominations; baptized one, and witnessed the baptism of many others, by elders who were laboring with me.

June first I pursued my Journey eastward preaching as I went. On the 7th of July I arrived at a small town called Hornerstown, Monmouth co. N. J. I then obtained the liberty of the school house in that place, and made an appointment for the next day. At

this time, if I have correct information, there had never been but two or three sermons, of this doctrine, preached in that state; consequently, as to our principles, and rules of faith, the people knew nothing, except by reports. After I had fulfilled the appointment which I had made by setting forth the first principles of the doctrine of Christ, it was so different from what they had expected, that it caused a spirit of inquiry, so much so, that I had calls in every direction. I then sent appointments to different places in the county, and commenced fulfilling them; the people flocked out, in crowds to hear, yet at this time, more out of curiosity than any thing else; and in a short time, the news went abroad, that a Mormon preacher had made his appearance in the land; and the more I preached, the greater the excitement, so that in every town, and neighborhood, where I had preached, what the world calls Mormonism, was the grand topic of conversation. The honest in heart exclaiming that it was truth, while another class of the community, who loves darkness more than light, lifted their voices and influence against it; some saying that I preached from another bible, different from our common version; but the honest in heart, searched the scriptures, and learned to the contrary. At this particular crisis, while the honest were searching the scriptures, the priests were engaged in fumbling over their old news paper files, and hunting up all the old stories that was told a number of years ago, probably thinking that this would be the most effectual way to stop the spread of truth. After they had gathered the old news paper stories and reports that had been put in circulation, by our enemies, three priests, a Methodist, Baptist and Universalist, united, Pilate and Herod like, to combat the truth.

At this time I had an appointment at a place called New Egypt; they gave out word, which had a general circulation throughout the country, that on the evening of the appointment, Mormonism would be exposed, and the arguments adduced in its favor, refuted; and that I should be put to shame. On the evening of the appointment, the people flocked into the town, from every direction: I walked the streets, before the appointed hour for meeting, and heard the people conversing about the subject of controversy, and found that their expectations were, to hear a scriptural argument: the meeting commenced, and I addressed the congregation upon the subject of the Millennium, as long as I thought proper, and then gave liberty; the Methodist preacher arose, and said that he had a number of questions written down, which he wished me to answer; I told him that, if they were reasonable ones, I would answer them. The first question was this, what is Mormonism, and will any person be saved if they reject it?—I told him I could soon answer that question. My answer was this, Mormonism, as you call it, is to believe that Christ is the Son of God, also a firm belief in the scriptures, then faith, repentance and baptism for the remission of sins: the laying on of hands for the reception of the Holy Ghost, having a church

organized according to the new testament pattern, and to live by every word that proceeds from the mouth of God; all who reject this will be damned, if the scriptures are true. As to the other questions, they were as easy answered as that of the first. They then commenced repeating news paper stories, reading a pamphlet, and telling all the tales that they had heard with foul insinuations, and in a sarcastick manner, made use of invective appallations to blast the characters of men, whom God had raised up for the purpose of bringing about his great and marvelous work of the last days; probably thinking that by so doing, it would render the society, and its principles, odious in the minds of the people, so that they would stop their ears, and cease to hear any more. As for myself, my determination ever has been, not to partake of the spirit of slander, and of a strife of this kind; but when the truth is attacked I always feel bound to boldly defend it; neither had I any disposition for a controversy of this kind; consequently, I bore testimony to the truth of the doctrine that I had proclaimed: and showed that their news paper stories were false, and that they were hatched up by evil designing men, to destroy the work of truth: I then dismissed the meeting.

Those who were opposed to the truth, who came with anticipations of a general triumph over Mormonism, and that I would be put to shame, and forced to abandon the country with disgrace; instead of rejoicing, on the account of successful labors, were astonished at the conduct of the priests, and returned home with amazement, more than rejoicing, others knowing that slander, was no argument, and that there had no argument been adduced, to overthrow the doctrine that I had proclaimed, acknowledged that there was no scriptural argument that could be produced to overthrow it, and those who made the attack, instead of putting me to shame, they put themselves to shame; and instead of exposing Mormonism, they exposed their own wickedness; rendered themselves odious in the minds of the most of the congregation; so that their influence against Mormonism, was but little, after that. After this, they no more attempted to expose Mormonism, publicly, where I had a chance to defend it; but commenced warning their members not to go and hear, telling them, that they would get bewitched, or led astray, or deceived; (what better testimony do we want, to prove that they are on a sandy foundation, for if they are built upon the rock, the gates of hell cannot prevail against them); yet, notwithstanding all their exertions to destroy Mormonism, the people believed it more than ever, for this reason, they had made their assertions, that Mormonism was an unscriptural doctrine, and that they could make it appear so, but when the time of trial came, they failed in the attempt; and, as my manner of teaching was, to reason from the scriptures, the honest were constrained to acknowledge, that there is no scripture to condemn it.—And as I continued preaching, the prejudices of the people wore away, and there was a general spirit of inquiry. The rich and the

poor, invited me to their homes, that they might learn the particulars concerning this work.

Thus I continued laboring and making the things of God plain to their understandings; some weeks preaching as often as ten or eleven times. The last of September, Elder O. Pratt came from the city of N. Y. and preached in this region of country several times, which was the means of doing much good.

On the 1st of Oct. a number came forward, and embraced the fullness of the everlasting gospel, by obeying the ordinance of baptism. I continued preaching and baptizing, till the last of Dec. when I called the saints together, at Hornerstown, in order to organize a branch of the church in that place. Josiah Ells, (formerly a Methodist preacher,) was set apart by the voice of the members, and ordained to the office of an Elder; the work of the Lord still rolled on.

January 28th., 1839, I took my leave of the saints, which then numbered 26, to go to the State of Mo. I went as far as Lightersburgh, Md. where I got more particular information of the late persecution in the State of Mo.— I then concluded, that my labors would be of more use in the world, than at home; consequently, after preaching several times to the saints in Lightersburgh, I returned to the State of N. J. with a view of again proclaiming the truth, to the people of that state. By request of some of the citizens, I went to preach, in a town called Toms River, situated near the sea shore; some members of a certain sect, in the place, locked up the school house. A congregation assembled, and with them, some noble minded men, who had an independent spirit; the door was opened, and I preached to an attentive congregation. I preached several times in the place, and baptized 11 persons. April 1st, elders L. Barnes and H. Sagers, visited the branch of the church in that State, and preached several times, as they were on the way to the city of N. Y. They told me that they had been preaching in Chester Co. Pa. and had baptized four, and they thought that there was a foundation laid, for a still greater work.— On elder Barnes' return from the city, he held a debate with a Quaker preacher, and nobly defended the truth, he preached several times in that region of country, and baptized 5, then returned to Pa. On the 9th of May, I took my leave of the saints in that State, to come to Illinois. I find by looking over my Journal, that since I commenced laboring in the State of N. J. which was chiefly confined to Monmouth, Burlington and Mercer counties, that I have preached 200 sermons, baptized 40 persons, visited the saints in the city of N. Y. several times; and I feel myself authorized to say, that the work of the Lord is gaining ground, in the region of country where I have been laboring.

May the Lord inspire his servants, with a renewed zeal, that they may go forth, and bear a faithful testimony, to the inhabitants of the earth, that this work might hasten on, till all nations shall hear the sound, and until Zion shall become a peaceful home, and peace flow like a river to all the people of God.

Yours respectfully,

B. WINCHESTER.

TIMES AND SEASONS.

COMMERCE, ILL. NOV. 1839.

A WORD TO THE SAINTS.

It may be expected by some, who are not acquainted with all the circumstances attending the printing establishment had in the church, that the proprietors of this press should supply the subscribers of the "Elders Journal," with the remaining numbers of that paper, which was their due when we were broken up by the mob in Missouri; but this idea we are confident they will abandon, when they learn the fact, that the proprietors of the Journal, while conducting that paper, sustained the loss of an entire establishment in Kirtland Ohio, in Jan. 1838. after which, with much difficulty, they procured another press and resuscitated the paper at Far West Mo. where they had the opportunity of publishing two numbers only; when persecution raged to that extent, that they were compelled to leave the State, with the loss of nearly all their property. Thus, while many of you have sustained the loss of but 67 cents, they have not only lost all their property, but have been driven by their cruel and hard-hearted persecutors, from their peaceful and happy homes, and are now strangers, sojourning in a strange land; which verifies the saying of the Savior, when speaking to his disciples, where he says, "if ye were of the world, the world would love his own, but because ye are not of the world; but I have chosen you out of the world, therefore the world hateth you."

But notwithstanding all these circumstances, being partakers in the deep afflictions through which the saints were called to pass in Missouri, we have been permitted, by the blessing of heaven, to obtain the necessary apparatus, and will publish, for the benefit of the saints, a monthly paper, which we now offer to them on reasonable terms; but owing to our peculiar circumstances, we shall be under the necessity of requiring pay on subscriptions, *in advance*, as our expenses are, necessarily, very heavy, and nothing but cash in hand will defray

them; however, as it is not generally known, that this paper is to be published, we shall forward this number to such as we are confident feel an interest in the gathering of Israel, and the accomplishment of that glorious work which the Lord has commenced in these last days, with the expectation that they will, upon the receipt of this, forward us their names with the money, free of postage, as it will not be in our power, (notwithstanding, it would be pleasing to us, to do otherwise,) to forward any more, until remittances are made; and we earnestly hope that the saints will not think hard of us for being thus particular, as it is the only principle upon which we can sustain this publication.

☞ In our next, we shall commence publishing the history of the disturbances in Missouri, in regular series.

To the elders of the church of Jesus Christ of Latter Day Saints, to the churches scattered abroad, and to all the saints.

We, the undersigned, feeling deeply interested in the welfare of Zion, the up-building of the church of Christ, and the welfare of the saints in general, send unto you GREETING:—and pray, that “grace, mercy, and peace may rest upon you, from God, our Father, and from our Lord Jesus Christ.”

But brethren, the situation of things, as they have of late existed, have been to us of a peculiar trying nature. Many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience; you have been stripped of your clothing, plundering of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of law; you have been subject to insult and abuse, from a set of lawless miscreants; you have had to endure cold, nakedness, peril, and sword; your wives and your children, have been deprived of the comforts of life; you have been subject to bonds, to imprisonment, to banishment, and many to death, “for the testimony of Jesus, and for the word of God.” Many of your brethren, with those whose souls are now beneath the altar, are crying for the vengeance of heaven to rest up-

on the heads of their devoted murderers, and saying, “how long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth;” but it was said to them, “that they should rest, yet for a little season, until their fellow servants also; and their brethren, that should be killed, as THEY WERE should be fulfilled.” Dear brethren, we should remind you of this thing, and although you have had indignities, insults and injuries heaped upon you, till further suffering would seem to be no longer a virtue we would say, be patient, dear brethren, for as saith the apostle, “ye have need of patience, that after being tried you may inherit the promise.” You have been tried in the furnace of affliction, the time to exercise patience is now come; and “we shall reap, brethren, in *due time* if we faint not.” Do not breathe vengeance upon your oppressors, but leave the case in the hands of God, “for vengeance is mine, saith the Lord, and I will repay.”

We would say to the widow, and to the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient* you are not forgotten, the God of Jacob has his eye upon you, the heavens have been witness to your sufferings, and they are registered on high; angels have gazed upon the scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered into the sympathies of that bosom, who is “touch- ed with the feelings of our infirmities,” who was “tempted in all points, like unto you;” they have entered into the ears of the Lord of Sabaoth; *be patient* then, until the words of God be fulfilled, and his designs accomplished and then shall he pour out his vengeance upon the devoted heads of your murderers, and then shall they know that he is God, and that you are his people.

And we would say to all the saints who have made a covenant with the Lord by sacrifice, that inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the west.

We wish to stimulate all the brethren to faithfulness; you have been tri-

ed, you are now being tried, and those trials, if you are not watchful, will corrode upon the mind, and produce unpleasant feelings; but recollect that now is the time of trial, soon the victory will be ours; now may be a day of lamentation, then will be a day of rejoicing; now may be a day of sorrow, but by and by we shall see our Lord, our sorrow will be turned into joy, and our joy no man taketh from us. Be honest; be men of truth and integrity, let your word be your bond, be diligent, be prayerful; pray for, and with your families, train up your children in the fear of the Lord, cultivate a meek a quiet spirit, clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusation against your brethren, especially take care that you do not against the authorities or, elders of the church, for the principle is of the devil; he is called the accuser of the brethren; and Michael, the Arch-angel dared not bring a railing accusation against the devil, but said, the "Lord rebuke thee Satan;" and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, an apostatize, except he repent. Jude, in the 8th verse, says, likewise those filthy dreamers despise dominion, and speak evil of dignities; and says he, behold, the Lord cometh with ten thousand of his saints, to execute judgement upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. Peter, in speaking on the same principle, says, "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they* self willed, they are not afraid to *speack evil of dignities*. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." If a man sin, let him be dealt with according to the

law of God in the bible, the book of Mormon, and doctrines and covenants, and then leave him in the hands of God to rebuke, as Michael left the devil.

Gird yourselves with righteousness, and let truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the prophet and his counsellors, for the twelve, the high council, the high priests, the seventies, the elders, the bishops, and all the saints, that God may bless them, and preserve his people in righteousness, and grant unto them wisdom and intelligence, that his kingdom may roll forth.

We would say to the elders, that God has called you to an important office, he has laid upon you an onerous duty, he has called you to an holy calling, even to be the priests of the "most high God," messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines that you preach, the moral precepts that you advance and practice, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that priesthood. You are the men that God has called to spread forth his kingdom, he has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven, and the great God demands it of you, that you should be faithful, and inasmuch as you are not, you will not be chosen; but it will be said unto you, stand by, and let a more honorable man than thou art take thy place, and receive thy crown; be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men nor the ordinances of men, inasmuch as you are God's messengers; study the word of God and preach it, and not your opinions, for no man's opinion is worth a straw: advance no principle but what you can prove, for one scriptural proof is worth ten thousand opinions: we would moreover say, abide by that revelation which says, "preach nothing but repentance to this generation," and leave the further mysteries of the kingdom, till God shall tell you to preach them, which is not now.—The horns of the beast, the toes of the image, the frogs and the beast mention-

ed by John, are not going to save this generation, for if a man does not become acquainted with the first principles of the gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation. These things therefore, have nothing to do with your mission.

We have heard of some foolish vagaries, and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; those, and other vain imaginations, we would warn the elders against, because if they listen to such things, they will fall into the snare of the devil, and when the trying time comes, they will be overthrown.

We would also warn the elders, according to previous counsel not to go on to another's ground without invitation to interfere with another's privilege, for your mission is to the world and not to the churches.

We would also remark, that no man has a right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside.—Preach the first principles of the doctrine of Christ, faith in the Lord Jesus Christ, repentance toward God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the holy Ghost, the resurrection of the dead, and eternal judgement.

When you go forth to preach, and the Spirit of God rests upon you, giving you wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God and not to yourselves; boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you, but be humble, be meek, be patient, and give glory to God.

We would counsel all who have not received a recommend since the difficulties in Mo. to obtain one of the authorities of the church if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprise and persever-

ance which is manifested by you in regard to preaching the gospel; and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world; and publishing those glad tidings which has been revealed from heaven, by the ministering of angels, by the gift of the holy Ghost, and by the power of God, for the salvation of the world in these last days. And we would say to you, that the hearts of the twelve are with you, and they, with you, are determined to fulfill their mission, to clear their garments of the blood of this generation, to introduce the gospel to foreign nations, and to make known to the world, those great things which God has developed; they are now on the eve of their departure for England, and will start in a few days, they feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the church, that God, may sustain them in their arduous undertaking; grant them success in their mission, deliver them from the powers of darkness, the stratagems of wicked men, and all the combined powers of earth and hell. And if you, unitedly seek after unity of purpose and design, if you are men of humility, and of faithfulness, of integrity and perseverance, if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God, if you at all times seek the glory of God, and the salvation of men, and lay your honor prostrate in the dust, if need be, and are willing to fulfil the purposes of God in all things; the power of the priesthood will rest upon you, and you will become mighty in testimony: the widow, and the orphan will be made glad, and the poor among men rejoice in the holy one of Israel. Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; Queens will rejoice in the glad tidings of salvation, and Kings bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition, will hide its hoary head, and in-

fidelity be ashamed. And amid the clamour of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms and the dissolution of Empires, truth will stalk forth with gigantic strides, and lay hold of the honest in heart among all nations: Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of his Christ, and he shall reign for ever and ever, Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHNE. PAGE,
WILFORD WOODRUFF.
JOHN TAYLOR,
GEORGE A. SMITH.

N. B. We have heard that a man by the name of George M. Hinckle is preaching in the Iowa Territory, we would remark to the public, that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth by him, nor will we be amenable for his conduct. The minutes of a conference will be published mentioning the names of others whom we have withdrawn our fellowship from.

EXTRACTS OF THE MINUTES OF CONFERENCES.

A Conference of the church of Jesus Christ of Latter Day Saints, held in Quincy on the 17th of March, 1839.

Brigham Young was unanimously called to the chair, and Robert B. Thompson chosen clerk. Elder Young then arose and gave a statement of the circumstances of the church at Far West, and his feelings in regard to the scattering of the brethren; believing it to be wisdom to unite together as much as possible, in extending the hand of charity for the relief of the poor, who were suffering under the hand of persecution in Missouri; and to pursue that course that would prove for the general good of the whole church who was suffering for the gospel sake; and would advise the saints to settle (if possible) in companies, or in a situation so as to be organized into churches that they might be nourished and fed by the shepherds; for without, the sheep would be scattered. And he also impressed it upon the minds of the saints to give heed to the revelations of God

especially the elders should be careful to depart from all iniquity, and to remember the council given by those whom God hath placed as councillors in his church, that they may become as wise stewards in the vineyard of the Lord, that every man may know and act in his own place, for their is order in the kingdom of God, and we must regard that order if we expect to be blessed.

Elder Young also stated that Elder Johnathan Dunham had received previous instructions not to call any conferences in this state, or elsewhere; but to go forth and preach repentance which was his calling, but contrary to those instructions he called a conference in Springfield, Ill. and presided there and brought forth the business which he had to transact, and his proceeding in many respects during the conference was contrary to the feelings of Elder W. Woodruff and other official members who were present; they considered his proceedings contrary to the will, and order of God. The conference then voted that Elder J. Dunham be reproved for his improper course, and that he be advised to adhere to the council given him. And after transacting various other business, Elder George W. Harris made some remarks relative to those who had left us in the times of our perils, persecutions, and dangers and were acting against the interest of the church, and that the church could no longer hold them in fellowship unless they repented of their sins and turned unto God. After the conference fully expressed their feelings upon the subject, it was unanimously voted that the following persons be excommunicated from the church of Jesus Christ of Latter Day Saints, viz: George M. Hinckle, Sampson Avard, John Corril, Reed Peck, Wm. W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs, and several others. After which the conference closed by prayer.

BRIGHAM YOUNG, Pres't.
ROBERT B. THOMPSON, Clerk.

TO THE PATRONS OF THE TIMES AND SEASONS.

When we issued our prospectus for this paper we saw no good reason why we could not furnish them regularly

each month as proposed, (as we were practical printers by profession,) but just as we got the first number in type and ready for the press, which was in July last we were taken severely ill with the chill fever, and were compelled to suspend our labor for the time, hoping that a few days, or weeks at most, would find us in possession of sufficient health to again resume our business; but in this we were sadly disappointed, for not only days and weeks passed, but months rolled away, and we still lingered upon our sick beds borne down under the raging influence of a burning fever. Had this been all our afflictions, we could have endured them with a good degree of fortitude, and would almost have considered them light; but not only ourselves, but our families also suffered with the same direful disease, and were brought nigh unto death; but through the tender mercies of a kind and beneficent Providence, our lives are all spared, and our health sufficiently restored to enable us once more to resume our business.

The above unavoidable circumstances, having compelled us to delay the publication of our paper until the present date, (notwithstanding we issued a few of this number in July,) have induced us to alter the date, to November, for the commencement of the volume; and we trust that hereafter we shall be enabled to furnish the paper to its patrons in due season.

Upon our twelfth page will be seen a communication from the Twelve, written in July, in which they informed us that they intended starting to England soon, upon a mission. They have left, some time since, accompanied by their beloved brother, Parley P. Pratt, who had been confined in prison nine months, in Missouri, for the truth's sake.

PROSPECTUS OF THE

TIMES AND SEASONS.

The Subscribers being acquainted with the scattered condition of the church of Jesus Christ of Latter Day Saints, and realizing the anxiety which rests in the bosoms of all the Saints who are scattered abroad, to learn of the condition and welfare of the church,

have procured a printing press and materials and will publish a monthly Periodical, at this place, containing all general information respecting the church; as also, a history of the unparalleled persecution, which we, as a people, received in Missouri by order of the Executive of that State—by which many innocent men and children were most inhumanly murdered—others dragged from the bosom of their families, without any process whatever, by an armed soldiery, and thrust into prison and irons, there remaining for a long time without knowing the reason why they were thus treated—women insulted—houses plundered and burned—and finally, to end the scene of persecution, expell, as exiles, from the State, in the winter season, the whole society; in all, from *ten to twelve thousand souls!* A statement of facts concerning the foregoing transactions, will not be uninteresting to all who wish to see the pure principles of Republicanism preserved unviolated.

The Times and Seasons will contain communications from the travelling Elders, from time to time: its columns will also, frequently be enriched with letters from gentlemen travelling in Europe, which will greatly augment its interest.

It is not the intention of the Publishers, to admit any thing into this paper which will be calculated to engender strife or turmoil, neither will they interfere with political matters; as it is not their wish to cultivate any principle which tends to put people at variance one with another, but rather those principles that are calculated to make men happy in this world, and secure unto them eternal life in that which is to come.

TERMS: ONE DOLLAR per annum, payable, in all cases, in advance. Any person procuring 10 subscribers, and forwarding us ten dollars current money, shall receive one volume gratis. All current Bank notes, of any denomination will be received on subscriptions. Letters on business must be addressed to the Publishers, **POST PAID.**

ROBINSON & SMITH.

Commerce, Hancock Co. Illinois, July, 1839.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 1. No. 2.] COMMERCE, ILLINOIS, DECEMBER, 1839. [Whole No. 2

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

In presenting to our readers, a history of the persecution of the church of Jesus Christ of Latter Day Saints, in the State of Missouri, we feel it our duty to commence it at the beginning. We are well aware, that many of our readers are well acquainted with the outrages, committed in Jackson county, (on account of their having been published in the Evening and Morning Star,) and might perhaps rather see the paper filled with other matter, than to have those former troubles presented before them again. Yet there are a great many others who are altogether unacquainted with those early persecutions, who would feel that we had not done our duty, were we to pass by them, and confine our history, to more recent transactions.

In the winter of 1830-31, five elders of the church of Jesus Christ, travelled through the prairies in a deep snow, (which is not common in that country,) from St. Louis to Jackson county Missouri, where they made a permanent stand. They preached about the country as the way opened before them.—A few believed the gospel which they preached, and had been baptized, when about the middle of the following July, a number more arrived at the same place: Shortly afterwards a small branch of the church arrived there also. At that time there appeared to be but little objection to our people settling there; notwithstanding some, who could not endure the truth, manifested hostile feelings.

The church in Jackson continued to increase, almost constantly, until it was driven from the county.

As the church increased the hostile spirit of the people increased also.—The enemies circulated from time to time, all manner of false stories against

the saints, hoping thereby to stir up the indignation of others. In the spring of 1832 they began to brick-bat or stone the houses of the saints, breaking in windows, &c., not only disturbing, but endangering the lives of the inmates. In the course of that season a county meeting was called at Independence, to adopt measures, to drive our people from the country; but the meeting broke up, without coming to any agreement about them; having had too much confusion among themselves, to do more than to have a few knock-downs, after taking a plentiful supply of whisky. The result of this meeting may be attributed in part, to the influence of certain patriotic individuals; among whom General Clark, a sub-Indian agent, may be considered as principal. He hearing of the meeting, came from his agency, or from home, some thirty or forty miles distant, a day or two before the meeting.

He appeared quite indignant, at the idea of having the constitution and laws set at defiance, and trodden under foot, by the many trampling upon the rights of the few. He went to certain influential mob characters, and offered to decide the case with them in single combat: he said that it would be better for one or two individuals to die, than for hundreds to be put to death.

Although the meeting broke up without being able to effect a union, still the hostile spirit of individuals was no less abated; such was their thirst for the destruction of the saints, that they, that same fall, shot into the houses of certain individuals. One ball in particular lodged in a log near the head of the owner of the house, as he lay in bed.

During the winter and spring of 1833, the mob spirit spread itself, though in a manner secretly; but in the forepart of the summer it began to show itself openly, in the stoning of houses and other insults. Sometime in July the unparalleled declaration of the people of Jackson county, made its appearance; in which they appear to

have tried their utmost, to defame our people, charging them with crimes, and many other things; at the same time acknowledging that the laws of the land would not reach the case of the Mormons: which was evidently a fact, for they hold the reins of government in their own hands, or in other words, had the administering of the laws themselves; and could they have found the laws broken, even in a single instance, who does not know, that they would have put it in force? and thereby substantiated their charges against the saints, which they never did do, in preference to taking unlawful measures against them.

The following remarkable sentence, is near the close of their famous declaration. "We therefore agree, that after timely warning, and receiving an adequate compensation for what little property they," [the Mormons,] "cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them; and to that end we each pledge to each other, our bodily powers, our lives, fortunes, and sacred honors." The 20th of July was the day set, for the people to come together, and commence their work of destruction. Accordingly they met to the number of from 3 to 500. A committee of 13 of the mob, requested an interview with some of the principal elders of the church: Six were soon called together, who met the mob committee. They demanded of those elders, to have the printing office, and indeed all other mechanic shops, belonging to our people, together with Gilbert & Whitney's store, closed forthwith; and the society to leave the county immediately. Those elders asked for three months, to consider upon their demand, which was refused, they then asked for ten days, when they were informed that fifteen minutes were the most that could be granted. Being driven to the necessity of giving an immediate answer, and being interrogated separately, they each one answered that they could not consent to their demands: upon which one of the mob observed, as he left the room, that he was sorry, for, said he, the work of destruction will commence

immediately. In a short time, hundreds of the mob gathered around the printing office, (which was a, two story brick building,) which they soon threw down. The press was thrown from the upper story, and the apparatus, book work, paper, type, &c., &c., scattered through the streets. A family, residing in the lower story, was also thrust out in great haste. After destroying the printing establishment, they proceeded to Gilbert & Whitney's store for the same purpose, but Gilbert agreeing to shut it, and box the goods soon, they concluded to let it alone.— They then went in search of certain individuals, for the purpose of taking, and abusing them. They succeeded in taking Edward Partridge, and Charles Allen, both of whom they tarred and feathered, upon the public square, surrounded by hundreds of the mob.— A number more were taken, but they succeeded in making their escape, through the over anxiety of their keepers, who wished to have the sport of seeing those who were being tarred.— This scene ended the work of the mob for that day; and they adjourned to meet the next Tuesday, the 23d inst.

On Tuesday morning, large companies of the mob rode into Independence bearing red flags, threatening death and destruction, to the Mormons. A consultation was held by some of the leading men of both parties. Nothing appeared satisfactory to the mob but for our people to either leave the county or be put to death. Seeing the determination of the mob, some few of the leading elders offered their lives, provided that would satisfy them, so as to let the rest of the society live, where they then lived, in peace; they would not agree to this, but said that every one should die for themselves, or leave the county. At that time, the most, if not all, of our people, in Jackson, thought they would be doing wrong, to resist the mob, even by defending themselves; consequently they thought, that they must quietly submit, to whatever yoke was put upon them, even to the laying down of their lives.

With these views, the few elders who were assembled, at the time, to consult up the subject, (which were but six or seven,) after counselling

what time they had, thought it best to agree to leave the county, upon the terms agreed upon, viz: that these elders should go themselves, and also use their influence, with the society, to have one half of them leave the county by the first of January, and the other half by the first of April, 1834; hoping that before either of those dates would expire, providence would kindly open the way for them, to still live there in peace. The mob party agreed to not molest the saints, during the time agreed upon for them to stay. The agreement was written, and signed by the parties; the whole mob was then assembled in the court-house, and had it read, and explained to them by their leaders; they all appeared satisfied, and agreed to abide by it. The saints were not pleased with the idea of leaving the county; and few of them, at first, believed that they would have to leave it, thinking that the government would protect them, in their constitutional rights. Threats of destruction were soon thrown out, by some of the mobbers, should they, [the saints] make any effort to get assistance from any quarter: but notwithstanding their threats a petition was carefully circulated, and obtained the signature of many of the saints; and was carried to the Governor of the State, before it became at all public. The petition set forth, in a concise manner, their persecutions; and solicited the aid of the Governor in protecting them, in their rights, that they might sue, and obtain damages, for loss of property, abuse, defamation, &c. The Governor, in his answer, expressed a willingness to help, but said he had no authority to do it, until the law could not be executed without force. He advised them to try the law, against those who should threaten their lives; and if the law was resisted, give him authentic information of the fact, and then he would see that it was enforced. He also advised them to sue for their damages. They accordingly employed four counsellors, at \$1,000 to commence and carry their suits, more or less, through to final judgment.

About that time a few families moved into Van Buren county, the county south of Jackson; but the hostile spirit of the inhabitants, which was manifest-

ed by their threatenings; induced them to move back again to Jackson.

The saints, as yet, had made no resistance, but seeing; as they thought, the only feasible door for moving away shut against them, they began to look around, to see what could be done.— They took the subject of self defence into consideration, and they found that they would be justified by the laws of both God and man, in defending themselves, their families and houses, against all such as should molest them unlawfully. They therefore concluded, that from that time forward, they would defend themselves, as well as they could, against mobbers; hoping that that, when it should be understood, would dampen the hostile spirit of those who were, at that time, continually threatening them. But it had a contra effect. That, together with the petitioning of the Governor, and the employing of counsel, caused the mob to rage again; They began by stoning houses, breaking in windows and doors, and committing other outrages; but nothing, very serious, was done till the last of October. On Thursday night the 31st, a mob of forty or fifty, collected and proceeded armed to a branch of the church, who lived eight or ten miles, south west of Independence; there they unroofed ten houses, and partly threw down the bodies of some of them; they caught three or four of the men, and notwithstanding the cries, and entreaties of their wives and children, they whipped, and beat them in a barbarous manner. Others evaded a beating by flight. They were taken by surprise by the mob, consequently were not collected together, or in a situation to defend themselves against so large a body; therefore they made no resistance. The mob, after threatening to visit them again in a rougher manner, dispersed. The news of this outrage soon spread through the different settlements of the saints, and produced feelings more easily felt than described; for the very well knew by the threatenings of the mob, and their breaking the treaty, or agreement, which was made but a few days before, as it were, that there was trouble ahead. They were in a scattered situation, their settlements extending east and was ten or twelve miles, and

what to do for their safety, they knew not. To resist large bodies of the mob, in their scattered situation, appeared useless; and to gather together into one body, immediately, was impracticable, for they had not in any one place, houses to dwell in, or food for themselves and stock. A consultation was held, near Independence, by some of the principal men of the church, to see what was best to be done; it was concluded to obtain peace warrants, if possible, against some of the principal leaders, of the mob; and also to advise their brethren to gather together, into four or five bodies, in their different neighborhoods, and defend themselves, as well as they could, whenever the mob should come upon them. They then went to a magistrate, and applied for a warrant, but he refused to grant one. The Governor's letter, directing them to proceed in that way, was then read to him, upon which he replied that he cared nothing about it. At that very time the streets were filled with mobbers, passing and repassing, threatening the saints, in different directions, with destruction. And to be deprived of the benefit of law, at such a critical time, was well calculated to make the saints feel solemn, and mourn over the depravity of man. But they had not much time for reflection; for they had many things to do to prepare for the night, which was just at hand, in the which they expected the mob would be upon them. Up to this time, the persons of women and children were considered safe, they seldom being abused; therefore the men run together for the night, leaving their families at home.

At Independence the men met half a mile west of the Court house.— Night came on and a party of the mob, who had staid in the village, were heard brick-batting the houses; spies were sent to discover their movements, who returned with information that they were tearing down a brick-house, belonging to Gilbert and Whitney, and also breaking open their store. Upon hearing that news, those who were collected together, formed themselves into two small companies, and marched up to the public square, where they found a number of men in the act of stoning the store of Gilbert and Whit-

ney, (which was broken open, and some of the goods thrown into the street) they all fled but one Richard McCarty, who was taken and found to be well lined with whiskey. Gilbert and one or two more went with him to Esq. Westons, and demanded a warrant for him, but he refused to give them one; consequently McCarty was liberated. Next morning it was ascertained that the windows were broken in, where there were none but women and children; one house in particular, which had window shutters, and they were shut, had a rail thrust through into the room where women and children were alone. Seeing that neither sex nor age were safe, the families were all moved out of the village that day. The same night another party of the mob collected about ten or twelve miles from Independence, near a body of the saints; two of their company went to discover the situation of the brethren; they came near the guard, when P. P. Pratt discovering them, advanced and went up to them: when one of them struck him over the head with a rifle, which cut a large gash in his head, and nearly knocked him down; but he recovered himself, called to his men who were near, they took the spies and disarmed them of two rifles and three pistols, kept them in custody until morning, then gave them their arms and let them go without injuring them. The rest of their company were heard at a distance, but they dispersed without doing any harm.

TO BE CONTINUED.

COMMUNICATIONS.

To the Saints scattered abroad,
GREETING:

Having given my testimony to the world of the truth of the book of Mormon, the renewal of the everlasting covenant, and the establishment of the Kingdom of heaven, in these last days; and having been brought into great afflictions and distresses for the same, I thought that it might be strengthening to my beloved brethren, to give them a short account of my sufferings, for the truth's sake, and the state of my mind and feelings, while under circumstances of the most trying and afflicting nature,

It would be unnecessary for me to enter into the particulars, prior to my settlement in Missouri, or give an account of my journey to that State; suffice it to say, that after having endured almost all manner of abuse, which was poured out upon the church of Latter Day Saints, from its commencement, by wicked and ungodly men: I left Kirtland, Ohio, the beginning of March 1838, with a family consisting of ten individuals, and with means only sufficient to take us one half the way; the weather was very unpropitious, and the roads were worse than I had ever seen them before. However, after enduring many privations and much fatigue, through the kind providence of God, I arrived with my family in Far West, the latter part of May, where I found many of my friends who had borne the heat and burthen of the day, and whose privations and sufferings for Christ's sake had been great, with whom I fondly hoped, and anticipated the pleasure of spending a season in peace, and have a cessation from the troubles and persecutions to which we had been subject for a number of years, the prospect was truly flattering, we were the owners, of almost the entire county; many of the brethren had already opened very extensive farms; nature was propitious, and the comforts of life would have soon been realized by every industrious person. But notwithstanding these favorable auspices, a storm arose before whose withering blast our fair and reasonable prospects were blasted, and ruined; anarchy, and dismay, was spread through that county, as well as the adjoining ones, in which our brethren had found a resting place.

The inhabitants of the upper counties, jealous of the increasing number of the saints, thinking like some in ancient times, that if they were to let us alone we should take away their place and nation, soon began to circulate reports prejudicial to the saints, and after threatening us with mobs for some time, at last put their threats into execution, & proceeded to drive off our cattle, and burn down our houses, while helpless females with their tender offsprings, had to flee into the wilderness, and wander to a considerable distance for shelter; this state of things continued

until, from false representations, and a wicked desire to overthrow the saints, the Governor called out the militia, and gave orders for our extermination.

Soon after the arrival of the militia at Far West, my brother Joseph, with several others, who were considered leading characters in the church, were betrayed into their hands, and the day after Colonel George Hinckle, who had always been a professed friend, but who had now turned traitor, came with a company of the enemy to my house, and told them I was the person whom they sought; they told me I must go with them to the camp.— I inquired when I could return, my family being in a situation, that I knew not how to leave them, but could get no answer, remonstrance was in vain, so I was obliged to go with them. I was aware of the hostile feelings of our enemies, and their hatred to all those who professed the faith of the church of Latter Day Saints; and I can assure my brethren, that I would as soon have gone into a den of Lions, as into that host, who had orders from the Executive of the state to put us to death, and who had every disposition to do so; however, I was enabled to put my trust in the Lord, knowing that he who delivered Daniel out of the den of lions, could deliver me from cruel and wicked men. When I arrived at the camp, I was put under the same guard with my Brother Joseph and my other friends, who had been taken the day previous.

That evening a court martial was held to consult what steps should be taken with the prisoners, when it was decided that we were to be shot the next morning, as an ensample to the rest of the church. Knowing that I had done nothing worthy of "death or of bonds," and feeling an assurance that all things would work together for our good. I remained quite calm, and felt altogether unmoved, when I heard of their unjust and cruel sentence "my heart was fixed, trusting in the Lord."

The next morning came on, when (according to the sentence of the court) we were to be shot. It was an important time, thousands were anticipating the event with fiendish joy, and seem-

ed to long for the hour of execution, while our friends and brethren, were beseeching a throne of grace on our behalf, and praying for our deliverance. The time at length arrived when their sentence was to be carried into effect, but in consequence of General Doniphan protesting against the unlawfulness of the proceedings, and at the same time, threatening to withdraw his troops, if they should offer to carry into effect their murderous sentence, the court resigned their resolution, and thus their purposes were frustrated and our bitterest enemies were disappointed; the prayers of our friends were answered, and our lives spared. Notwithstanding the discomfiture of their plans, yet our destruction was determined upon by a vast majority, who, thinking they could better carry into effect their purposes, ordered us to be conveyed to Jackson county, where they were well aware our most cruel persecutors resided.— Before starting I got permission to visit my family, but had only time to get a change of clothes, and then was hurried away from them, while they clung to my garments; they supposing it would be the last time they would see me in this world. While getting into the waggon which was to convey us to our destination, four men rushed upon us, and leveled their rifles at us, seemingly, with a determination to shoot us, but this was not permitted them to do, no, their arms were unnerved, and they dropped their pieces and slunk away. While thus exposed I felt no tremour or alarm, I knew I was in the hands of God, whose power was unlimited.

While on our way to Jackson county we excited great curiosity; at our stopping places, people would flock to see us, from all quarters; a great number of whom would rail upon us, and give us abusive language, while a few would pity us; knowing that we were an injured people. When we arrived at Independence, the county seat of Jackson County, the citizens flocked from all parts of the county to see us, they were generally very abusive, some of the most ignorant gnashed their teeth upon us: but all their threats and abuse did not move me, for I felt the spirit of the Lord to rest down upon

me, and I felt great liberty in speaking to those who would listen to the truth. Notwithstanding the determination of our enemies, they were not suffered to carry out their designs in that county, for after enduring considerable hardships, we were removed back as far as Richmond in Ray county, where for the first time in my life I was put into prison and my feet hurt with fetters; and remained in this situation for fourteen days. I endeavored to bear up under my sufferings and wrongs, but at the same time could not help but feel indignant at those who treated us with such cruelty, and who pretended to do it under the sanction of the laws. After many attempts to destroy us by the military, in all of which they were unsuccessful, we were at length delivered up to the civil law: soon after which a court of inquiry was held; a great deal of false testimony was given prejudicial to my brethren, but all the testimony they could produce against me was, that I was one of the Presidency of the church, and a firm friend to my brother Joseph. This the court deemed sufficient to authorize my committal to prison; I was then, with my brethren, removed to Liberty, in Clay county, where I was confined for more than four months, and suffered much for want of proper food, and from the nauseous cell in which I was confined: but still more so on account of my anxiety for my family, whom I had left without any protector, and who were unable to help themselves; my wife was confined while I was away from home, and had to suffer more than tongue can tell; she was not able to sit up for several weeks, and to heighten my affliction, and the sufferings of my helpless family, my goods were unlawfully seized upon and carried off, until my family had to suffer in consequence thereof: nor, were the Missourians my only oppressors, but those with whom I had been acquainted from my youth, and who had ever pretended the greatest friendship towards me, came to my house while I was in prison, and ransacked and carried off many of my valuables, this they did under the cloak of friendship. Amongst those who treated me thus I cannot help making particular mention of Lyman Cowdery, who, in

connexion with his brother Oliver, took from me a great many things; and to cap the climax of his iniquity, compelled my aged father, by threatening to bring a mob upon him, to deed over to him, or his brother Oliver, about 160 acres of land to pay a note which he said I had given to Oliver for \$165, such a note I confess I was, and still am entirely ignorant of, and after mature consideration, I have to say that I believe it must be a forgery.

These circumstances, with the afflicting situation of my family, served greatly to heighten my grief; indeed it was almost more than I could bear up under; I traversed my prison house for hours, thinking of their cruelty to my family, and the afflictions they brought upon the saints of the Most High; they forcibly reminded me of the children of Edom, when the Jews were destroyed by their enemies, and the language of prophet Obadiah to Edom, is, I think, so very much in point that I cannot refrain from inserting it.

"For thy violence against thy brother Jacob, shame shall cover thee and thou shalt be cut off forever.

In the day thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress."

After being in the hands of our enemies for about six months, the time of our deliverance at length arrived,

as mentioned by my brother Joseph, in the last number of the "Times and Seasons." You may judge what my feelings were when I escaped from those whose feet were fast to shed blood, and when I was again privileged to see my beloved family who had suffered so many privations and afflictions; not only while in Far West, but likewise in moving away in that inclement season of the year.

Thus I have endeavored to give you a short account of my sufferings while in the state of Missouri, but how inadequate is language to express the feelings of my mind, while under them; knowing that I was innocent of crime, and that I had been dragged from my family at a time, when my assistance was most needed; that I had been abused and thrust into a dungeon, and confined for months on account of my faith, and the "testimony of Jesus Christ." However I thank God that I felt a determination to die, rather than deny the things which my eyes had seen, which my hands had handled, and which I had borne testimony to, wherever my lot had been cast; and I can assure my beloved brethren that I was enabled to bear as strong a testimony, when nothing but death presented itself, as ever I did in my life. My confidence in God, was likewise unshaken. I knew that he who suffered me, along with my brethren, to be thus tried, that he could and that he would deliver us out of the hands of our enemies; and in his own due time he did so, for which I desire to bless and praise his holy name.

From my close and long confinement, as well as from the sufferings of my mind, I feel my body greatly broke down and debilitated, my frame has received a shock from which it will take a long time to recover; yet, I am happy to say that my zeal for the cause of God, and my courage in defence of the truth, are as great as ever. "My heart is fixed," and I yet feel a determination to do the will of God, in spite of persecutions, imprisonments or death; I can say with Paul "none of these things move me so that I may finish my course with joy."

Dear Brethren, we have nothing to be discouraged at, if we remember the words of the Savior, which say "in

the world you shall have tribulation.— If they have persecuted me they will also persecute you.” The world has always hated the truth and those who have testified of the same; let us not then think that these are strange things such as never happened before, but, rather let us take the prophets and saints in ancient days as ensamples.

To those who have suffered bereavements in consequence of the cruelties of the wicked, whose husbands, fathers, &c. have been slain; with you, I would drop the sympathetic tear, and would do all I could to comfort you in your distress, and would fain pour into your wounded souls, the oil of joy for mourning; the time is fast hastening, when if faithful, you will join your friends in a more glorified state of existence, where mobs and oppression are not known: look then at the things which are before, and not at those which are behind.

To the church in general I would say, be faithful, maintain your integrity, let the principles of truth and righteousness get deep hold in your hearts, live up to those principles at all times, be humble withal, and then you will be able to stand firm and unshaken tho’

“The mountains skip like rams,
And all the little hills like lambs.”

Your Brother,
in the Kingdom and
patience of Jesus Christ.

HYRUM SMITH.

Commerce, Dec. 1839.

KEOKUK,

LEE COUNTY, IOWA TERRITORY.

This place is situated on the west bank of the Mississippi River, about forty miles above Quincy, Illinois, at the foot of the Rapids, which is the first obstruction to the navigation for the largest class of Steam Boats.— At this place all Steam Boats, in ascending the Mississippi at low water, are compelled to discharge their cargoes, which are transported over the Rapids in lighters, and on descending, the boats receive their cargoes from the lighters at this place. The land-

ing is equal to any on the River. And no part of the town is ever overflowed.

A part of this place has recently been purchased by the Bishop of the Church of Latter Day Saints. Bishop Knight has also purchased another town six miles above Keokuk, which is called Nashville, it being at the head of the Rapids, the place has advantages equal to any town on the Mississippi; it has a large body of valuable timber attached to it, and the surrounding country is beautifully interspersed with prairies which will admit of a dense population: these advantages together with the advantage of landing, renders the country valuable.

MONTROSE.—This place is four miles above Nashville, it is situated on a bottom prairie, and a handsome place for a town, it has equal advantages with other town on Mississippi. Bishop Knight has also, purchased a part of this town, together with about thirty thousand acres of the surrounding country, on the point of land between the Mississippi and the Desmoine, generally denominated the Half Breed tract; this tract has actually superior advantages, having the Desmoine on the West, and the Mississippi on the East, both navigable streams; and the soil is generally acknowledged to be nearly equal to that of the State of Missouri. The Half Breed tract contains 119,000 acres, and the whole tract can be purchased by a united effort of the saints.

NAUVOO.—This is a newly located Town, and is situated on the East bank of the Mississippi opposite Montrose, it derived its name from the Hebrew, which signifies Fair, very beautiful, and it actually fills the definition of the word; for nature has not formed a parallel on the Banks of the Mississippi, from New-Orleans to Galena, for the beauty of the ground on which it stands; there is a good landing and it has equal privileges with other towns, this is also owned by the saints, and is rapidly increasing; the surrounding country is fertile, and the crops, this present year, are good, therefore there is no fear existing that the gathering will be too extensive.

A. RIPLY.

TIMES AND SEASONS.

COMMERCE, ILL. DEC. 1839.

We are favored with several communications from traveling Elders, who, in almost every instance, make the Macedonian call, "come over and help us;" as they have more calls for preaching than they can possibly fill. Also, great inquires are made for Books of all kinds, which have been published in the church, and as they are all disposed of, and not a copy, of scarce a single work now to be obtained, therefore the Presidency and high council of this place, having taken the subject into consideration, passed the following resolution:

Resolved, That Ten thousand copies of a Hymn Book, be printed; also that the Book of Mormon be re-printed in this place, under the inspection of the Presidency, as soon as monies can be raised to defray the expenses."

FROM THE ELDERS ABROAD.

Elder Heary Dean, writes from Lancaster county, Pa. under date of Sept. 30th 1839. After giving a succinct account of his travels and labours through different parts of Pennsylvania, he says: I am now in Lancaster county, near Strasbury, in company with brother Davis, we are raising a church in this place, and we expect it will be a middling large Branch: there are 3 baptized, and 5 or 6 more to be baptized to day, and a good number more in this place believing; and I can say, the work is gaining ground in these parts, though the labourers are few. The work is prospering every where the elders have been. We desire an interest in your prayers, that we may pull down priesthood in this place, and raise the standard of truth in its stead.

Brother A. Petty writes, from Dover, Stuart county, Tennessee, in which he informs us, that the work of the Lord is still rolling on in the south: "Some few are still coming into the church in this country, brother Brandon has lately baptized four, and he thinks there is a prospect of more."

Brother Nathaniel Holmes, writes

from Georgetown Mass. dated October 11th 1839, by way of encouragement to the Saints, he says: we would say to the brethren in that place, we feel anxious for your prosperity, the few members of the little church remaining in Georgetown and vicinity, are firm in the doctrine of the gospel revealed in these last days, and I trust will out-ride the storm of persecution; from the signs in the heavens, and on the earth, we look for the fulfilling of the ancient prophets, apostles, and Jesus himself, on this generation.

Elder G. H. Brandon, writes from Benton county, Tennessee, under date of Sept. 3d 1839. He states that the work of God is going on in that place, the honest in heart are still embracing the truth in Benton county, he has baptized 5 and organized a branch of the church called the charity branch, consisting of 8 members: he also says; "The people seem to be much inquiring, I have more calls for preaching than I can fill; the enemy is raging on every hand, yet the work seems to be spreading very fast at present, inasmuch, that where I had no calls last fall and winter, I now have so many that I cannot fill them all; where I had no bounds, they have become so large, that I am called as much as 25 miles from home in different directions. We would take it as a great blessing if some of the Elders would visit us this fall."

Elder James Blakeslee writes from Waterville, Oneida co. N. Y. under date of July 22nd, in the following language.

Since last fall, through the goodness and mercies of our God, I have been enabled to organize two branches of the church of Jesus Christ of Latter Day Saints, consisting of about sixty members; one in Boonville, Oneida county, and the other in Williamstown, and Amboy, Oswego county N. Y., and I have baptized between twenty and thirty in this region, within about one month; there are many believing in this north country, notwithstanding the troubles which have befallen the saints in the west, in their great persecution; yet the work of our God rolls forth in mighty power, being propelled by the power of Israel's God. The saints in this country are

growing stronger and stronger, of late, and are very anxious to remove and suffer with their brethren in Zion, and the probability is, (nothing in providence forbidding,) a large company will remove west next season. We were very happy to hear from our beloved brother Joseph Smith jr. and others, and that they were restored to the sweet society of their families, and brethren in Christ; they have had the prayers of the saints in their behalf, for their deliverance in this region, ever since we first heard of their being confined in prison; and we have great reason to praise the Lord, that he has thus far granted our petition in relieving our beloved brethren from the prison; and our sincere prayer to God, is, that he would set at liberty the rest of our beloved brethren, who are still in confinement, and we will ever pray and praise his holy name.

Elder B. Winchester writes from Philadelphia, Pa. under date of Oct. 21st. from which we learn that he has introduced the gospel into that city with good success; many are embracing the truth; he solicits *help* on the *strongest* terms; some faithful elder would be doing their Master's business, if they would call and lend him assistance.

Thus the work of God continues a steady and unimpeded course, and though its progress is slow, yet it will continue to roll forth, until the honest in heart are gathered out, and Israel "hunted from every mountain, and from every high hill, and out of the holes of the rocks;" and nothing can hinder it in its decreed course; although the *threshing flail* of Missouri, with the combined powers of hell, has pounced heavily upon the church of God, yet, (like striking the mustard stalk when ripe,) it has only served to scatter the seed, (the word) throughout, not only the small *Garden* of the United States, but across the mighty ocean, among foreign nations; and it will continue to spring up, and grow, and bear fruit, until the bursting heavens shall reveal the Son of God, and that to the final consumation of all those "that know not God, and that obey not the gospel of our Lord Jesus Christ," when the church of the Most High, who have been persecuted, smit-

ten and afflicted for the testimony of Jesus Christ, yea, even those who love his appearing, unto them shall he appear the second time, without sin unto salvation, and that to the joy of their hearts.

Pleasant Garden, Putnam co. Indiana.

October, 18 1839.

TO D. C. SMITH, E. ROBINSON:

Dear Brethren,

In great haste I improve this opportunity of addressing a few lines to you, to inform you where I am laboring, and the fruits that attend the same. I left Springfield on the third of September, for the East, more particular to visit my friends, and consequently took my wife along, we traveled about 80 miles from Springfield, and my horse was taken sick and I was obliged to stop; I went to preaching for one week, baptized five; I continued my journey on East, crossed the Wabash river at Terre-Haute, continued on twenty five miles and stoped in Pleasant Garden, to take supper; the people found out that I was a Mormon, and they wanted me to stop and preach the same evening, which I did; but the people were not content and wanted I should preach the next evening, which I did; after I had preached the second time the people began to cry out that the Mormons were not driven from Missouri, for preaching such doctrine as that, but in order to prove their own statement false, on the third evening, after meeting they took my carriage and drewed it about one mile into the woods, broke it very badly; they also took off one of the wheels, and carried it off, and I have never heard from it since: however, I have got a new one made, and the people made a collection and paid for it, and of course while I was getting my waggon repaired, I kept preaching to the people, which I did for seven nights in succession; then the people began to invite me into other places, I was invited to go to Green Castle and preach in the court house, which I have done five times, without being disturbed but once, and the man that disturbed me was fined five dollars. I have held 33 meetings here, and have calls, more than I can

possibly attend; prejudice is giving away on all sides, I have just began to baptize here, I have baptized five, among whom is Doctor Knights and Lady, an eminent physician, who has practiced in this country for 13 years. The prospect is that many of the first class of people in the county will be baptized, I have been in this church eight years, in which you know I have travelled much, and I can say, that never has a greater field opened than I am in now, and I want help immediately; I want an elder of experience sent here as soon as you receive this, why I say an elder of experience, is because here is the seat of literature for this State, here are 80 collegians, and professors and priests without number. I have had 3 attacks from them, but have found that they could do nothing against the truth. but for it.

Yours in the bond of the
everlasting covenant.
ALMON BABBIT.

Wilmington, Del. Sept. 8th, 1839.
Elder D. C. SMITH:

Highly esteemed brother in Christ, and fellow laborer in the Kingdom of our God set up for the last time, and to all saints, GREETING:

Though mobs may rise and Satan may rage and stir up his emissaries against the work of God in the Last Days; yet they cannot overthrow it. As well might they try to stop the sun in its course through the heavens, or prevent its shining upon the earth beneath, as to try to stop the spread of truth. The honest in heart will hear and will understand, and obey.— And I am thoroughly convinced, there never has been a better time for the elders of the Church of Latter Day Saints, to preach the fullness of the gospel to the world than at the present time. After elder Sagers and myself had visited the saints in Virginia and Ohio, (and accomplished our business with them as far as circumstances would permit,) in company with Elders E. D. Woolly, and Elisha H. Davis, started for the eastern countries, crossed the Alleghany mountains in the cold month of January, proclaiming the everlasting gospel when ever an

opportunity was presented; visited the saints in Bedford co. and after a journey of four weeks, arrived in Chester co. Pa. Here we planted the standard of truth among Elder Woolly's friends and acquaintances; doors were open on the right and left, and in a very short time whole neighborhoods were in an uproar, on account of the strange doctrine as they called it, which had come to their ears. Mormonism, as it was termed, was the principle subject of discussion. The dust was brushed from many a bible which I presume had lain useless for years, and a general search of the scriptures was made, so that it was said, and I think in truth, the bible was read more by the people in a few weeks after we arrived in the place, than it had been before for many years. Indeed, a certain doctor acknowledged in public that he had read the bible more within 3 days than he had in 15 years before— Soon after arriving in the co. Elder Woolly and myself visited West Chester, the county seat, a town containing about 2,000 inhabitants, and held several meetings in the old fellows' hall. The Methodist became very much alarmed, supposing, no doubt, that their craft was in danger, (for the people were very attentive to hear,) and sent off immediately to the City of Philadelphia for a champion of theirs, by the name of Mattack, to come and put down the truth. But lo! when he came and got up to speak the people hissed at him. I tried to get him to appoint some time and we would meet and have a public discussion, but he refused, saying he must go to Philadelphia the next day. But instead of that, he went into the Methodist Chapel in the evening and read Le Roy Sunderland's pamphlet. I attended, and when he was through I arose and read Parley P. Pratt's reply, but when I came to Methodism unveiled, the stationed preacher in the town arose and objected to my reading it, he however was overruled by the congregation, and I proceeded and read it off to the whole assembly, and sat down. Their champion Mr. Mattack made no reply; but the stationed preacher arose and said, (in a very sarcastic manner,) well if you wish to be Mormons, you may I have nothing to say, you are soon dismissed.

After this I understood, several of their members withdrew, or were turned out of their Church, because they believed Mormonism.

We continued our preaching in different places through the county for several weeks, when 4 came forward and obeyed the gospel; Elder Wooley then left us for his family in Ohio, Elder Sagers and myself shortly afterwards visited the City of Philadelphia, where we preached three times, and then visited the churches in N. Jersey, and N. Y. and after preaching a number of times in different places, returned; Elder Sagers then returned to his family in the West, and I resumed my labours in Chester county Pa. in company with Elder E. H. Davis. We have extended our labours to Lancaster county, and the northern part of the state of Delaware. The prospect is good in all these places; one has already obeyed the Gospel in Lancaster county, and many more are believing.

The church in Chester county, now number 30 members, and many more are believing, whom, I trust will obey the gospel soon. The Lord has commenced a great and good work among this people, and I feel strong in the spirit, and am determined to thrust in my sickle, and reap, while the harvest lasts so that when we return, we may return laden with sheaves, pray for us dear brother, and may the Lord help us all, Amen.

Yours, in the bond, of the
new and everlasting covenant.
LORENZO BARNES.

Monmouth Co. N. J. Sept. 10th 1839.

D. C. Smith and E. Robinson.

Dear Brethren,

This morning having a few moments, I lift my pen to communicate the particulars of the woods meeting, which I mentioned in my last. The meeting commenced according to appointment on the 28th; was opened by singing, prayer and preaching by Jonathan Dunham; the congregation was serious and attentive. Thursday morning the meeting was addressed by Br. Oliver Granger. During intermission the members of the conference retired; (who remained organized as at the previous conference,)

Brother Granger's mission was presented for consideration.

The congregation assembled in the afternoon, and was addressed by Br. Green. The same serious attention was manifested during the day. Friday it rained, Saturday the congregation increased and was addressed by Brother Lorenzo Barnes. The members of the conference again retired for deliberation. It was moved, seconded, and a unanimous vote that Br. Benjamin Winchester go and preach in Philadelphia; Samuel James preside over the Church in N. J. Lorenzo Barnes preside over the Church in Chester Co. Pa. and Elisha H. Davis assist him, & J. Huston preach in Bucks co. Pa. In the afternoon the meeting was addressed by Brs. Winchester and Davis. This day deep interest was manifested in the congregation, and two presented themselves for baptism. Sunday they were baptised. A large congregation, of from two to three thousand assembled, and were addressed in the morning by Br. Green and Br. Granger. In the afternoon Br. Green gave a relation of the persecution, and sufferings of the Brethren in Missouri. After which, a collection of \$30 was lifted for them.

Monday, the Elders gave their testimony concerning the coming forth of the Book of Mormon, and their experimental knowledge of the work of God in these days. Br. Granger occupied the fore part of the day, and gave a very interesting account of his life; of the administration of angels, who testified of the work of God in the world; a vision of the Book of Mormon, the means by which he was brought into the church, and then bore testimony to the restoration of the Priesthood, and exhorted the people to embrace the truth, that they might be saved in the kingdom of God.

The people listened with attention; the tears of many, and the deep anxiety manifested, bespoke the impressions making on many hearts. In the afternoon Br. Barnes, Br. Winchester, Br. Dunham and Br. Green, testified to the truth of the work, which they had received by seeing, hearing, and experimental knowledge; such as visions, prophecies, revelations, healing etc. The same state of feelings continued in the

congregation, while the spirit of God rested down upon some with mighty power. Truly it was a solemn and interesting time. Tuesday a large congregation assembled, Samuel James addressed them. In the afternoon he gave the testimony he had received of the truth of the work, exhorted the people, gave an invitation for baptism, assembled at the water and baptized eight; made several appointments, at some of which there are others to be baptized; these appointments have been fulfilled and six more were baptized; and last Sunday fourteen were confirmed, while solemnity, and seriousness pervaded the congregation. Thus truth prevails; the power of the spirit attends the preaching the word; conviction takes possession of the heart and leads its subjects to the door, and entering in, they are made to rejoice in the Holy One of Israel. May the Lord carry on his work, until the nations have heard, the saints gathered home, the earth cleansed, and the kingdom established for ever. Brethren, let us be up and doing, the time is short, and the kingdom is at hand.

JOHN P. GREEN, Pres't.

SAMUEL JAMES, Clerk.

Commerce November, 1839.

To the Saints scattered abroad, in the region westward from Kirtland Ohio.

Beloved Brethren, feeling that it is our duty, as the servants of God, to instruct the saints from time to time, in those things which to us appear to be wise and proper: therefore we freely give you, a few words of advice at this time.

We have heard it rumoured abroad, that some at least, and probably many, are making their calculations to remove back to Kirtland next season.

Now brethren, this being the case, we advise you to abandon such an idea; yea we warn you, in the name of the Lord, not to remove back there, unless you are counseled so to do by the first Presidency, and the high council of Nauvoo. We do not wish by this to take your agency from you; but we feel to be plain, and pointed in our advice for we wish to do our duty, that your sins may not be found in our

skirts. All persons are entitled to their agency for God has so ordained it.— He has constituted mankind moral agents, and given them power to chose good or evil; to seek after that which is good, by pursuing the pathway of holiness in this life, which brings peace of mind, and joy in the Holy Ghost here, and a fulness of joy and happiness at his right hand hereafter; or to pursue an evil course, going on in sin and rebellion against God, thereby bringing condemnation to their souls in this world, and an eternal loss in the world to come. Since the God of heaven has left these things optional with every individual, we do not wish to deprive them of it. We only wish to act the part of a faithful watchman, agreeably to the word of the Lord to Ezekiel the prophet, Ezekiel 33 chap. 2 3 4 5 and verses, and leave it for others to do as seemeth them good.— Now for persons to do things, merely because they are advised to do them, and yet murmur all the time they are doing them, is of no use at all; they might as well not do them.

There are those who profess to be saints who are too apt to murmur, and find fault, when any advice is given, which comes in opposition to their feelings, even when they, themselves, ask for counsel; much more so when council is given unasked for, which does not agree with their notion of things; but brethren, we hope for better things from the most of you; we trust that you desire counsel, from time to time, and that you will cheerfully conform to it, whenever you receive it from a proper source.

It is very probable, that it may be considered wisdom for some of us, and perhaps others, to move back to Kirtland, to attend to important business there: but notwithstanding that, after what we have written, should any be so unwise as to move back there, without being first counselled so to do, their conduct will be highly disapproved.

Done by order and vote of the first Presidency and high council for the Church of Jesus Christ of Latter Day Saints, at Nauvoo Dec. 8th 1839.

H. G. SHERWOOD, Clerk.

Proceedings of the general Conference, held at Commerce, Hancock County, Illinois, on Saturday the 5th day of October, 1839.

The meeting was opened by prayer, by President Joseph Smith Jr. after which he was appointed president and James Sloan, Clerk of the Conference, by the unanimous voice of the meeting.

The President then spoke at some length upon the situation of the Church, the difficulties they had had to contend with, and the manner in which they had been led to this place; and wished to know the views of the brethren whether they wished to appoint this a stake or not, stating that he believed it to be a good place and suited for the saints.

It was then unauimously agreed upon, that it should be appointed a stake and a place of gathering for the saints. The following officers were then appointed viz:

William Marks to be President.

Bishop Whitney, to be bishop of Middle Ward.

Bishop Partridge, to be bishop of Upper Ward.

Bishop Knight to be bishop of Lower Ward.

George W. Harris, Thomas Grover,
Samuel Bent, Newel Knight,
Henry G. Sherwood, Charles C. Rich,
David Fulmer, David Dort,
Alpheus Cutler, Seymour Brunson,
Wm. Huntington, Lewis D. Wilson,
to be high Council; who being respectfully called upon, accepted of their appointment.

It was then voted, that a branch of the Church be established on the other side of the river, in Iowa Territory; over which Elder John Smith was appointed President:

Alanson Ripley, Bishop, and
Asahel Smith, David Pettegrew,
John M. Burke, Elijah Fordham,
A. Owen Smoot, Edward Fisher,
Richard Howard, Elias Smith,
Williard Snow, John Patton,
Erastus Snow, Stephen Chase,

Were elected high council.

Don C. Smith, was elected to be continued as President of the high Priesthood.

Orson Hyde to stand in his former

office, and William Smith to be continued in his standing.

Letters were then read respecting the absence of Members, from ill health.

It was voted, that Harlow Redfield be suspended until he can have a trial, and in the meantime that he should not act as President of a branch, or preach.

Voted, that John Daley, James Daley and Milo Andrus retain their station in the church.

Voted that Ephraim Owen's confession, for disobeying the word of wisdom be accepted.

Brothers,

Edward Johnston William Alfred,
Benjamin Johnston, Wm. B. Simmons,
Samuel Musick, Wm. W. Edwards sr.
John S. Fulmer, Wm. H. Edwards jr.
Jabez Lake, Hosea Stout,
Benjamin Jones, Thomas Rich,
Henry Our Bough, Allen J. Stout,
Reddin Allred, Esiaus Edwards,
George W. Gee, John Adams,
Jesse M'Intire, Daniel Miller,
James Brown, Simson I. Comfort,
Henry Miller, Graham Coltrin,
Artemus Johnson William Hyde,
Joseph G. Hovey, Andrew Hendry,
Robert D. Foster, Redick N. Allred,
Fields B. Jacamey, Eli Lee,
Zadock Bethers, Hiram W. Maxwell,
and Thomas S. Edwards, were appointed Elders of the church, who all accepted of their appointment with the exception of Thomas S. Edwards.

John Gaylord, was admitted into the church upon his confession.

Abel Casto was confirmed by the laying on of hands.

The meeting then adjourned until Sunday morning after which six were baptized by Joseph Smith Jr.

Sunday morning October the 6th.

The Conference met pursuant to adjournment at 8 o'clock, A. M.

When,

Samuel Williams, Reuben Foot,
Orlando D. Hovey, Junis Rappleyee,
Sheffield Daniels, Albert Miner,
David B. Smith, Ebenezer Richardson,
Pleasant Ewell, William Helm,

Were appointed Elders of the church and were ordained under the hands of Reynolds Cahoon, Seymour Brunson, Samuel Bent and Alpheus Cutler.

After some remarks from the Presi-

dent respecting observing order and decorum during conference, Elder Lyman Wight, spoke as to the duties of Priests, Teachers, &c.

President J. Smith, Jr. then spoke as to appointing a Patriarch and other matters connected with the well being of the church. Having now got through the business matters, the President proceeded to give instructions to the Elders respecting preaching the gospel, and pressed upon them the necessity of getting the spirit, so that they might preach with the Holy Ghost sent down from heaven, to be careful in speaking on those subjects which are not clearly pointed out in the word of God, which lead to speculation and strife.

Those person who had been baptized were then confirmed, and several children received blessings by Elders Bent, Cutler and Brunson. Elder Lyman Wight then addressed the meeting, on the subject of raising funds by contribution, towards paying for the lands which had been contracted for, as a settlement for the church, after which contributions were received for that purpose.

Judge Higbee, was appointed to accompany Presidents J. Smith, Jr. and S. Rigdon, to the City of Washington.

The meeting then adjourned until Monday morning.

Monday morning October the 9th.

Conference met pursuant to adjournment.

The President spoke at some length to the Elders, and explained many passages of scripture.

Elder Lyman Wight spoke on the subject of the resurrection, and other important subjects. When he offered the following resolution, which passed unanimously:

Resolved, That a new edition of Hymn Books be printed immediately, and that the one published by D. W. Rogers, be utterly discarded by the church.

Elder Ezra Hayes was then put upon trial for teaching doctrine injurious to the church, and for falsehoods; which having been proved against him his license was withdrawn and he required to give satisfaction to those whom he had offended.

Charges having been profered against Brother Rogers, it was agreed that the case be handed over to the high council.

Asahel Perry made application to be received into fellowship, and was voted in.o his former standing.

After having referred the business not gone into, to the high council; the president then returned thanks to the conference for their good attention and liberality; and having blessed them in the name of the Lord, the conference was dismissed.

The next conference was appointed to be held on the 6th day of April next.

A Conference was held at the house of Brother Benjamin Wilcox in McDonough county, Ill. on the 2rd day of June, 1839 for the purpose of organizing a church. Meeting was opened by Elder Coltrin, after which Elder D. C. Smith rose and after making known the object of the meeting nominated Elder Coltrin, President who was unanimously chosen, and John Vance, was appointed secretary. And after adjusting some small matters of difficulties, proceeded to appoint Arctes Geer, Priest, Henry Hoyt Teacher, and John Sagers, Deacon, when some three or four children were brought forward and blessed in the church, and after dismission one was baptized. This church consists of sixty nine members in good standing.

Z. COLTRIN, *Pres't.*

JOHN VANCE, *Clerk.*

September 1st, 2839.

Met in conference, at the house of Brother Isaac Chace in Sparta, for the purpose of organizing a branch of the church of Christ of Latter Day Saints in that place. Elder H. Kellogg was called to the chair, and J. F. Olney chosen Clerk. When Elder Ezra Chace was appointed to preside over the same, and Brother Isaac Chace was ordained to the office of Deacon; and 25 persons were enrolled as members.

MARRIED—In this place, on the 24th of Sept. by Elder Don C. Smith, William D. Huntington, to Miss Caroline Clark.

Also, in this place, on the 7th of Oct. by Elder Don C. Smith, James Moses, to Miss Eliza Spencer, both of Rushville, Ill.

For the Times and Seasons.

**THE SLAUGHTER ON SHOAL CREEK,
CALDWELL COUNTY MISSOURI.**

[BY MISS ELIZA R. SNOW.]

Here, in a land that freemen call their home,
Far from the influence of papal Rome;
Yes, in a "mild and tolerating age"

The saints have fall'n beneath the barb'rous
rage

Of men inspired, by that misjudging hate,
Which ignorance and prejudice create;
Ill-fated men—whose minds would hardly
grace

The most ferocious of the brutal race:—
Men without hearts—else, would their bo-
soms bleed

At the commission of so foul a deed
As that, when they, at Shoal Creek, in Cald-
well,

Upon an unresisting people fell;
Whose only crime, was, DARING TO PROFESS
THE ETERNAL PRINCIPLES OF RIGHTEOUSNESS.

'Twas not enough for that unfeeling crew,
To murder men: they shot them through
and through?

Frantic with rage; they pour'd their moulted
lead

Profusely on the dying and the dead;
For mercies claim, which heav'n delights to
bear

Fell disregarded on relentless cars;

Long o'er the scene, of that unhappy eve,
Will the lone widow—and the orphan grieve;
Their savage foes, with greedy av'rice fir'd,
Plunder'd their murder'd victims, and retir'd;
And at the shadowy close of parting day,
In slaughter'd heaps, husbands and fathers
lay;

There lay the dead and there the dying ones
The air reverberating with their groans;
Night's sable sadness mingling with the sound
Spread a terrific hideousness around;

Ye wives and mothers; think of women then
Left in a group of dead, and dying men,
Her hopes were blasted—all her prospects
riv'n

Save one; she trusted in the God of heav'n,
Long, for the dead, her widow'd heart will
crave

A last kind office—yes, a DECENT GRAVE!

Description fails; Tho' language is too mean
To paint the horrors of that dreadful scene,
All things are present to His searching eye,
Whose ears are open to the ravens' cry.

OBITUARY.

DIED—In this place on the 8th of July
Zina, consort of William Huntington, aged
53 years.

—In this place, Sept. 22nd, Orin Rock-
well, aged 55 years.

—In this place, Nov. 2nd, Mahew Hill-
man, aged 46 years.

—In this place on the 26th of July, Ster-
ry Fisk, aged 41 years.

—In this place, Oct. 7th, Hezekiah W.
Fisk, aged 30 years.

—In Pittsfield, Pike co. Ill. September
13th, Silas Smith, aged 58 years.

—Near Carthage, in this county,
about the 8th of September last, Jesse
Robinson, aged 40 years.

—In this place, Oct. 3d, Nancy Rigdon,
aged 80 years.

—In this place, Nov. 24th, Mr. Akins
from Peoria Ill.

—In this place, Nov. 6th, Rhoda, con-
sort of Hezekiah Fisk, aged 62 years.

—In this place, Nov. 9th, Hezekiah
Fisk, aged 64 years;

—In this place, Nov. 11th, William Fisk,
aged 35 years.

—In this place, Nov. 3d, James Mulhol-
land, aged 35 years.

—In this place, Nov. 13th, Lucy Ives,
(a widow) aged 57 years.

—In this place, July 14th, Harriet Ma-
ria, Daughter of Sterry and Maria P. Fisk,
aged 8 months and 8 days.

—In this place, Nov. 26th, Dinah, daugh-
ter of Stephen and Hannah Markham, aged
12 years 8 months, and 26 days.

—In this place, Oct. 19th, Hiram, Infant
son of Hiram and Thankful Clark, aged 7
weeks.

—At Clayton on the 22nd of June last,
Charity, consort of Ira Ames, aged 32 years.

—At Pittsfield Pike co. July 23d, Re-
beckah, consort of M. B. Welton.

—At Sackets Harbor, N. Y. Oct. 16th,
Mary Norris, aged 19 years.

—At Henderson, Jefferson co. N. Y.
Oct. 3d, Cyrus Bates, in the 28th year of his
age.

—In Sparta, Livingston co. N. Y. on
the 28th of Aug. Elizabeth, consort of Elder
Charles Thompson.

—At Montrose, Lee co. Iowa. Infant
child Lydia, daughter of Orson and Sally M.
Pratt, aged 8 months 8 days.

—At Quincy, Ill. on the 10th day of
May last, Maryett, daughter of Dimick B.
and Fanny M. Huntington, aged 3 years.

—In this place, Sept. 15th, Martha,
daughter of John D. and Harriet Parker, aged
10 months and 10 days.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. I. No. 3.] COMMERCE, ILLINOIS, JANUARY, 1840. [Whole No. 3

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

Saturday, Nov. 2d, it was concluded to try again for a peace warrant: accordingly application was made to a magistrate by the name of Silvers, who resided some distance from town, and who had not as yet openly joined the mob, but he refused to grant a warrant, saying that if he did he feared that his life would be in danger.—The next day four men were started to the circuit judge, forty miles distance, after considerable delay by the judge, they obtained warrants against a number of individuals. When the warrants arrived, it was too late to do any thing with them, for the whole county was getting up in arms, and the saints had as much as they could do to take care of themselves. But to return—Saturday night came on, and a party of the mob went to a settlement of the saints living on Big Blue river about six miles west of town; they first tore the roof from a house, and injured the furniture within; they then divided their company into two parties, one went to pulling the roof from another dwelling house, whilst the other party went to another and broke it open; they found the owner D. Bennett in bed, whom they took and beat unmercifully; one of the company drew a pistol, and swore that he would blow out his brains, but the ball laid bare his skull without fracturing it—thus narrowly he escaped with his life. A party of the saints were collected near by, who hearing the disturbance went to the place. The mob began to fire upon them, and they returned the compliment, a few guns were discharged from both parties, but the fire was not general; at length a young man of the mob was shot in the thigh, and soon after the mob dispersed for that night.

Sunday, Nov. 3d. Many threatenings were heard from the mobbers; they were greatly enraged, and were exerting themselves to strengthen their party; for as yet some of the inhabitants manifested friendship for the brethren; such told them, that they expected, they would all be massacred, for the enemy were about to get a six pounder and come out openly against them the next day.

Monday, Nov. 4th. A large mob collected at Wilson's store, about a mile west of Big Blue, they came to the Blue took the ferry boat, and threatened some lives; but for some unknown cause, perhaps to take some more whiskey, they left the Blue and returned to Wilson's store again.—Whilst they were at the Blue threatening the saints, word was sent to a body of the brethren, about five or six miles distant to the southwest, that a large mob was collected, and they expected that they should need help; whereupon nineteen brethren started to go and assist them, but before they reached Wilson's store, they learned that the mob had returned there, upon hearing this, they proceeded no farther, but returned back. The mob, by some means feared that they were on the road west of them; when from fifty to seventy of the mob took their rifles, mounted their horses, and went in pursuit of them: after traveling about two miles they came in sight of them, when they all fled into the cornfields and woods; some went immediately to the body, and informed their brethren, of what they had seen. About thirty of the saints, (mostly those who had lived in the settlement, where the mob then was, some of whom had had their houses unroofed, but a short time before,) took their arms, and started as soon as possible to meet the mob.—Meantime the mob turned their horses into cornfields, of the saints, and then hunted for them who had fled; they went to C. Whitmers a lame brother, who had not left his home, and pointed their guns at him, and threatened his life, provided he did not tell them

where his brethren had fled to. They also threatened women and children. In this manner they spent their time for about an hour, when about sundown a company, of thirty brethren, marched up, and as soon as they came near enough, the mob fired upon them, and they immediately fired back; after a round or two, the mob retreated and left the ground; they were followed a short distance, but not far.

Two of the mob, and a number of horses were killed, and some five or six wounded. The mob were so frightened, that they left their dead on the ground over night. The saints had four or five wounded, one by the name of Barber mortally, who died the next day. P. Dibble was wounded, in the bowels by the first gun fired.

The same day at Independence, A. S. Gilbert, I. Morley, J. Corrill, and Wm. E. McLelin were taken for assault and battery, and false imprisonment by McCarty, whom they had taken the Friday night previous. And although they could not get a warrant for him, for breaking the store, yet he had obtained one for them, for catching him at it.

They were prisoners in the court house, on trial, when news of the battle reached town. It was stated, that the Mormons had killed twenty of the mob, and had gone to Wilson's and shot his son. In a moment as it were, all was confusion in the house. The majority were for massacring the prisoners forthwith; but a few, more human than the rest, were not willing to see prisoners murdered, while in open court, they advised them to go to jail to save their lives; this they did, and were hurried, but with difficulty protected by those few friends, to the jail; where they felt happy to be locked in. They were visited by some influential men, who told them that the mob had now become desperate, and that the whole county had become enraged, and nothing would stop them from massacring the whole society, but to leave the county forthwith. About midnight the sheriff, with two other men, went with Morley, Corrill and Gilbert to visit their brethren who were collected near town. A short consultation was held with some of them, when it was agreed that they would leave the coun-

ty immediately and use their influence with their brethren, to have them go also. These were times which tried men's souls; to stay where they were was death, and to undertake to remove so large a body at once, there being about ten or twelve hundred of them, looked like destruction of much property, if not of lives. It seemed, however to be the only alternative; and property at that time was no object. If they could but obtain sufficient to live upon, they chose rather to wander off into some lonely wilderness, or even descent where they could enjoy peace, than to stay where they were, even if they could, and be continually harassed as they had been for a few months past. But to return to the thread of our story, the party in returning back to jail, were met at the jail, by a company of mobbers who were disposed to kill the prisoners in spite of the sheriff and his assistants; Morley and Corrill seeing their danger, broke and run, but were fired at; Gilbert had two guns snapped at him, one of which flashed in the pan; he was then knocked down, but not injured so but that with the help of the sheriff and his assistants he soon got into the jail, where he felt himself measurably safe. Early next morning the prisoners were discharged. It was afterwards acknowledged by the enemy that they had intended to have taken the leading men for some pretended crime, a few at a time until they got them all, and shut them up in prison; and then to have fallen upon the rest and drove them out of the county and then sent the leaders after them.

The saints were such abominable characters, doing so many wicked things which the law could not reach, that they had become very obnoxious, to the good people of Jackson county, who were so pious, so moral and so loyal to the constitution and laws of our country, that they would not live with them, but must thrust them out: Whereas, if any, even the most abandoned amongst the saints would leave the Church, deny the faith take a good dram of whiskey, swear and blaspheme the name of God roundly, they could be permitted to stay, they were hail fellows well met. They made the offer themselves, that if any would deny the faith and leave the

church, they might stay and be protected there; and a number tried the experiment with success; and it is believed that some few of them are living there in peace, to this day.

We will return again to the night of the battle. The mob sent their runners over the county, to stir up the feelings of the people, by misrepresenting the doings of the saints, so as to have them all turn out, and exterminate them at once. The people took their arms and started for Independence, as fast as they possibly could, so that early the next morning there were hundreds there ready for war. Col. Pitcher pretended to call out the militia, as he said to quell the mob, and make peace between the parties; but the fact is he put himself, or was put, some said by L. W. Boggs, then lieutenant Gov., at the head of the mob, for the purpose of making a show of legality for what they did.

We must now return again to the evening after the battle, and bring up another item. The body of saints near Independence, learning in the evening, that the brethren were shut up in the jail, and as they supposed for the purpose of being put to death, sent word immediately to Br. L. Wight, (who lived about six miles off,) of their situation, and requested help. Colonel Wight collected together a hundred or more of the saints, who were but poorly armed, some having no weapons, but clubs, and in the morning marched them on the road towards Independence expecting to stop at the camp of the saints, near town; but hearing of the release of the prisoners, and of the agreement of the brethren to leave the county forthwith; and also that the militia were called out at Independence to make peace, before he had reached the brethren's settlement, he turned aside his men into the woods, concluding to disperse soon and go home. News flew to town, that Wight with a company of his brethren, were marching towards that place; this so enraged Col. Pitcher, and his pretended militia, that he demanded that Wight and his company should give up their arms; and also those men who were in the battle the night before, should be given up, to be tried for murder; saying that if they would do those things, they

should be safely protected, whilst removing out of the county; otherwise there was no peace for them. They reluctantly consented to these propositions, and were it not for fear of resisting the authorities of the country, they would sooner have shed their blood in the defence of their rights, and the liberty of their country, than to have submitted to such oppression. However the arms were given up, amounting to fifty one guns, one sword and one pistol. And a number of those who were in the battle, gave themselves up as prisoners. The saints then made all possible exertions to leave the county. After detaining the prisoners a day and a night, and pretending to try them for murder; and also threatening and brick batting them, Col. Pitcher took them into a cornfield, so that their lives would not be in danger, from his pretended militia; and after taking a watch from one of them for costs, he being the constable, said to them "clear." Col. Pitcher promised to give back the brethren's arms, whenever they left the county, this he afterwards refused to do; Whereupon the Governor's order was twice obtained for them but he would not obey it, neither have they ever been paid for. The saints concluded to move south, into Van Buren county, which was consented to by a number of the leading men. But before night word was sent to them that they might go north and east, but south and west they must not go, if they did, they would meet with trouble.

Wednesday, Nov. 6, the arms having been taken from the saints; the mob now felt safe, and were no longer militia, they formed themselves into companies, and went forth on horse-back armed, to harrass the saints, and take all the arms they could find. Two of these companies were headed by baptist preachers. The Rev. Isaac McCoy, headed one about seventy, the other priest's company, whose name is not now recollected, contained from thirty to forty. They went forth through the different settlements of the saints, threatening them with death, and destruction if they were not off immediately. They broke open houses, and plundered them, where they found them shut, and the owners gone. As it hap-

pened the men were mostly gone from home that day; making arrangements for getting away. The mob that day stripped some of the saints of their arms, even to penknives; some they whipped; they shot at some and others they hunted after; as they said to kill them.

Mobs, well lined with whiskey, as these were, looking and acting worse than savages, were well calculated to frighten women and children; which they effectually did in some cases.— One settlement were so frightened, that a party of from 130 to 150, women and children, with only six men to protect them, not waiting the return of their husbands and fathers, left their homes forthwith on foot, without taking any of their things, and wandered off south, upon the prairie a number of days under the broad canopy of heaven, not knowing which way the church was intending to go. The stubs of the newly burnt grass, and weeds, were so hard that they cut the feet of the children, who had no shoes, so that many of them became very sore, and bled profusely. Other companies fled towards the Missouri river; and in a short time the most of the church, were under way for Clay county; some few went east, and others south. After some of the head men had left, and the saints were generally getting under way, the mob in a measure ceased to harrass them. The people of Clay county received the saints, with as much hospitality as could be expected. The losses and sacrifices of the saints, were very great in the destruction of crops, furniture, clothing, &c. and also in the loss of stock. Grain and many other things, would hardly bear transportation across the river; consequently much was left behind, that otherwise might have been got away.

After it was thought that the mob spirit had died away, some few families moved back from Van Buren county to their former homes in Jackson; where what they had for the sustenance of themselves, and their stock was.

They had not long been back, before a mob party visited them in the night; and took some of the men and beat them with chairs and clubs, till life was nearly extinct, and then left

them for dead; one by the name of Leonard, was a long time recovering; indeed he has never fully recovered from that beating.

There were four aged families in Jackson, who had not left their homes, whose age, infirmities and penury seemed to say, you may tarry until the spring opens; but neither age nor infirmities, would protect a saint in Jackson county. These veterans, the youngest of the four being 94 years of age, were assailed by a mob party, who broke in their doors and windows, hurling large stones into their houses, whereby, some of their lives were greatly endangered; and thus they were driven from their homes, in the winter season. Some of these men have toiled and bled, in the defence of their country; one of them (Mr. Jones,) served as life guard to General Washington in the revolutionary war.

COMMUNICATIONS.

MESSRS,

EDITORS, OF THE TIMES AND SEASONS, For the benefit of the church, and the public in general, please give the following an insertion in your valuable periodical.

In consequence of being deeply involved with others of my brethren, in establishing and locating a place for the saints, I have not availed myself of the opportunity of laying before the public, the principal cause of the calamities which burst upon the saints in Far West. I shall not attempt at this time to give a history of the sufferings of the saints for it would require a volume. But as the inquiry is often made, and the cause of the imprisonment of the leaders of the church frequently called for; it becomes my duty as a member of the church, to state to the public, that not only traitorism, but treachery, cowardice, and perjury, G. M. Hinkle and other apostates together with a predetermined resolution of the mob, and land pirates of the upper Missouri, are the leading items, and most prominent features of all the calamities which burst upon the saints in Far West, and also the cause of the imprisonment of the leaders of the church.

In the first place, I will endeavor to exhibit to the understanding of the

public the conduct of G. M. Hinkle a commander of the militia, in Caldwell county, and known as a preacher in the church for years: he commanded the militia in Caldwell co. until he betrayed the leaders of the church into the hands of the mob. Mr. Correll calls them militia, but if the stealing of cattle, horses, hogs; burning waggons, and carrying off all kinds of property; warrants them that appellation I have no objection, I appeal to the public to name them.

And after G. M. Hinkle and others had agreed to deliver up the leaders, and give up arms, &c. they declared that they (the leaders of the church) must be immediately shot, for they delivered them up on no other conditions; fearing that their traitorism and cowardice might be more fully exposed.

The mob then forced them immediately into their camp, and the treatment that they received there, would make the blood thirsty savage of the wilderness blush, or the wandering Arab hide his face for shame. They then held what they termed a court martial over them, and they were condemned to be shot; but fortune favors the innocent, the God of Israel was there and protected them; so that they did not carry their murderous purposes into execution, for they began to see that it was cold blooded murder, and that Uncle Sam would inquire into the affair.

There were seventeen officers who composed this court martial, and twelve out of seventeen consented to the death of these men, but thank God there was virtue enough in the minority, to overrule the infamy of the majority, therefore their lives were spared.

They then manufactured a plan to cast them into prison, they therefore appealed to civil authority as they termed it; but if the court over which Austin A. King presided was civil authority, may the Lord deliver me from uncivil authority, for if a man did not testify as he or Birch, the states Attorney taught him, he was thrust into prison and totally deprived of his testimony.

However, they were taken before Austin King, a Judge of the fifth Judicial circuit of the State of Missouri for

trial, and the testimony of Hinkle and other apostates was called for, and if the testimony of these men could be exhibited to the public as it was recorded by the court, they would then be convinced that it would puzzle anything else but a Missouri lawyer to arrange such nonsense as was sworn to by Hinkle and others, so as to make it a sufficient tool to commit free citizens of the United States to jail, for the testimony from beginning to end was known to be as black as the ace of spades, and as false as the tales of Valentine and Orson.

A. RIPLEY.

Extract from a letter written by E. Partridge, to his brother Samuel, but for certain reasons was never sent.

Quincy, Adams co. Ill. May 26, 1839.

Since I saw you I have passed through some trying scenes; but all the persecution that is heaped upon us, only goes to prove that we are not of the world. The Saviour said to his disciples, "If ye were of the world, the world would love his own." When I look at the 11th chap. of Hebrews, and there see what the ancient saints had to endure, that they might obtain a better resurrection; and when I read in the Revelations of John, 7th chap. of a great company arrayed in white robes whom he saw before the throne of God, serving him day and night, who had come up through great tribulation; I say in my heart, how many in this age of the world, will be among the number? Who, among all the professors of religion throughout Christendom except Latter day Saints, can say that they have had to pass through great tribulation? Let them compare their sufferings with the ancients, who were tortured, were stoned, were sawn asunder, were tempted, were slain with the sword, who wandered about in sheep skins and goat skins; being destitute, afflicted and tormented: (of whom the world was not worthy:) Who wandered in deserts, and mountains, and dens, and caves of the earth, and not more than one in a hundred can (in righteousness) say that they have. Well if this is a fact, and who will attempt to deny it? is not the religious world deceived or deceivin..

themselves? Surely they will not form a part of that company who came up through great tribulation.

Perhaps you may think that I am mistaken, and that in consequence of milder government, persecution has measurably ceased; and that now it is not necessary to pass through great tribulation, to be a part of that number. Paul's words are, All that will live Godly in Christ Jesus shall suffer persecution. And I am confident that the same cause will produce the same effect; and that the pure religion of Jesus Christ will be followed by persecution. Let us examine Paul's words closely, All that will live Godly in Christ Jesus, not out of Christ Jesus, shall suffer persecution. Paul does not say all or any, who live Godly out of Christ Jesus shall suffer persecution. And I consider that there is a great difference between in and out.

Perhaps you may ask is there any who live Godly, out of Christ Jesus? I answer yes, measurably so at least; there are honorable men who never make a profession of religion, or are baptized, who are exemplary men, who love the principles of truth and righteousness, justice and mercy, and who are truly ornaments to society.—They are Godlike, or in other words live Godly lives, but never put on Christ, because their minds are blinded by the craftiness of men. Perhaps you may ask who are in Christ Jesus? I will let Paul answer the question. In writing to his Galatian brethren, 3d chap. he says, "Ye are all the children of God by faith in Christ Jesus.—For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then ye are Abraham's seed and heirs according to the promise." Perhaps you may say that the most of the religious world have been baptized into Christ. If so, I ask by whom, and by what authority? If you answer by the ministers or priests of the different persuasions, and that they have their authority from God.

I then ask when and where did they get their authority from God? Not direct of course, for they deny that any

have received revelations since the days of the apostles, and there is none that can trace their authority back to the apostles, without going through the church of Rome, therefore their authority is no better than the Pope's.—It appears to me to be a fact, clear as the sun at noon day, that it became absolutely necessary that God should again reveal himself to man and confer authority upon some one, or more, before his church could be built up in the last days, or at any time after the apostacy.

The authority of the priesthood is a subject that I did not look into, until sometime after I was convinced that there was not a true church, according to the Bible, among all the churches of my acquaintance. And when I discovered that they were all without authority from God, I was doubly confirmed in my opinion.

The church of Jesus Christ of Latter day Saints believes that God has revealed himself, through Jesus Christ to man again, and conferred the Priesthood or authority, upon his servants in this age, as in ancient days. And for this faith we are persecuted; and this we expect. Yet, still we are determined to live Godly in Christ Jesus, persecution or no persecution, tribulation or no tribulation, because we greatly desire to inherit a celestial glory: Yea we count all earthly pleasures but dross, when compared with that glory which is to be revealed, which eye has not seen, nor ear heard, neither entered into the heart of man to conceive of, which is laid up for those who love and serve God with full purpose of heart. Celestial glory is what we are seeking after, and to obtain it we are willing to suffer some afflictions, for we believe that it cannot be obtained by us upon any other principle. But if you, or any other person can attain to a celestial glory without being persecuted, or passing through great tribulation; I have no objection: but I fear that those who take the smooth road, will find in the end of this life, that it leads to another place. It appears to me to be a law of heaven, that the seed of Abraham should have their faith tried, similar to what his was; because I believe, that God is a reasonable being, and would not require more of Abraham,

according to his abilities, than he would require of others, who were to inherit the same glory. The Lord has said of his children in our day, "They must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified." And this agrees with the Bible, Heb. 2nd chap. 10th verse. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—

"For both he that sanctifieth and they who are sanctified are all one." Also the 5th chap. 8 and 9th verses, "Though he were a son, yet he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Also, from the 19th chap., "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons."—Admitting that the apostle has told us the truth in the above extract, I ask what portion of the religious world, at the present day are entitled to the appellation of sons? And also what proportion must come under the head of bastards? I would also ask, do bastards become heirs; or are they not generally despised and cast off? These questions I leave you to answer for yourself.

But for one I am free to say, I am convinced that a great majority of the professors of religion are not sons of God, nor heirs of a celestial glory, but are bastards & as such will receive their reward whether it be good or evil. I do not say this because, I wish to hurt any person's feelings, but rather that I might stimulate my fellow travelers to eternity, to examine the subject more fully than they have heretofore. I feel sorry for them, and pity them, because I believe many of them are honest, and verily think that they are sons and heirs of God, but are blinded by the cunning craftiness of men, and the traditions of their fathers.

Oh! that those chains of tradition and superstition, that bind so many of the human family, might be broken, and their minds set at liberty; that they may expand as broad as eternity, and as high as the throne of God; that they may increase in wisdom and knowledge, until they can comprehend the vast creations of God: even until they can see as they are seen, and know as they are known.

Detroit City, Sept. 18, 1839.

TO THE PUBLISHERS OF THE
TIMES AND SEASONS.

I hereby transmit to you a short account of my labours in the State of Michigan this season; myself in conjunction with other elders have preached much in parts of Wayne, Washtenaw, Lenawee, Oakland and Lapeer counties, I have been present and assisted in ordaining proper officers, and organizing thereby the following branches; viz: one at Macon, Lenawee County, two in Wayne County, in the towns of Livonia and Van Buren and one in Lapeer, Lapeer county, the branches now contain about 60 members among whom we have ordained 5 elders, 4 priests, I have laboured for the most part with Elder A. Blanchard and may God bless our testimony unto those who have heard and not as yet obeyed, may it be found to have produced fruit after many days. Man being by nature always the same, and we having examples of what hath been done in times past, may calculate on the present, and future; therefore while a few have believed the gospel, loved God and obeyed him, many have believed, loved the world and neglected so great a salvation, and perhaps may stand still, for fear the work of God will come to naught, till the angel of death shall seal them his.

And many have disbelieved the gospel altogether; some few in Plymouth Wayne county, go so far as to disturb public worship, with drums, fifes, horns, bells, ridiculous gestures and horrid yells, and some of them too, professing Godliness, and others whose parents profess to bring up their soes in the nurture and admonition of the Lord, and have them initiated in their infancy. In Lapeer village, some went

so far as to fill a house in time of worship with tobacco smoke and also, that of powder by firing fire crackers in the house, also saluting the house outwardly with a gun; there were two magistrates and one constable present, officers, sworn to keep the peace who looked quietly on, and said nothing to the rabble, and I learn that at least one if not both of the magistrates assisted in disturbing the public and the harmony of the worship of God: "the Lord reward them according to their works." The following Sabbath I had the privilege of leading three into the waters of baptism, may the Lord bless them and preserve them for his kingdom.

I am now on my way home having been absent between four and five months.

STEPHEN POST.

A copy of a letter dated, Iowa Territory, Jan. 4, 1840.

Sir.—You informed me that a committee of Mormons are about to apply to Congress of the United States, for an investigation on the cause of their expulsion from the State of Missouri, and to ask of the general Government remuneration for the losses sustained by them in consequence of such expulsion, and ask of me to state my opinion of the character and general conduct of these people while they resided in the State of Ohio: and also the conduct and general report of those who have settled in the Territory of Iowa, since their expulsion from the State of Mo.

In compliance with your request, I will state that I have had but little personal acquaintance with them: I know that there was a community of them in the north part of the State of Ohio, and while I resided in the State, they were generally considered an industrious, inoffensive people; and I have no recollection of ever having heard, in that State of their being charged with violating the laws of the country.

Since their expulsion from Missouri a portion of them, about one hundred families, have settled in Lee county, Iowa Territory, and are generally considered industrious, inoffensive and worthy citizens.

Very respectfully yours,

ROBERT LUCAS;

A. RIPLY.

Gov. of Iowa Ter.

TIMES AND SEASONS.

COMMERCE, ILL. JAN. 1840.

NEW YEARS ADDRESS.

We have arrived at the close of another year. Yes, 1839 has passed away and gone. And since its commencement, thousands of our fellow mortals have gone to try the realities of another world, yet we are spared: and we have abundant reason to thank the God who made us, and who has upheld us to the present time, for the mercies and blessings which he has bestowed upon us, unworthy creatures as we are.

In taking a retrospective view of the past, we see many things, respecting ourselves, which we could wish had been otherwise; but still for the most part, we have kept a conscience void of offence towards God and man.

Our brethren, the saints, have had to pass through much affliction, and sorrow the past year: thousands of them have had to leave a goodly land, a healthy land, and a pleasant land; yea a land which they had bought, and had paid for; and had also made for themselves comfortable homes, upon the same; that we say they had to leave. Yes and in the cold and dreary months of winter too; being subjected to many privations, whilst journeying hundreds of miles, in that inclement season of the year. And we have no doubt, but that many have been brought to an untimely grave, and that hundreds of others have experienced more or less sickness, in consequence of the privations, troubles and hardships which they have had to endure. Which privations were brought upon them, by the barbarous conduct of a jealous, unfeeling, and hard-hearted people: whom the saints never injured, neither had they any desire so to do, provided they could have been left, to enjoy their own fireside in peace. But notwithstanding the great persecution of the saints, still the work rolls on, and many are embracing it for the truth's sake; which shows that the cause of God will prevail, in spite of men or devils.

But the year is past and gone, and the earth continues to roll on its axis

as usual; and the great mass of mankind pass down the stream of time, as thoughtless and as giddy, as though they were certain that there was no God, no eternity, no heaven or hell, and no happiness or misery beyond this life. They have no time for reflection; and they are so engaged in business, their minds so engrossed with the cares of this life, the obtaining of riches and honors, that they do not realize, that time is passing swiftly away, and soon will hurry them off the stage of action, to make room for others, perhaps as thoughtless and careless as they. There are many, no doubt, even among this class, who partially believe in God, and divine things, who have such an imperfect idea, of the character of the great Jehovah; and such an undue attachment, to the perishable things of time and sense, that they think it a hardship to serve him while in youth or middle age, but who think that they will attend to that, when old age arrives, and the world has no more allurements for them. Yet did they but realize, that God was the most lovely, of all things which exist, whether animate or inanimate, they would see the propriety of that command which says, "Thou shalt love the Lord, thy God with all thy soul, might mind and strength." They would not put off the service of God, but would with the Psalmist say. Now is the accepted time, and, now is the day of salvation. And as one of old said, would say.— As for me, and my house, we will serve the Lord.

In looking back, over the past year, we see that the world of mankind appear to grow worse and worse, wicked and wicked. They seem to be determined, more than ever before, to build themselves up in wealth, and fame, upon the ruin of each other.— Steam Boats and rail-road cars are caused to strive, to outvie others in speed, that they may obtain advantage over them, whilst thousands of lives are endangered thereby, and accident upon accident are happening in consequence thereof. Flatteries and deceptions, of almost every kind, are practised; by many at the present day, to gain a favorite object. The mind and ingenuity of man is constantly on the stretch, to invent ways legally to injure, over-

reach, and defraud, the honest and unsuspecting: and when it cannot be done legally, there are not wanting men, who will resort to illegal means, to accomplish their end.

We see that men, still continue to get intoxicated, notwithstanding all the exertions made to reform them: and lying is so common, that at present, it is hardly considered a vice. The depravity of the human heart may be seen in looking over the columns of the newspapers of the day; for we there discover that all manner of crimes are practised to a very great extent. It seems as though they had increased beyond a parallel, for a few years past. Swindling, pilfering, counterfeiting, robbing; burglary, arson, and murder are committed with the greatest boldness and have increased to an alarming degree, within a few years, especially in the cities. No man who travels alone feels safe at the present day, who has much money about his person. How often travelers are robbed of pocket books, trunks, &c. And many a man has been murdered, even within the past year, for his money; and in some cases for paltry sums. The merchant finds it very difficult to so guard his store, that his goods will not frequently be taken by some arch fiend in human form; and no property of value is safe except strongly secured by bars and bolts. Formerly in this country, these things were not so; the great body of the people were honest, and iniquity had to hide its head. And now according to the present ratio in morals, we would ask, how long will it take the sectarian world to bring about the *Millenium*, upon the principles which they go upon, of converting and making saints, or christians of all the inhabitants of the earth? contrary to the plain declarations of scripture. And here let us quote three or four testimonies to prove our assertion. And first, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it." Isaiah XIII. 9. Again, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they

that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah XXIV, 5 and 6, and again, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2nd Thess. 1; 7 and 8, and also Psalms XXXVII, 8, 9 10 and 11 verses, "cease from anger, and forsake wrath: fret not thyself in any wise to do evil.— For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Let these passages of scripture suffice for the present on the subject of the Millennium.

Eighteen hundred forty has arrived, and we wish mankind generally, but more particularly our friends, and patrons, a year of happiness; but of this we have no assurances to offer them. We will not pretend to predict, what lies in the bosom of futurity, to be unfolded the present year, further than that we have no doubt, but what there will be many births, many marriages, and many deaths. Many, no doubt will be called to lay down this tenement of clay, who will not have made that preparation before hand, for which they, when near their departure, will wish they had done: and probably they will raise their warning voice, entreating others not to be so foolish as they have been; which warning will, no doubt soon be forgotten by the heedless and unreflecting.

We have no doubt, but what wickedness will continue to increase in the land; and the times grow more and more perilous; for Paul has given us to understand, "that in the last days perilous times shall come," and then he gives his reasons why they will be so. 2nd Tim. 111, 5 first verses.

And if we have not arrived at the verge of the last days, we think from the signs of the times, that we are very fast progressing towards them: and yet, notwithstanding the clear-

ness which the sacred writers have pointed them out; we have every reason to fear that they will roll on unawares, and unperceived by the great mass of the people as did the flood in the days of Noah, until they will call to the rocks, and the mountains, to fall upon them, and hide them from the face of him who sitteth upon the throne; and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand: Rev. VI, 16 and 17.

We feel to continue to warn our fellow travellers to eternity generally, especially our brethren, to shun the paths of vice, and cleave to the rod of iron, which is the word of God; and pursue the path of righteousness, progressing in holiness from day to day, that we may become perfected in Christ Jesus, and prepared for every good word and work. Then let come what will, *prosperity* or *adversity*, *peace* or *persecution*, *liberty* or *bonds*, *life* or *death*, all will be well with us, for we shall have a conscience void of offence, which will enable us to meet any or all of these things with composure, and resignation; and even with rejoicing, being buoyed up in every time of need, with the Spirit of the living God; which will soothe our woes, soften our afflictions, and cause us to rejoice in the times of our greatest calamity and deepest distress.

We have received a copy of the history of the late persecution in Missouri, written by P. P. Pratt, while imprisoned in that State; published at Detroit, Michigan. It contains 84 pages written in a concise and comprehensive manner; beginning with the outrages of Jackson county, he exhibits the most conspicuous characters in their unhallowed conduct from that time, until the whole society of the saints were driven from the State. It contains an account of his miraculous escape from prison, also the escape of Elder Morris Phelps, at the same time. We could say much in favor of the

style and boldness of the writer, but this is not our object; the plain unvarnished statement of facts, which can be demonstrated by thousands; is what pleases us, though it's but a small pamphlet, yet we would that *all* ears were made to hear it, and that every true Republican would awake from the slumber that has so long pervaded this Republic, and no longer suffer innocence to groan under the lash of murderers and tyrants, and would raise the standard of "equal rights," and bring to condign punishment, those that have trampled with impunity upon our wholesome constitution, and made laws and Justice a mere *by-word*.

In this No. will be seen an article which we copy from the New York Era," Signed P. P. Pratt, it's in contradiction to the *foolish simple* priest fabricated tale that has been going the rounds, charging Sidney Rigdon with the crime of making the Book of Mormon, out of the romantic writings of one Solomon Spaulding &c. We can mingle our testimony with that of Elder Pratt's, we concur in his statement; we can assure the public that from our own personal knowledge, Elder Pratt has given a plain statement of facts.

We also subjoin the copy of a letter written by one Mr. Haven from Mass. to his daughter in Quincy, Ill. which shows to a demonstration, that Mrs. Davidson did not write the letter, and that it was written, signed and circulated without her knowledge. Consequently it was got up by priests, and circulated by priests, upon her credit; the reason for getting it up, we think

is obvious, for fair arguments, & every other means had failed to put down the truth, and this was the last resort; this having failed, we think that both priests and people will hereafter sit in silence upon this subject.

ERRATA.

In our last No. on the 29th page, in the communication from the High council, it was dated Commerce, November 1839, which should have been stricken out entirely. Also an error at the bottom of the article, which escaped our notice, it is now dated 1830, but should be 1839.

In the Obituary, third paragraph, it reads thus: In this place, Nov. 2nd, Mahew Hillman. It should read November 22nd.

Detroit, Michigan, Oct. 12th 1839.

EDITORS OF THE TIMES AND SEASONS.

Dear Brethren,

We arrived here in 3 weeks, Distance 520 miles. Found it very sickly in every place, many taverns shut, and Bakery's closed on account of sickness; we are generally well, Br. Clark and O. Pratt started down the Lake two days ago, they were well. I have published a history of the persecution. A pamphlet containing 84 pages. It came out of the Press Thursday last. The news papers, for the last three weeks have teemed with our sufferings and the outrages in Missouri. Every part of the country feels indignant at these unparalleled outrages. You have doubtless heard of the Large meetings on the subject, in N. Y. and other places.— There are some 50 members of the church, within one day's journey of Detroit. Elder Savine, from N. Y. lives among them, great doors are opened for preaching, O. Pratt preached for some two weeks in Michigan, to crowded houses. Many believed, and some 22 dollars were given him for the journey. I preached once in

the Detroit city hall. I just heard news from Elder Blakeslee, Jefferson co. N. Y., he had baptized 100. *

* We started down the Lake to day, excuse my haste. I will write again soon.

Our love to all,
inquiring friends.
P. P. PRATT.

The following conference minutes, should have had a place in the December No. but, as we were sick when they came to hand, and several weeks behind our business, in consequence of our sickness, they were overlooked; but we think they are too interesting to pass them by, we therefore give them a place; likewise a short note from Elder Samuel James, disabusing the public in relation to a false report that has been going the rounds; with a short extract of a letter from the same sheet, we think it all interesting.—Ed.

CONFERENCE MINUTES.

August 9th A. D. 1839.

Agreeably to appointment a number of the official, and private members of the church of Lutter day Saints; met in conference, at the house of Br. Caleb Bennets, Monmouth county New Jersey.

The meeting was called to order, by Br. Benj. Winchester, and Br. John P. Green was nominated, and elected President, and Samuel James Clerk. The meeting was then opened by singing and prayer by brother Greene.

High Priests present, John P. Green, Samuel James.

Seventy's, Jonathan Dunham, Benj. Winchester, Alexander Wright.

Elders, Joseph T. Ball, Josiah Ells.
Eleven members.

The conference was addressed by Br. Greene, in a feeling manner, concerning the object of the meeting, and the priveledge of the members.

Then Br. Greene's letter of recommendation, from the Presidency of the church, requesting aid, in behalf of our afflicted brethren in the West, was read; and the following resolution adopted, that we will assist them, according to their ability; and recommend the same to our brethren.

Br. Winchester addressed the meeting on the subject of ordination; and Br. Greene read, in the Book of Covenants, the duties of the several officers of the church; and impressed the subject, by appropriate observations.

The subject was then discussed by several.

It was moved, seconded, and carried by vote, that Lewis James, be ordained a priest.

Brother Winchester gave an interesting account of his labours, manner of teaching, the last year; & represented the branch of Monmouth co. N. J. of fifty members, in good standing.

Brother Greene addressed the meeting on the subject of teaching; and represented the branches, in the city of New York, and Brooklin in good fellowship.

Brother Ball represented the branches, Shrewsbury N. J. of twenty members, Montage three, Minissink N. H. two, Albany eight, Holliston Mass. sixteen in good fellowship.

Brother Dunham represented the branch in Hamilton, Madison co. N. H. of forty six in good fellowship.

Brother Dunham represented the branch in Hamilton, Madison co. N. H. of forty six in good fellowship.

Samuel James represented the branch in Leechburgh, Pa. of forty in good fellowship.

The meeting then closed by prayer.

On Saturday, br. Dunham and br. Greene, addressed an attentive congregation.

The work is prospering, and spreading, in this country. We have appointed a woods meeting on the 28th, at which, we expect the twelve; and anticipate much good.

JOHN P. GREENE, pres't.

Samuel James, Clerk.

Dear Brother,

While there is room, I would give you some information of myself, and the prosperity of the cause in this region: I, in company with my brother came here the last of June, and have been here, and in the city of New York ever since, we left home the 15th of May, and visited several churches in Pa., who are generally strong in the faith; there is one church at Leechburgh, 40 miles east of Pitts-
burgh, on the canal, that was raised last winter by Father Nickerson of 41 members. Brother Barnes is in Chester county Pa. 30 miles from Philadelphia, and has baptized (the last account) 30, and the work prospering.

Since I came here I have baptized 6, and B. Winchester 2, and next Thursday I will baptize several more there is a great work through this country, and a prospect of many embracing the truth, the persecution has had a tendency to elicit inquiry, rather than surpress the truth; the Priests have been rather troublesome, but their great effort has been, and still is, to keep the people from hearing, but they cannot prevail, they will hear and some embrace the truth.

SAMUEL JAMES.

D. C. SMITH.

D. C. Smith,

Dear brother,
in the new covenant.

I request the following note to be inserted in the Times and Seasons, that the Brethren, and public may know the truth.

That whereas, a report has gone forth, that I (on a visit to the west last fall, during the persecution) joined the enemies, and did not make myself known to the brethren. I have only to say that the report is utterly false.

SAMUEL JAMES.

THE MORMONITES.

To the Editor of the New Era:

Sir: In your paper of the 25th inst. there is an article copied from the Boston Recorder, headed "Mormon Bible," and signed "Matilda Davidson," which, justice to our society and to the public requires me to answer and I trust that a sense of justice will induce you sir, to give your readers both sides of the question.

I am one of the society who believe the "Book of Mormon," and as such I am assailed in the statement professing to come from Matilda Davidson.

In the first place there is no such book in existence as the "Mormon Bible." The Mormons, as they are vulgarly called, believe in the same Bible that all Cristendom professes to believe in, viz: the common version of the Old and New Testament. The Book of Mormon is not entitled a Bible, except by those who misrepresent it. It is entitled the "Book of Mormon."

The religious sect alluded to in your paper, are there accused of

knavery and superstition. Now we are not sensible of being guilty of knavery, and we do not know wherein we are superstitious, but very much desire to know, in order that we may reform. If some good minister or editor will condescend to particulars, and point out our superstitions we will take it as a great kindness, for we are the declared enemies to knavery and superstition.

If a firm belief in the Gospel of a crucified and risen Redeemer, as manifested to all nations, and as recorded in their sacred books, amounts to superstition, than we are superstitious. If preaching that system to others and calling them to repentance, is superstition, then we are superstitious. If refusing to fellowship the modern systems of sectarianism which are contrary to the pure doctrines of the Bible, be superstition, then we are superstitious, for we hereby declare our withdrawal from all the mysticism, priestcraft and superstitions, and from all the creeds, doctrines, commandments, traditions and precepts of men, as far as they are contrary to the ancient faith and doctrine of the Saints; and we hereby bear our testimony against them.

We do not believe that God ever instituted more than one religious system under the same dispensation, therefore we do not admit that two different sects can possibly be right.—The churches of Jesus Christ, in any age or country, must be all built upon the same faith, the same baptism, the same Lord, the same holy spirit, which would guide them in all truth, and consequently from all error and superstition. The Book of Mormon has never been placed by us in the place of the sacred scriptures, but, as before said, the sacred scriptures stand in their own place, and the Book of Mormon abundantly corroborates and bears testimony of the truth of the bible.—Indeed there is no society, within our knowledge, whose members adhere more closely to the Bible than ours.—For proof of this we appeal to the multitudes who attend our religious meetings in this city and in all other places.

The piece in your paper states that "Sidney Rigdon was connected in the printing office of Mr. Patterson," (in Pittsburg) and that "this is a fact

well known in that region," and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript (Romance) and to copy it if he chose." This statement is utterly and entirely false. Mr. Rigdon was never connected with the said printing establishment, either directly, or indirectly, and we defy the world to bring proof of any such connection. Now the person or persons who fabricated that falsehood would do well to repent, and become persons of truth and veracity before they express such acute sensibility concerning the religious pretensions of others. The statement that Mr. Rigdon is one of the founders of the said religious sect is also incorrect.

The sect was founded in the state of New York while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to officiate in his ordination, and I myself was unacquainted with the system until some months after its organization, which was on the sixth of April, 1830, and I embraced it in September following.

The piece further states that "a woman preacher appointed a meeting at New Salem, Ohio, and in the meeting read and repeated copious extracts from the Book of Mormon. Now it is a fact well known, that we have not had a female preacher in our connection, for we do not believe in a female priesthood. It further says that the excitement in New Salem became so great that the inhabitants had a meeting and deputed Doctor Philastus Hurlburt, one of their members, to repair to Spaulding's widow, and obtain from her the original manuscript of the romance, &c. But the statement does not say whether he obtained the manuscript, but still leaves the impression that he did, and that it was compared with the Book of Mormon. Now whoever will read the work got up by said Hurlburt entitled "Mormonism Unveiled," will find that he there states that the said manuscript of Spaulding's romance was lost and could no where be found

But the widow is here made to say that it is carefully preserved. Here seems to be some knavery or crooked work; and no wonder, for this said Hurlburt is one of the most notorious rascals in the western country. He was first cut off from our society for an attempt at seduction and crime, and secondly he was laid under bonds in Geauga county, Ohio, for threatening to murder Joseph Smith, Jr., after which he laid a deep design of the Spaulding romance imposition, in which he has been backed by evil and designing men in different parts of the country, and sometimes by those who do not wish to do wrong, but who are ignorant on the subject. Now what but falsehood could be expected from such a person?—Now if there is such a manuscript in existence, let it come forward at once, and not be kept in the dark. Again, if the public will be patient, they will doubtless find that the piece signed "Matilda Davidson" (Spaulding's widow) is a base fabrication by Priest Storrs of Holliston, Mass., in order to save his craft, after losing the deacon of his church, and several of its most pious and intelligent members, who left his society to embrace what they considered to be truth. At any rate, a judge of literary productions, who can swallow that piece of writing as the production of a woman in private life, can be made to believe that the Book of Mormon is a romance. For the one is as much like a romance as the other is like a woman's composition.

The production, signed Matilda Davidson, is evidently the work of a man accustomed to public address, and the Book of Mormon I know to be true, and the Spaulding story, as far as the origin of the Book of Mormon is connected with it, I know to be false.

I now leave the subject with a candid public, with a sincere desire, that those who have been deluded with such vain and foolish lies, may be undeceived.

Editors, who have given publicity to the Spaulding story, will do an act of justice by giving publicity to the foregoing.

P. P. PRATT.

N. Y. Nov. 27, 1839.

[From the Quincy Whig.]

A CUNNING DEVICE DETECTED.

It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purposes, or what his purposes were in pursuing the course he has, I shall not attempt to say at this time, but shall cail upon every candid man to judge in this matter for himself, and shall content myself by presenting before the public the other side of the question in the form of a letter, as follows:

Copy of a letter written by Mr. John Haven of Holliston, Middlesex co. Massachusetts, to his daughter Elizabeth Haven of Quincy, Adams co., Illinois.

Your brother Jesse passed through Monson where he saw Mrs. Davidson and her daughter, Mrs. McKinstry, and also Dr. Ely, and spent several hours with them, during which time he asked them the following questions, viz:

Did you, Mrs. Davidson, write a letter to John Storrs, giving an account of the origin of the Book of Mormon?

Ans: I did not. Did you sign your name to it? Ans: I did not, neither did I ever see the letter until I saw it in the Boston Recorder, the letter was never brought to me to sign. Ques. What agency had you in having this letter sent to Mr. Storrs? Ans: D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from these minutes wrote that letter. Question. Is what is written in the letter true? Ans: In the main it is.—

Ques. Have you read the book of Mormon? Ans: I have read some in it; Ques. Does Mr. Spauldings manuscript, and the Book of Mormon agree? I think some few of the names are alike.—

Ques. Does the manuscript describe an idolatrous or a religious people? Ans: An idolatrous people. Ques. Where is the manuscript. Ans: Dr. P. Hurlburt came here and took it, said he would get it printed, and let me have one-half the profits. Ques. Has Dr. P. Hurlburt got the manuscript printed? Ans: I received a letter stating it did not read as they expected, and they should not print it. Ques. How large is Mr. Spaulding's manuscript? Ans: about one

third as large as the Book of Mormon. Ques. To Mrs. McKenestry, how old was you when your father wrote the manuscript? Ans: About five years of age. Ques. Did you ever read the manuscript? Ans: When I was about twelve years old, I used to read it for diversion. Ques. Did the manuscript describe an idolatrous or a religious people. Ans: An idolatrous people. Ques.— Does the manuscript and the Book of Mormon agree? Ans: I think some of the names agree. Ques. Are you certain that some of the names agree? Ans: I am not. Ques. Have you ever read any in the Book of Mormon? Ans: I have not. Ques. Was your name attached to that letter which was sent to Mr. John Storrs by your order? Ans: No, I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin, in his great zeal, to destroy the Latter Day Saints, has asked Mrs. Davidson a few questions, then wrote a letter to Mr. Storrs in his own language. I do not say that the above questions and answers, were given in the form that I have written them, but these questions were asked, and these answers given. Mrs. Davidson is about seventy years of age, and somewhat broke. This may certify that I am personally acquainted with Mr. Havens, his son and daughter, and am satisfied they are persons of truth. I have also read Mr. Haven's letter to his Daughter, which has induced me to copy it for publication, and I further say, the above is a correct copy of Mr. Havens letter A. BADLAM.

The West Chester Village Record says the Mormons are holding a protracted meeting at the Nantmeal seminary, in this county. We understand that about forty members have been baptized in all.—*N. Y. Era.*

NOTICE.

It is proper to say that at our conference October inst. that a species of accusation appeared against Elder Harlow Redfield, insomuch that he was suspended and required to answer to the High Council at this place. In compliance therewith, he this day appeared when no charge came against him, nor was it found proper that any

should come. Therefore the council restored to him full fellowship, and all official standing the same as if no such suspension had taken place.

H. G. SHERWOOD, Clerk.
Nauvoo, Oct. 20, 1839.

PRATT'S DEFENCE.

As down a lone dungeon, with darkness o'er-spread,

In silence and sorrow I made my lone bed,
While far from my prison my friends had retired.
And joy from this bosom had almost expired.

From all that was lovely, constrained for to part,

From wife and from children so dear to my heart;
While foes were exulting, and friends far away,
In half broken slumbers, all pensive I lay.

I thought upon Zion—her sorrowful doom:—
I thought on her anguish—her trouble and gloom,

How for years she had wandered, a captive forlorn.

Cast out and afflicted, and treated with scorn.

I thought on the time when some five years ago,

Twelve hundred from Jackson, were driven by foes.

While two hundred houses to ashes were burned:—

Our flourishing fields to a desert were turned.

I remembered these crimes still unpunished remained,

And the like oft repeated—again, and again,
From counties adjoining, compelled to remove.

We purchased in Caldwell, prairie and [grove]

And there 'mid the wild flowers, that bloom'd o'er the plain:

Our rights and our freedom, we thought to maintain:

Nor dreamed that oppression would drive us from thence, [fence].

The laws of our country we claimed for de-

But soon as kind autumn rewarded our toil
And plenty around us began for to smile,

Our foes were assembled—being tempted with gain;

To ravage and plunder, and drive us again.

When many were driven, and plundered and rob'd,

And some had been murder'd by this dreadful mob,— [vain].

When cries for redress and protection were
We arose in our strength, our own rights to maintain.

The mob soon dispersed, to the Rulers appealed,

Saying, lend us your aid, and the Mormons will yield, [sist]

For surely they never were known to re-

A mob when commissioned by rulers and priests.

This soon was considered by far the best plan;

And orders were issued for ten thousand men;
Including the Wilson's and Gillum's of course,

And all the mob forces, for better, for worse.

These soon were forthcoming, in dreadful array;

Some painted like Indians, all armed for the fray;

The Mormons soon yielded without the first fire,

And the mobbers accomplished their utmost desire.

Some females were ravished—and cattle and grain

Became a free booty—and one pris'ner slain.

Some twenty or thirty were murder'd outright,

And ten thousand others were BANISHED THE STATE:

By what LAW of the Statute to me is unknown;

But it must be by law all these great things were done,

For the next Legislature the expense to defray,

Voted two hundred thousand, the soldiers to pay.

To resist THIS oppression—THESE excellent laws,

Was murder; and treason; (in technical clause.)

While women and children were driven away,

Their husbands and fathers in prison must stay.

So now to the Jury and Judge I submit;

I'm not learned in such laws.—they may hang or acquit—

But though they should hang me, or keep me in jail, [vail].

The spirit of Freedom and Truth will pre-

OBITUARY.

DIED—In this place, on the 10th Inst. Stephen Shumway, in the 34th year of his age.

—In this place, on the 1st Inst. Moroni, Son of John D. and Harriet Parker, aged 4 years 3 months and 4 days.

THE TIMES AND SEASONS,

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 1. No. 4.] COMMERCE, ILLINOIS, FEBRUARY, 1840. [Whole No. 4.]

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT TER DAY SAINTS IN MISSOURI. CONTINUED.

The Governor, D. Dunklin, was disposed to bring the mobbers to justice; consequently, ten or twelve, witnesses were subpoenaed to attend the February term of the circuit court. Capt. Atchison was ordered to guard them over to Jackson, and back, with his company of Liberty Blues. The attorney Gen. was also ordered, or requested, by the Gov. to attend the court, to assist the circuit attorney, in the investigation. The witnesses were guarded over to Independence, and after having been there a short time, they were visited by the circuit attorney, accompanied by the attorney General. They informed the witnesses, that such was the excitement prevailing there; that it was doubtful whether any thing could be done to bring the mobbers to justice; that if any should be convicted, they would only be fined in some trifling sum, not to exceed \$5, at most, just enough to answer the law. And they advised the witnesses not to go before the grand jury, intimating at the same time, that they might be in danger.—The witnesses replied, that they had been ordered there by the court, and they supposed, that they were still subject to the court, or to them, the attorneys. As to the danger, in going before the grand jury they feared it not: they were ready and willing to go and testify to the truth. The attorneys left them, and in a short time after, they were informed by Capt. Atchison, that the Judge, Mr. Ryland, had sent him word, that the witnesses and guard, were not wanted there any longer; Capt. A. paraded his men, as soon, and as well as he could for the crowd, and immediately marched off, the witnesses following him. All hopes were now given up of ever bringing

that people to justice; their hatred towards the saints, appeared to be unabating; they frequently sent over word to Clay co. that they were coming over to drive them from that place; they even went so far, as to circulate a paper in Clay county; the object of which was to obtain volunteers there, to assist them in driving the saints away.—In Clay county however, they had but a few friends, (for some time,) and could not obtain many signers.

A wealthy farmer, by the name of Arthur, living in Clay county, who was then friendly to the saints, and who was in the habit of sending flour and whiskey into Jackson to sell, (it generally being higher there than in Clay, in consequence of the Indian trade,) sent over one of his negroes and team with a load, sometime that fall or winter, they were stopped on the road by some of the good people of Jackson, who mounted the load, and with axes cut the barrels to pieces, and wasted the flour and whisky upon the ground.

In 1834, if we mistake not, an in-offensive Br. by the name of Ira J. Willes went into Jackson co. to hunt for a lost cow; he was taken by some of the ruffians residing there, who, after stripping off his clothes, whipped him unmercifully. For the credit of Missouri, we would state that he was taken from the house of a Justice of the Peace; this is an ensample of upper Missouri peace makers. The same year, Br. Lewis Abbot, a very peaceable man, went to Jackson to see a man who owed him; on his way he was discovered, and overtaken by some of that lawless banditti, who beat him with handspikes, no doubt with an intent to kill, for that was what they swore they would do; but his life was preserved, and he escaped out of their hands. Thus have that people, unceasingly abused, and persecuted the saints whenever they could get an opportunity.

Gov. Dunklin appeared willing to guard back the saints to Jackson co.

at any time when they should get ready to go; but said, that he had not authority to keep a guard there for their protection. That being the case they were advised, by some of the most influential men in the upper country, who were friendly to them, but not believers in their faith, to have enough of their brethren emigrate to that country, to enable them to maintain their rights, should the mob ever attempt to trample upon them again; and then get the Governor to set them back upon their lands. Accordingly word was sent forth to the churches to that effect; and in the summer of 1834, a large company emigrated from the eastern churches, to Clay co. for that purpose.

Whilst this company was forming and going up to Missouri, rumor, with her ten thousand tongues, was busily engaged, in circulating falsehoods about them; insomuch, that before they arrived at Clay co., there was considerable excitement, even there.

The Jackson co. people went over into Clay, and called a meeting and stired up all the feelings there, that they possibly could against the saints. The anger of the people of Jackson co. rose to a great height; they had furnished themselves with a number of cannon, and their neighbours of the adjoining counties, on the south side of the Missouri river, volunteered by hundreds to assist them, provided that the Gov. should attempt to set the saints back upon their land in Jackson co.

The company from the eastern churches arrived in Clay co. and their gentle manners, and peaceable deportment, soon convinced the people of that country, of the false reports which had been circulated about them. The excitement was very soon done away, and the people appeared more friendly than before.

After the arrival of the brethren from the east, a council was held, and it was concluded, considering the great wrath of the people, south of the river, that it would not be wisdom to ask the Governor to set them back at that time.

The people of Clay co. were mostly friendly to the saints, but there were a few exceptions. Nothing of

importance occurred, however, for some time, a few threats and insults from those who were disaffected, was all the hostility manifested till the summer of 1836.

The suits which had been commenced against the Jackson co. people, for damages, progressed so slow, and were attended with such an amount of costs, that they were all dropped but two; which were considered sufficient to try the experiment; to ascertain whether or not any thing could be obtained by the law. Near \$300 cost had been paid by the brethren, to obtain a change of venue; the suits were then removed to Ray county. Court after court passed, and the trials were continued. At last, in the summer of 1836, the time drew near, when it was supposed that the trials must come on: which was very gratifying to those who planted the suits. When the court came, their lawyers, instead of going to trial, as they should have done, made a sort of compromise, with the mobbers, by dropping one suit, without even having the cost paid, and that too without the knowledge or consent of their employers. On the other suit the defendants agreed to pay a few hundred dollars; though not as much as the lawyer's fees had been. Thus the lawyers, after getting their pay, managed the cases; had they been true to the brethren, as they were bound to be by oath, and brought their suits to a trial, instead of making a compromise, and laboured faithfully for them, as they ought to have done; and laboured as though they meant to earn their thousand dollar fee; there is no doubt but that, on the two suits, they would have obtained as many thousands of dollars, as they did hundreds by the compromise. No further attempts have ever been made to obtain a compensation for the losses and damages, sustained by the saints in Jackson co. except last winter in petitioning the Legislature of Missouri, among other things they asked the State, for remuneration for them; which the Legislature did not see fit to grant.

In the summer of 1836 the mob party, in Clay co. strengthened itself considerably, and became quite bold; insomuch that they in one or two instances, began to whip the saints; and

one day some sixty or seventy of them assembled, rode off a few miles east, and stopped a few waggons, which were moving to Clay co., and turned them back. It was manifested from their threatnings and actions, that they were determined, to fall upon the saints and drive them out of the county, if they could. It was equally manifest, that the saints were disposed to defend themselves against mobs, even to the shedding of blood.

At that time it was seen that if something was not done to stop it, blood would be shed; (for the mob party were resolved on driving, and the saints were determined not to be driven by them, without first trying their strength.) Wherefore the most intelligent, and respectable citizens of the county, who had always appeared friendly to the saints, held a meeting, in which they appointed a committee, and also requested the saints to appoint a committee, to meet their committee near Liberty, on a day appointed to confer with each other; and see if something could not be done, to evade the storm, which appeared to be fast gathering.

The committee met at the appointed time, and a proposition was made by the citizen's committee, to the other, to this effect.

That whereas, the people of Clay co. had kindly received the saints in their distress, when it was expected, that they would soon return to Jackson co., and not think of making Clay co. a permanent home: and whereas, almost three years had passed away since, and the prospect of their returning to Jackson co. was less at that time than it was years before; and that a portion of the citizens of Clay co. were dissatisfied, to have them remain where they were any longer. Therefore the committee in behalf of the citizens requested, that they (the saints) should look themselves a new location, either in some unsettled part of the State, or otherwise go out of the State, as suited them best. The committee disclaimed all right, to request any such thing; they said, that they knew very well, that the saints had just as good a right there, as themselves, but they thought that considering the opposition that there was to them it would be better for them,

to go where they could be more by themselves; and they even recommended their gathering together, and living altogether by themselves. They further said, that if they would consent to go, and seek a new location, they would send a committee with them, who was acquainted with the country, who would pilot them, in looking it out. However a location had already been selected, and about sixteen hundred acres of land purchased but a short time previous; and they were willing to go, and some of them were making preparations to move there soon before the meeting of the committee: Wherefore the committee, on the part of the church, consented to the proposition made to them; and then all parted with apparent good feelings.— Soon afterwards three, on the part of the church, and two pilots, started to view the country; they travelled a number of days, in the new settlements, towards the N. W. corner of the State; and they finally concluded, that the place previously selected, now known as Caldwell Co. should be the place, where they would settle; there being but a few inhabitants, in a district of country large enough for a county; and they, in general, willing to sell out.

Upon these movements the mob spirit in Clay Co. measurably subsided, and the saints prepared, and moved to their new settlement, as fast as their circumstances would permit; pleased with the idea of settling together by themselves.

COMMUNICATIONS.

COPY OF A LETTER FROM J. SMITH jr. TO Mr. GALLAND.

Liberty jail, Clay co. Mo. March 22nd, 1839.

MR. ISAAC GALLAND; Dear Sir:

I have just been privileged with a perusal of a letter, put into my hands by Mr. D. W. Rogers, which letter was directed to him, dated February 26th, 1839. and signed, Isaac Galland. The contents of said letter expresses a sympathy and a good feeling towards the people and church of the Latter Day Saints, which I have the high honor, of being their religious leader; I say high honor, more especially, because I know them to be an honorable, a virtuous, and an upright people. And that honor, vir-

tue, and righteousness is their only aim and object in this life. They are sir, a much injured, and abused people; and are greatly belied as to their true character. They have been fallen upon by a gang of ruffians and murderers, three times, in the state of Missouri; and entirely broken up, without having committed the first offence: or without there being the least shadow in the very slightest degree of evidence, that they have done ought of any thing derogatory to the laws, or character, of the state of Missouri. And this last time of their being broken up; it is either my misfortune, or good fortune, (for I rather count it good fortune to suffer affliction with the people of God,) in connection with others of my brethren, to be made a severe sufferer, by the hands of the above mentioned *rascals*: they are supported by some portions of the authorities of the State, either in consequence of prejudices, excited by foul calumnies, or else they themselves, are the fathers and instigators, of the whole diabolical and murderous proceeding.

I am bold to say sir, that a more nefarious transaction never has existed, since the days of Yore; than that which has been practiced upon us.—Myself and those who are in prison with me, were torn from our houses, with our wives and children clinging to our garments, under the awful expectation of being exterminated. At our first examination, the mob found one or two persons, of low and worthless character, whom they compelled, at the peril of their lives, to swear some things against us: which things, if they had been even true, were nothing at all, and could not have so much as disgraced any man under heaven. Nevertheless, we could have proved, by more than five hundred witnesses, that the things were false. But the Judge employed an armed force, and compelled us to abandon the idea of introducing witnesses, upon the peril of the lives of the witnesses. Under such circumstances, sir, we were committed to this jail, on a pretended charge of treason, against the State of Missouri, without the slightest evidence to that effect. We collected our witnesses the second time, and petitioned a *habeas corpus*: but were thrust back

again into prison, by the rage of the mob; and our families robbed, and plundered: and families, and witnesses, thrust from their homes, and hunted out of the State, and dare not return for their lives. And under this order of things, we, held in confinement, for a pretended trial: whereas we are to be tried by those very characters who have practiced those things, yea the very characters who have murdered some hundred men, women and children,* and have sworn to have our lives also; and have made public proclamation that these men must and should be hung, whether they were innocent, or guilty. Such men too, sir, have made this proclamation, as general Atchison, who is considered one of the most prominent men in the State. This is according to the information I have received, which I suppose to be true. Their plea sir, is that the State will be ruined, if the Mormon leaders are liberated, so that they can publish the real facts, of what has been practised upon them.

We are kept under a strong guard, night and day, in a prison of double walls and doors, proscribed in our liberty of conscience, our food is scant, uniform, and coarse; we have not the privilege of cooking for ourselves, we have been compelled to sleep on the floor with straw, and not blankets sufficient to keep us warm; and when we have a fire, we are obliged to have almost a constant smoke. The Judges have gravely told us from time to time that they knew we were innocent, and ought to be liberated, but they dare not administer the law unto us, for fear of the mob. But if we will deny our religion, we can be liberated. Our lawyers have gravely told us, that we are only held now by the influence of long faced Baptists; how far this is true, we are not able to say: but we are certain that our most vehement accusers, are the highest toned professors of religion. On being interrogated what these men have done? their uniform answer is, we do not know, but they are false teachers, and ought to die. And of late boldly and frankly acknowledge, that the religion of these men, is all that they have against them. Now sir, the only difference between their

*He was thus informed by the Missourians

religion, and mine, is, that I firmly believe in the prophets and apostles, Jesus Christ, being the chief corner stone. And speak as one having authority among them, and not as the scribes, and am liberal in my sentiments towards all men, in matters of opinion, and rights of conscience, whereas they are not. But enough of this. I feel highly gratified to learn of a man who had sympathy, and feelings of friendship towards a suffering, and an injured, and an innocent people: if you can do them any good, render them any assistance, or protection, in the name of suffering humanity, we beseech you, for God's sake, and humanity's sake, that you will do it. If you should see Gov. Lucas, I wish you would have the kindness to state to him, the contents of this letter; as we know him from information to be a man of character and a gentleman. I would be glad therefore, if it were possible that he, and not only him, but every other patriotic, and humane man, should know the real facts of our sufferings: and of the unjust and cruel hand that is upon us. I have been in this State one year, the 12th, day of this month; I have never borne arms at any time. I have never held any office, civil or military in this State. I have only officiated as a religious teacher, in religious matters, and not in temporal matters. The only occasion I have given, was to defend my own family, in my own door yard, against the invasions of a lawless mob: and that I did not at the expense of any man's life; but risked my own in defence of an innocent family, consisting of a wife, five children, hired servants &c. My residence was in Far West. I was surrounded with a noble, generous, and enterprising society, who were friendly to the laws, and constitution of our country: they were broken up without cause, and my family now as I suppose, if living, are in Quincy, Illinois.

We are informed that the prisoners in Richmond jail, Ray county, are much more inhumanly treated than we are; if this is the case, we will assure you, that their constitutions cannot last long, for we find ours wearing away very fast: and if we knew of any source whereby aid and assistance could be rendered unto us, we should

most cordially petition for it: but where is liberty? Where is humanity? Where is patriotism? Where has the genius of the pedestal of the laws and constitution of our boasted country fled? Are they not slain victims at the feet of prejudice, to gratify the malice of a certain class of men, who have learned that their craft and creed cannot stand against the light of truth, when it comes to be investigated?—hence they resort to the vilest of the vile means, and to foul calumnies, and to physical force to do what? To deprive some fifty thousand, of the right of citizenship, and for what? because they are blasphemers? no: For this is contrary to their practice, as well as faith. Was it because they were tavern haunters, and drunkards? no. This charge cannot be substantiated against them as a people; it was contrary to their faith. And finally was it for any thing? no sir, not for any thing, only, that Mormonism is truth; and every man who embraced it felt himself at liberty to embrace every truth: consequently the shackles of superstition, bigotry, ignorance, and priestcraft, falls at once from his neck; and his eyes are opened to see the truth, and truth greatly prevails over priestcraft; hence the priests are alarmed, and they raise a hu-in-cry, down with these men! heresy! heresy! fanaticism! false prophet! false teachers! away with these men! crucify them! crucify them! And now sir, this is the sole cause of the persecution against the Mormon people, and now if they had been Mahomedans, Hottentots, or Pagans; or in fine sir, if their religion was as false as hell, what right would men have to drive them from their homes, and their country, or to exterminate them, so long as their religion did not interfere with the civil rights of men, according to the laws of our country? None at all. But the mind naturally being curious wants to know what those sentiments are, that are so at variance with the priests of the age, and I trust you will bear with me, while I offer to you a few of my reflections on this subject, and if they should not meet your mind, it may open a door for an exchange of ideas, and in the exercise of a proper liberality of spirit, it may not be unprofitable.

In the first place, I have stated above

that Mormonism is truth, in other words the doctrine of the Latter Day Saints, is truth; for the name Mormon, and Mormonism, was given to us by our enemies, but Latter Day Saints was the real name by which the church was organized. Now sir, you may think that it is a broad assertion that it is truth; but sir, the first and fundamental principle of our holy religion is, that we believe that we have a right to embrace all, and every item of truth, without limitation or without being circumscribed or prohibited by the creeds or superstitious notions of men, or by the dominations of one another, when that truth is clearly demonstrated to our minds, and we have the highest degree of evidence of the same; we feel ourselves bound by the laws of God, to observe and do strictly, with all our hearts, all things whatsoever is manifest unto us by the highest degree of testimony that God has committed us, as written in the old and new Testament, or any where else, by any manifestation, whereof we know that it has come from God: and has application to us, being adapted to our situation and circumstances; age, and generation of life; and that we have a perfect, and indefeasible right, to embrace all such commandments, and do them; knowing, that God will not command any thing, but what is peculiarly adapted in itself, to ameliorate the condition of every man under whatever circumstances it may find him, it matters not what kingdom or country he may be in. And again, we believe that it is our privilege to reject all things, whatsoever is clearly manifested to us that they do not have a bearing upon us. Such as, for instance, it is not binding on us to build an Ark, because God commanded Noah to build one.—It would not be applicable to our case; we are not looking for a flood. It is not binding on us to lead the children of Israel out of the land of Egypt, because God commanded Moses. The children of Israel are not in bondage to the Egyptians, as they were then; our circumstances are very different. I have introduced these for examples: and on the other hand, "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bare false witness against thy

neighbor. Thou shalt not covet thy neighbor's wife, nor his ox, nor his ass, nor his man servant, nor his maid servant, nor any thing that is thy neighbors."

These sentiments we most cordially embrace, and consider them binding on us because they are adapted to our circumstances. We believe that we have a right to revelations, visions, and dreams from God, our heavenly Father; and light and intelligence, through the gift of the Holy Ghost, in the name of Jesus Christ, on all subjects pertaining to our spiritual welfare; if it so be that we keep his commandments, so as to render ourselves worthy in his sight. We believe that no man can administer salvation through the gospel, to the souls of men, in the name of Jesus Christ, except he is authorized from God, by revelation, or by being ordained by some one whom God hath sent by revelation, as it is written by Paul, Romans 10: 14, "and how shall they believe in him, of whom, they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" and I will ask, how can they be sent without a revelation, or some other visible display of the manifestation of God. And again, Hebrews, 5: 4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—And I would ask, how was Aaron called, but by revelation?

And again we believe in the doctrine of faith, and of repentance, and of baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, and of resurrection of the dead, and of eternal judgment. We believe in the doctrine of repentance, as well as of faith; and in the doctrine of baptism for the remission of sins as well as in the doctrine of repentance; and in the doctrine of the gift of the Holy Ghost by the laying on of hands, as well as baptism for the remission of sins; and also, in like manner, of the resurrection of the dead, and of eternal judgment. Now all these are the doctrines set forth by the apostles, and if we have any thing to do with one of them, they are all alike precious, and binding on us. And as proof, mark the following quotations. Mark 16 chap., 15—16 verses, "and he said

unto them go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Hear you will see the doctrine of faith: and again, Acts 2nd chap. 28 verse, "Then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Hear you see the doctrine of repentance and baptism for the remission of sins, and the gift of the Holy Ghost, connected by the promise inseparably. Now I want you to consider the high standing of Peter; he was now being endowed with power from on high and held the keys of the kingdom of heaven. Mathew 16th chap. 19th verse, and I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This was the character, Sir, that made the glorious promise of the gift of the Holy Ghost, predicated upon the baptism for the remission of sins: and he did not say that it was confined to that generation, but see further: Act 2nd chap. 39th verse, "for the promise is unto you, and your children, and to all who are afar off, even as many as the Lord our God shall call." Then, Sir, if the callings of God extend unto us, we come within the perview of Peter's promise. Now where is the man who is authorized to put his finger on the spot and say, thus far shalt thou go and no farther: there is no man. Therefore let us receive the whole, or none. And again, concerning the doctrine of the laying on of hands. Act 8th chap. 14th to 17th verse. Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.—Then laid they their hands upon them, and they received the Holy Ghost.—Acts 19th chap. 5th—6th verses.—When they heard this, they were baptized in the name of the Lord Jesus.—

And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues and prophesied. We discover by these, the doctrine of the laying on of the hands.—And for the doctrine of the resurrection of the dead and of eternal judgment: Hebrews 6th chap. 2nd verse, of the doctrine of baptism, and of laying on of the hands, and of resurrection of the dead, and of eternal judgment. I consider these to be some of the leading items of the gospel, as taught by Christ and his apostles, and as received by those whom they taught. I wish you would look at these, carefully and closely, and you will readily perceive that the difference between me and other religious teachers, is in the bible; and the bible and them for it: and as far as they teach the gospel of Jesus Christ, as it is verily written, and are inspired, and called as was Aaron, I feel myself bound to bow with all deference to their mandates and teachings; but see Gallations, 1st chap. 6th to 10th verse. I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an 'angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Further, the 11—12 verses. But, I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Please Sir, to pardon me for having obtruded thus lengthly upon your feelings, as you are a stranger to me; and I know nothing of you, only what I have read in you letter, and from that I have taken the liberty which I have. Be assured Sir, that I have the most liberal sentiments, and feelings of charity towards all sects, parties, and denominations; and the rights and liberties of conscience, I hold most sa-

cred and dear, and dispise no man for differing with me in matters of opinion.

Accept Dear Sir, my best wishes for your welfare, and desire for further acquaintance, I close my letter, by giving you some quotations which you will have the goodness to read.

The second epistle of Paul to Timothy, 1: 5—7. 2: 10—14. 4: 2—7. Ephesians 4: 10—18. 1st Corinthians 12: 1—31. 8: 3—6. Ephesians 4: 1—8 The 1st Epistle of John 1: Mathew, 3: 13—17. St. John 3: 1 16. 10: 1—50. 28: 18—20. St. Luke 24: 45—53. If you wish another address on this subject, you have only to let me know, and it shall be attended to.

Yours truly,

JOSEPH SMITH, Jr.

N. B. If Bishop Partridge, or if the church have not made a purchase of your land, and if there is not any one who feels a particular interest in making the purchase, you will hold it in reserve for us; we will purchase it of you at the proposals that you made to Mr. Barlow. We think the church would be wise in making the contract, therefore, if it is not made before we are liberated, we will make it.

Yours &c.

JOSEPH SMITH, Jr.

For the Times and Seasons.

Messrs. Editors.

The High Council of this place has directed that I should say, that they have learned that your embarrassed situation, much presses you for funds to defray the unavoidable expenses attending your printing establishment. And having learned that from your subscribers and patrons, funds for the benefit of your press, have been sent by the hands of some persons whose integrity might have been thought pure, who have needlessly prevented such funds from reaching the place of destination. The high council wish a public expression of their entire disapprobation, to any, and all such acts of detentions of monies, intended for either the press, or any other use in the church.

The high council lament their poverty, in not being able, as agents for the church, to sustain the press, with funds necessary to effect a work so interesting and needful. One so much

desired, and looked for, by our friends in the East, who, no doubt, desire to be often informed concerning the situation of us in the West; particularly since the Missouri outrage was committed on us. For the satisfaction of our friends, I might here say, that in contrasting our present situation with what it was one year ago, it should long since, have from us all, called forth the liveliest sensation of gratitude, and with homage have been tendered to our heavenly Benefactor; that He who scattered Israel, has wisely and mercifully directed our escape from the vengeance of a tyrant, who, through an unhallowed clan, dealt unmercifully to us, a train of afflicting circumstances of evils, that thrust upon us events of that foul and malicious tragedy, that forced from our bosoms to martyrdom, so many, who, to gather with the saints, left the land of their nativity and friends, and located themselves with us in the West. They are gone hence, and to our care, and protection, are left widows, orphans, and emaciated, and broken constitutions, that often terminate in martyrdom, by premature deaths, being brought on by sufferings and cruelties from a ruthless bandity of Governor Boggs, whose edict on us of exilement, forced us from our houses and the State, at an inclement season of the year. Imagination seemed nearly baffled for a time, where to find a resting place beneath the heavens.

But can we be permitted to congratulate the heavens, the church and the whole world, that we have located ourselves amid the republicans of the State of Illinois; about fifty miles above Quincy on the Mississippi River, in that State; where we have bought land, laid out a city, commenced building settling &c. The printing establishment, for a time, lingered by reason of long and tedious illness of the Editors; but is now in a promisory prosperous operation, excepting a lack of funds needful to defray the inevitable expenses—for who but must know that it requires cash to prepare, and procure a suitable building, materials, paper, ink, &c. to enable them to print the first paper, and who can expect papers sent to them, without advancing the pay—or what elder acts wisely, as

an agent, who needlessly detains monies from the press.

The council requires that notice be published in your paper, that they express their disapprobation to all, and any needless detentions of any monies, that are, or shall be appropriated and intended for the press, or for any other purpose in the church. And that any, and all persons of our church who shall hereafter, needlessly detain any such monies, that this council resolve to discountenance any, and all such acts, and offending persons.

Done by order and vote of the Presidency, and high council, at Nauvoo, Illinois, Jan. 26, 1840.

H. G. SHERWOOD, Scribe.

TIMES AND SEASONS.

COMMERCE, ILL. FEB. 1840.

In this No. we publish a letter written by Joseph Smith jr. while confined in prison, in Missouri, addressed to Dr. Isaac Galland, of this place.

We would call the attention of our readers to a careful perusal of said letter, as it shows the bold, frank, and independent spirit which prevailed the breast of Pres't. Smith, while under the most adverse circumstances possible; also, his unshaken confidence in those things which we know, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life."

Having a knowledge of the truth of those things of which he had testified, and which he had taught to the children of men; and knowing, also, that promulgating those principles, would secure to himself, as it had to the saints, in all ages of the world, the hatred malice and envy, of the wicked and ungodly; who love darkness rather

than light, because their deeds are evil; therefore, when the pure principles of the gospel are declared unto them, they are ready to do any thing in their power, to destroy that person who dares thus plainly to declare the whole counsel of God; he was therefore prepared, in a great degree, for what ever persecution the enemies of righteousness and truth, were disposed to heap upon him: consequently, when mobs raged, and persecution had reared its hydra head, and death with all its horrors, stared him full in the face, he stood firm and unshaken, having an assurance that He who had promised, was faithful and would deliver to the uttermost, all those who put their trust in him.

The letter from Dr. Galland, of which he speaks, was respecting a tract of land, of some 19 or 20,000 acres, situated in the southern extremity of Iowa Territory, and known as a part of the Half Breed land. This land has been purchased by Bishop Knight, for the church and some 10,000 acres besides in the same tract.

We have several epistles, written to the church, by Pres't. Smith while a prisoner, which we intend to lay before our readers in their proper time and place.

HELP! HELP!!

In almost every letter we receive from the travelling Elders, strong solicitations are made for other Elders to come to their assistance, as the work of the Lord is pressing its way into almost all parts of the land; from city to city, from town to town, and from neighborhood to neighborhood:

even the Islands of the Sea have been saluted with the sound of the everlasting gospel, and have listened with intense anxiety to the glad tidings of great joy, which have been communicated to them by the servants of God; and thousands have been made to rejoice in the fullness of the gospel of our Lord and Saviour, Jesus Christ, through their instrumentality.

These things cheer us, and fill our hearts with gratitude to him who has said "that he would set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Which work he has commenced, and called upon many fishers to fish them, [the children of Israel,] and after will I send, saith the Lord, for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

Many of those fishers and hunters have gone forth to accomplish the mission, whereunto God has called them, and we almost daily hear of their success in the ministry, and of the great blessings and joy which they receive, while performing their Master's will:—while others, within the circle of our acquaintance, who have received the same high and holy calling, tarry at home; some to prepare places

and provision for their families, while they shall be absent, warning men every where to repent, and be baptized for the remission of sins, and receive the gift of the Holy Ghost, which is promised unto all those who believe in Christ and obey his commandments. And again, there are some, few, (we are sorry to have it to say,) who, instead of magnifying their calling, as becomes men of God, spend a good share of their time in idleness, and vain and foolish conversation, which prophetheth nothing; but rather brings leanness and barrenness of soul; which is plainly to be seen in those of whom we are speaking, by the bad examples which they set, in squandering a portion of their time at public places, where poison is dealt to the unwary, and those of intemperate habits; and perhaps they occasionally, yea, we fear, too often partake of the baneful cup; notwithstanding it is in direct opposition to the word of the Lord, given in the word of wisdom, as also, to the better feelings of man. If this was the only act of intemperance which has come under our observation, we should have been content to let the subject pass, for the present, with the foregoing remarks: but as there are other evil practices, which are calculated to retard the progress of the saint, in his spiritual walk, we feel it our duty to give them a brief notice at this time; such as the use of tobacco and other intoxicating nauseates, which tend to destroy the influence of the Holy Spirit, as it dwells not in unholy temples, but is an inmate of the bosom of those who live by every word which proceeds from the mouth of God.

Better, far better, would it be for those, who thus suffer the best of their days to pass unoccupied, and they led away by the allurements of the world and the temptations of satan, to the commission of acts of unrighteousness, and indulge themselves in evil and unholy practices, were they vigorously engaged in the cause which they have espoused, proclaiming the everlasting gospel to the inhabitants of the earth, and warning them to flee from the wrath to come; being instant in season and out of season, prepared at all times to go to the assistance of their fellow

laborers, when called upon, in such strong terms, for help.

We sincerely hope, for the sake of the elders, and the cause of truth, that this will be the last time we shall be under the painful necessity of noticing those evils of which we have spoken; but rather, that we may have the gratification of seeing every man stand in his proper place approved.

We give in this number a list of Agents, for the Times and Seasons; they are men in whom we repose the utmost confidence, as far as our acquaintance extends: The most of them are ministers of the Lord Jesus, sent forth to proclaim the everlasting gospel to the nations of the earth; their exertions have been untiring, in endeavoring to build up and establish the kingdom of God; they with many others, have labored under many difficulties and privations, and stood the test of persecution thus far, while the press, the powerful engine for diffusing truth to the ends of the earth, which supports the same cause with themselves, has labored, and toiled under the most trying circumstances possible, and has been thrice destroyed by the enemies of truth; but, brethren and friends, the press is again endeavoring to rear itself; and inasmuch, as it is your object to publish the glad tidings of salvation, and diffuse light and intelligence to the human family, the press is with you, your cause then, is the cause of the press, and we have only to say, we want your aid, we want your influence, and also the influence of every lover of truth and righteousness, that the press may be established on a sure bases; that while you are lifting up the warning voice according to your abilities, that the press may strengthen your hands, by sending forth light, and penetrating all parts of the earth with its testimony; which testimony, we hope will grow brighter and brighter, and never cease, until the earth shall be filled with the knowledge of the Lord; and vice shall have taken its exit to its own place, and truth and peace, shall have commenced its universal reign throughout the vast empire of God.

FROM THE ELDERS.

In order that it may be known who the laborers are that are pruning the Lord's vineyard, we feel it our duty, as well as a privilege, to lay before our readers, either by summary or entire, as many of the communications received from the travelling elders as there is room or space so to do; knowing that the laborers in the North, are pleased to hear from those who are laboring in the South, and those in the East, to hear from the West, and those in the West to hear from the Islands of the Sea: for a knowledge of the spread of the gospel, is that which is calculated to gladden the heart and enliven the soul of every faithful laborer; and also, to stimulate those who have gone to their farms, and to their merchandize, (like the apostles of old to their nets) to gird on their armour, and go forth into the vineyard of the Lord, and labor with their mights, that no man shall take their crown.—ED.

Jackson County, Ill. Dec. 26th 1839.

Dear brethren in the Lord, having a few leisure moments I have taken my pen in hand to write a few lines to let you know what I have been doing since I saw you. I left Far West last January the 14th, and after a few days travel fell in company with Elder Jeremiah Mackley; we held three meetings in the State of Missouri, in the neighborhood of St. Charles; from thence we steered our course for this State, and after a few days travel we found ourselves in Jackson County where we commenced publishing the gospel, and very soon the honest in heart began to embrace the truth, after we had introduced eight souls into the kingdom and a number more believing. Br. Mackley was warned to leave and return to his family; then the whole burden rested on me; but the Lord was with me and confirmed my words with signs following; the sick were healed, and that not a few, and devils cast out also. I kept up a regular march until I had baptized 28, when Elder Benjamin Clapp arrived; we then with united force, pushed forth the conquest until we baptized 10 more; we then organized them into branches and departed to travel to the south. I have just returned from the south and have found the brethren still firm in

the faith, except a few who have tumbled over to try the faith of others as is usual. We had very good success for the time I stayed in the south, we held 25 meetings in McNary County Tennessee, and baptized 14 persons; we held 5 meetings in Tishamingo county, State of Mississippi and baptized 6 persons, and left a number who were believing. Br. B. Clapp is still preaching in the State of Mississippi and desires other Elders to come to his assistance.

I have understood that you are publishing the papers again, and I have taken some names, and have received the pay for the same, and if you will send the papers you shall have the pay for them when I come; I will come by April conference if the Lord will; I desire an interest in the prayers of the saints. I feel to exhort the young Elders, who am young also, to gird on their armour, walk out into the field and commence reaping, for the harvest is truly plentiful and the laborers few.—The sooner we preach the gospel, the sooner we will have rest, for God cannot, in righteousness, bring about the Millennium until all are warned. No more at present, only yours &c.

J. D. HUNTER.

Robinson & Smith.

Monroe, Dec. 11th, 1839.

BR. D. C. SMITH.

Dear Sir,

Having recently had an opportunity to hear from you, and the brethren in Ill. by way of br. Geo. Gee, who has just come to this place; I take the present opportunity to address you. I do not wish to trouble you with a very tedious letter, but shall proceed to give a short account of my travels, and success in the ministry, since I left you, and Elder George Smith, in western Tenn. From the place I left you I travelled eastward about one hundred miles, where I had an opportunity of preaching a few times, but the prejudices, and opposition of the people were so great, that I did not think it profitable to stay in that region of country, consequently I left, and continued traveling eastward, the distance of one hundred miles or more; where I again commenced preaching, (in Overton co. Tenn.) here, I had some success, the way opened before me, and I found

many friends who were very kind, and administered to my wants. I continued preaching in Overton during the winter, in the spring I commenced baptizing, and with the assistance of Br. Lewis, who came here and stayed a few days, seventeen were united with the church. Soon after this Br. Lee, and Stewart came to this country; I went with Lee into Jackson co. where we baptized twenty one more; Elder Stewart baptized two in White co., Brothers Stewart and Lee, returned home to their families.

Thus, I have given a short history of my travels, and success since I saw you. I must acknowledge that my success has not been great, but considering the difficulties under which I have labored, arising from the great prejudices of the people, in consequence of hearing so many fabulous stories concerning our difficulties in Missouri; taking these and many other things into consideration, it cannot be expected that the work will be so readily received in this country as in the north

Yours &c.

JULIAN MOSES.

Dec. 3d, 1839.

Cross Keys, Union District, S. C.

BR. ROBINSON.

Having concluded the public services, usually performed by the servants of God on his Holy Day; I propose to spend the evening, in addressing a few lines to you, that you and others may know something concerning the moral condition of this part of our Lord's vineyard.

I have been here something more than a month, and preached in various parts of the district. On my first arrival, I found br. E. M. Murphy, with whom you are acquainted; and with whom I have found an asylum, till the present time. Here also, I found a few; who through the instrumentality of br. Murphy, and the use of his books, were believing the gospel. I preached a few discourses, and baptized four persons, many others are believing.—Since that, I have continued preaching two or three times a week, and do not know how long I may continue.—There are plenty of priests here, plenty of professors, and plenty of all kinds of religion, that of Jesus Christ except-

ed. The preaching of the Gospel here, produces the same effects, that the preaching of the same doctrine has in all places, and in all ages of the world, viz: all manner of abuse from hypocrites and vagabonds. Nevertheless, a tribute of thanksgiving and gratitude, is due to the author of all good, for in all my travels, during the last six months, through as many as eight different States, extending from the Mississippi to the Atlantic; he has not at any time left me at night without a place to lay my head; nor without a sufficient of food, to supply the demands of nature. I send you the names of five subscribers for the *Times and Seasons*, if the money will not answer your purpose send it back, and we will pay silver as soon as it can be sent. If any of our books can be obtained at Commerce, please notice it in your paper.

Yours in the
Gospel bonds.

LYSANDER M. DAVIS.

The following is a short extract from a letter written by Elder Orson Pratt, to his wife in this place, under date of January 6th, 1840.

I am well and hearty, after mailing the last letter to you in Pa. I went to Philadelphia, on Saturday the 21st of December, there I found President J. Smith jr.; he had just arrived from Washington city, where he had been about 3 weeks—4 or 5 days after, Judge Higbee, with Porter Rockwell, came to Philadelphia; they are well. I wrote to P. P. Pratt to come and see Pres't. Smith; he did so, and probably will go to Washington with him in a few days. I staid with brother Smith, in Philadelphia, about 8 days; we then took the rail road, and went some 35 or 40 miles, to a large branch of the church in Monmouth co. N. J. which numbers 90 members: there I left him on new year's day, and came to N. Y. where I am at present. Elder Winchester had when I left Philadelphia, baptized 45 in that city, and several more had given in their names for baptism, and scores believing. I preached in Chester co. Pa. about two weeks, and I think I may safely say there are hundreds believing. The work is prospering throughout all this region. El-

ders Taylor, Woodruff, and Turley sailed for Liverpool, Dec. 18th, while I was in Pa. none of the rest of the Twelve have yet arrived. I hear that brothers Young and Kimball are near Rochester in this state. I am all ready to start for England, and am only waiting for company. If some of the rest do not arrive soon, I think I shall start alone. There is a great call for books of Mormon. P. P. Pratt has another book printed, larger than the *Voice of Warning*, entitled the *Millemium*, and other poems, and a piece on the eternal duration of matter.

We learn virbally from Elder John E. Page, that within a few weeks past, he has baptized nine in the lower part of this county, about 8 miles south west from Carthage, and twenty from this place. Among those who embraced the gospel in that place is Mr. Sidney Knowlton and family, who have for several years been zealous members of the Campbellite society, and are personally acquainted with the leaders of that sect, consequently have become perfectly acquainted with all the principles of that doctrine; they are of the opinion that if Messrs. Campbell, Scott and others, had been attentive hearers to the lectures which had been delivered in their place, they would have become Mormons also. Br. Knowlton is one of the first citizens of Hancock co. and ranks with the first class of scientific Farmers. Elder Page, by the voice of that Branch of the church, ordained John J. DeGraw, to the office of an Elder.

From a letter written Nov. 7th, 1839, by Br's. Daniel, and Norman B. Shearer, we learn that they have been busily engaged for the cause of the Redeemer; since they left this place, Sept. 14th, they had held twenty eight meetings, and baptized three, one of the number was formerly a Methodist preacher; some faithful elder is requested to call and instruct them more perfectly. They live three miles South of Pekin, Tazwell co. Ill.

Elder Jacob K. Chapman, writes from Harrison, Henry co. Indiana, under date of Jan. 9th 1840. He informs

us that there is a great call for preaching in that section of country.

"Here is room (he says) for several Elders," he had baptized two worthy members, and many were anxiously enquiring into the work.

For the benefit of those who do not have the book of Mormon, and to stir up those who have, to peruse its valuable pages more strictly, we extract the following chapter.

And now I speak unto you, Joseph, my last born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow, did thy mother bear thee. And may the Lord consecrate also unto thee this land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel. And now, Joseph my last born whom I have brought out of the wilderness of my afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.—For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.—And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowl-

edge of the covenants which I have made with thy fathers. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.—And Moses will I raise up, to deliver thy people out of the land of Egypt.—But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the things which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in

speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust: for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book.—And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and to do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph. Behold, thou art little; wherefore, hearken unto the words of thy brother Nephi, and it shall be done unto thee, even according to the words which I have spoken. Remember the words of thy dying father. Amen.

INFORMATION WANTED.

Mrs. Clarisy S. Smith, of Jackson-vil Morgan County Illinois, is very anxious to obtain information concerning her father and brother, Mr. Asa Ly-

man and Asa Lyman Jr. the last account from them was in August, 1838, they were then in the Maumee country Ohio.

Any information from them or from any person who may have any knowledge where they are, will greatly alleviate the family of a Daughter and friends.

Editors in that country are requested to notice the above.

IMPORTANT TO EDITORS.

The following is an extract from the instructions recently addressed to all the post-masters of the United States by the Postmaster General:

"Postmasters may enclose money in a letter to a publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

This liberal regulation will be highly advantageous to the interest of the newspaper press, and therefore favorable to the general distribution of public information.—N. Y. ERA.

POSTSCRIPT—Just as our paper was going to press, we received a letter from Philadelphia, stating that a conference had been held in that city, Jan. 14, at which J. Smith jr. and S. Rigdon presided; the work has got strong hold there; thousands believing. News from Washington, favorable as could be expected.

OBITUARY.

DIED—In Quincy, on the 13th of August Charles Son of Joseph & Phebe Knights, aged 2 years 9 months 10 days.

—In this Place Nov. 27, Sally Blodget, consort of Neuman Blodget aged 34 years.

—In Quincy, June 10th, 1839, Hyram K. Petagrew aged 18 years, 6 months.

—In Nashville, Lee county Iowa Territory, August 13th, 1839, Martha Elen, daughter, of James and Polly Goff aged 7 months and 25 days.

—In Nashville, September 12th 1839 Margeret Elizabeth, daughter of James and Polly Goff, aged 5 years 5 months and fifteen days.

—In Lee co. Iowa Territory, July 21st, 1839, John A. Wyman, son of John, and Polly Wyman, aged, 7 years, 19 days.

—Near Carthage, at the house of Noah Pachard, on the 16th of Oct. Miss Caroline Rogers, formerly from McDonough co. N. Y. aged, about 22 years.

HYMENIAL.

MARRIED,—In this place Nov. 24th 1839, by Elder Levi Jackman, Mr. Artemus Johnson, to Miss Almira Ayers; both of this Town.

—In Montebello, on the 28th Dec. by the same, Mr. Naham Curtis, to Mrs. Delia Richardson.

—In this place by Elder T. Grover Mr. George Smith, to Miss Elizabeth Forney.

—In Lee co. Iowa Territory, on the 23rd of January 1840, by Elder Charles C. Rich, Mr. Thomas Rich, to Miss Henrietta Peck.

For the Times and Seasons.

ZION IN CAPTIVITY.
A LAMENTATION.

BY P. P. PRATT, WHILE CHAINED IN PRISON.

Torn from our friends, and captive led
'Mid armed legions, bound in chains;
That peace for which our Fathers bled,
'Tis gone, and dire confusion reigns.

Zion our peaceful happy home,
Where of't we've joined in praise
and prayer,
A desolation has become,
And grief and sorrow lingers there.

Her virgins sigh, her widows mourn,
Her children for their parents weep;
In chains her priests and prophets groan,
While some in death's cold arms do
sleep.

Exultingly, her savage foes,
Now ravage, steal, and plunder, where
A virgins tears, and widow's woes
Become their song of triumph there.

How long, O Lord! will thou forsake
The saints, who tremble at thy word?
Awake! O arm of God, awake!
And teach the nations thou art God.

Descend with all thy holy throng,
The year of thy redeemed bring near,
Haste, haste, the day of vengeance on,
Bid Zion's children dry their tears.

Deliver Lord, thy captive saints,
And comfort those who long have
mourn'd;
Bid Zion cease her dire complaints,
And all creation cease to mourn.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. I. No. 5.]

COMMERCE, ILLINOIS, MARCH, 1840.

[Whole No. 5.

A HISTORY, OF, THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

In August, 1836, the saints commenced settling upon their new location, in great numbers; and made preparations for the coming winter, by constructing comfortable dwellings for themselves, and gathering as much food for their cattle, horses &c. as their straitened circumstances would permit. Here they settled with the fond anticipation of being permitted to dwell in quietness and peace upon their possessions without molestation; consequently large entries of the public lands were made by individuals of the society, and extensive farms were soon opened; those who had not means to purchase lands, were under the necessity of loaning it of the citizens, at very high rates of per centage, frequently being compelled to pay fifty per cent. Others who could not obtain money by loan, would procure two or three months provision for their families, and then go to Fort Leavenworth or elsewhere, and work until they had earned enough to enter a forty or an eighty acre tract; thus by dint of hard labor and untiring perseverance, almost every man, in a few months found himself in the possession of sufficient land to make a good farm. In a few months nearly or quite all the best land of the territory, now known as Caldwell county, was purchased by the saints, several hundred buildings erected, and great preparations made for a crop the coming season. A principal part of the old inhabitants sold out and moved away, which however, were but few, there being only about fifteen or twenty families in the county.

Commencing a settlement at this season of the year, they were obliged to procure all their provision for themselves, and grain for their stock in the adjoining counties, and transport it

some thirty or forty miles, which was a great detriment to the extensive improvements they were making. At the session of the Legislature, in the winter of 1836—7 an act was passed, calling the territory upon which the saints had settled, Caldwell co. The following spring it was duly organized, with proper officers, both civil and military. The emigration increased very rapidly, so much so, that notwithstanding the town of Far West had been laid out, and was building up very fast, yet several families, in the spring of 1837, moved still further north into the county of Daviess, some of whom entered lands and settled upon them, there being one township then in market which lay on the south side of the county, and immediately adjoining Caldwell on the north. Others purchased pre-emption rights, and settled upon the public domain, which was not in market, under the privilege of the pre-emption law.

Some time in the month of July, a mob spirit began to manifest itself in Daviess co. which continued to increase, until finally a lawless band of desperadoes some twenty or thirty, headed by Mr. Adam Black, a Justice of the Peace, and Mr. Penniston a Colonel in the militia, went from house to house and warned every man, belonging to our society, to leave the county on or before a certain day by them specified, which was not far distant, or suffer the consequences, as they had resolved upon that day to clear the county of every Mormon in it. This intelligence, however, was not as terrifying as it might have been, had this been the first time that it had been proclaimed in the ears of the saints, but they, being made familiar with the sound in Jackson and Clay counties, were disposed to treat the subject at this time properly; therefore they informed this lawless banditti, that as for the day, it might come and go like all other days, but if it brought a mob with it they might expect a warm reception as every man would be at home well prepared for all such visitors; and as it respected leaving the county, that,

They would not do upon any consideration whatever. This had the desired effect, for the day came and passed off without any molestation, with the exception, of a few more threats being made on the part of the mob, which soon died away, and the idea of driving was hushed for the present.

In the mean time, the citizens of Caldwell were making every exertion to improve that county. The town of Far West was laid out one mile square, and the most of the lots sold; and in one year from the time of the first settlement in Caldwell, there were from one hundred to one hundred and fifty dwelling houses erected in that place, six dry good stores in operation, one grocery and several mechanic shops. There were in the county, nearly or quite three hundred farms opened and several thousand acres under cultivation also, four saw and five grist mills doing good business. Thus we can see that in the short space of one year, the solitary place was made glad for them, and the wilderness was converted into a fruitful field.

EXTRACT FROM THE BOOK OF
MORMON.

A Bitter fountain cannot bring forth sweet water:—Christ.

And now it came to pass that after I, Nephi, after that I had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me, What meaneth these things which ye have read? Behold, are they to be understood according to the spirit and not the flesh? And I, Nephi, sayeth unto them, Behold, they were made manifest unto the prophet, by the voice of the spirit: for by the spirit are all things made known unto the prophet, which shall come upon the children of men, according to the flesh. Wherefore, the things of which I have read, are things pertaining to things both temporal and spiritual: for it appears that the House of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations, and behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away: and they are scattered to and fro upon the

isles of the sea: and whither they are, none of us knoweth, save that we know that they have been led away. And since that they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel: for against him will they harden their hearts; wherefore, they shall be scattered among all nations, and shall be hated by all men.— Nevertheless, after that they have been nursed by the Gentiles, and the Lord hath lifted up his hand upon the Gentiles and set them up for a standard and their children shall be carried in their arms, and their daughters shall be carried upon their shoulders, behold, these things of which are spoken, are temporal: for thus is the covenant of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the House of Israel. And it meaneth that the time cometh that after all the House of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. And after that our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto the being nourished by the Gentiles, and being carried in their arms, and upon their shoulders. And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the House of Israel, unto the making known of the covenants of the Father of Heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed. And I would my brethren, that ye should know that all the kindreds of the earth cannot be blessed, unless he shall make bare his arm in the eyes of all nations. Wherefore, the Lord God will proceed to make bare his arm in the eyes of all nations, in bringing about his covenant and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity and they shall be gathered together to the lands of their inheritance: and they shall be brought out of obscurity, and out of

darkness; and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.— And all that fight against Zion, shall be destroyed. And that great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it. For behold, saith the prophet, the time cometh speedily, that satan shall have no more power over the hearts of the children of men: for the day soon cometh, that all the proud and they who do wickedly, shall be as a stubble; and the day cometh that they must be burned.— For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men: for he will not suffer that the wicked shall destroy the righteous. Wherefore he will preserve, the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved even unto the destruction of their enemies by fire.— Wherefore the righteous need not fear: for thus saith the prophet, they shall be saved even if it so be as by fire.— Behold my brethren, I say unto you, that these things must shortly come yea, even blood, and fire, and vapor of smoke must come: and must needs be upon the face of this earth; and it cometh unto men according to the flesh; if it so be that they will harden their hearts against the Holy One of Israel for behold, the righteous shall not perish; for the time surely must come, that all they who fight against Zion, shall be cut off. And the Lord will surely prepare a way for his people unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you.—

And it shall come to pass that all those who will not hear that prophet, shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel; wherefore he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men. which kingdom is established among them which are in the flesh: for the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble: and this is according to the words of the prophet. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.— And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd: and he shall feed his sheep, and in him they shall find pasture.— And because of the righteousness of his people, satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. And now behold, I, Nephi, say unto you that all these things must come according to the flesh. But, behold, all nations, kindreds, tongues, and people shall dwell safely in the Holy One of Israel, if it so be that they will repent.

And now I, Nephi, make an end; for I durst not speak further as yet, concerning these things. Wherefore, my brethren I would that ye should consider that the things which have been written upon the plates of brass are true; and they testify that a man must be obedient to

the commandments of God. Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day.— And thus it is. Amen.

AN ADDRESS

By Judge Higbee and Parley P. Pratt Ministers of the gospel, of the Church of Jesus Christ of "Latter-day Saints," to the citizens of Washington, and to the public in general.

FRIENDS AND FELLOW-CITIZENS:

Aware of the anxiety of the public mind in relation to the faith and principles of our society, and of the many erroneous notions which are abroad concerning them, and which are calculated to prejudice the mind before we can obtain a hearing, we cheerfully offer this address, in order to give some information of our real principles, and hope it will be perused in the spirit of candor in which it is written.

The "Latter-Day Saints" believe in the true and living God, and in Jesus Christ, the son of God, who was crucified, according to the Scriptures, and who rose from the dead the third day, and is now seated at the right hand of God as a mediator.

We also believe in the Holy Scriptures of the prophets and apostles, as being profitable for doctrine, reproof, correction, and instruction in righteousness, and that all mysticism or private interpretation of them ought to be done away. The Scriptures should be taught, understood, and practised in their most plain, simple, easy, and literal sense, according to the common laws and usage of the language in which they stand—according to the legitimate meaning of words and sentences precisely the same as if found in any other book.

Words are but signs of ideas; and if the Deity would communicate ideas to mankind by words, he must of necessity do it according to the laws of the language; otherwise the communication would be unintelligible or indefinite, and therefore unprofitable.—The prophetic and doctrinal writings contained in the Bible are mostly adapted to the capacities of the simple and unlearned—to the common sense of the people. They are designed to be understood and practised; without which no one can profit by them.

The gospel dispensation revealed and established one Lord, one faith, one baptism, one Holy Spirit; in short one system of religion, one church, or assembly of worshippers united in their doctrine, and built upon the truth; and all bearing the general name of Saints. God is not the author of jarring and discordant systems. His Kingdom is not divided against itself; and for this reason we have no confidence in the sects, parties, systems, doctrines, creeds, commandments, traditions, precepts, and teachings of modern times, so far as they are at variance with

each other, and contrary to the Scriptures of truth. We have, therefore, withdrawn from all these systems of error and delusion, and have endeavored to restore the ancient doctrine and faith which was once delivered to the saints, and to build society upon the truth, in its purity and fullness, hoping thereby to enjoy the peculiar gifts and blessing which were so abundantly bestowed upon the church in ancient times.

In saying this we do not call in question the morality, the sincerity, or the spiritual enjoyment of individuals belonging to any religious system. On the contrary, we feel assured that there are many sincere and zealous persons in every denomination. It is the Principles we reject, not men. It is the System that we wish to see established in purity, that those who are builded upon it may be pure also. It is the fountain that should be pure, and then the stream is easily kept so.

But if any persons prefer their own doctrines to those which we consider to be true, and we cannot by reason and argument convince them of the correctness of ours, we wish them to have the privilege of enjoying their religious rights unmolested. We have no disposition to persecute them.

We hold it as the duty of all men to believe the gospel to repent of their sins, and to be immersed in water in the name of Jesus Christ for remission of sins. And we hold that all who do this in a proper manner, and under proper authority, are legally entitled to the remission of sins, and to the gift of the Holy Ghost, according to the Scriptures.—Now faith and repentance go before baptism as a necessary qualification; and, therefore, infant baptism is of no use. All penitent believers should be baptized with the faith and expectation of receiving remission of sins and the gift of the Holy Ghost, as much so as Naaman the Assyrian washed seven times in Jordan with the expectation of being healed of his leprosy; or as much so as the Israelites sounded the trumpets around the walls of Jericho with the expectation of their being thrown down; for the same God who attached a promise to the performance in these cases, has attached a promise to the conditions of the gospel (See Acts, chapter 2.)

But now, concerning authority in the administration. When a minister from England comes to our Government to do business as an ambassador, he must be commissioned by his Government, or all his transactions will be null and void, and England would never fulfil any promise which he might make in her name, however sincere our nation might be in believing him sent.

And so it is with the ambassador of Christ. He must be specially sent, or commissioned to minister in his name, or all his baptizing and other ordinances will be null and void, so as never to entitle the candidate to remission of sins and the gift of the Holy Ghost according to promise.

The "Latter-day Saints," after immersion, lay on hands, in the name of Jesus, for the gift of the Holy Ghost according to the ancient pattern. They are then considered saints, or members of the Church of Christ, in full fellowship and communion. They are

then taught to observe all things which are required or commanded by Christ and his apostles—such as meeting together often to sing, to pray, to exhort, to testify, to prophesy, to speak with tongues, to interpret, to relate their visions, revelations, and in short, to edify and perfect each other, by a free exercise of all the gifts of God as set in order among the ancient churches. We also teach them to walk in all the ordinances of God blameless: such as the partaking of bread and wine, in remembrance of his broken body and shed blood, on the first day of the week; and also, to send for the elders of the church, when any of them are sick, that they may pray for them, and lay their hands on them in the name of Jesus, or anoint them with oil in the name of the Lord, that they may be healed, according to the Scriptures. We also teach them to abstain from all immorality: such as injustice, pride, vanity, dishonesty, evil-speaking, falsehood, hatred, envy, avarice, intemperance, adultery, fornication, lasciviousness, and to practise all the virtues; such as love to God and good will to man, brotherly kindness, charity, temperance, and industry. He that has two coats let him impart to him that has none, and he that has food let him do likewise; but he that will not work neither shall he eat. In short, we teach them to do all the good in their power—to visit the widow and the fatherless in their affliction, and to keep themselves unspotted from the world.

As to the fulfillment of prophecy, we believe in the great restoration of Israel, and the rebuilding of Jerusalem, in Palestine, and that, when that time comes, the Saviour will come in the clouds of Heaven, and all the saints with him; that the dead in Christ will rise to meet him; and that he will destroy the wicked by the brightness of his coming, and bring the whole earth under his own dominion and put it into the possession of the saints; when there will be a reign of universal peace for one thousand years; after which comes the resurrection of the wicked and the last judgment.

As to the signs of the times, we believe that the gathering of Israel and the second advent of Messiah, with all the great events connected therewith, are near at hand. That it is time for the saints to gather together and prepare for the same. But we disclaim all fellowship with the predictions of the Rev. Mr. Miller, Rev. Joseph Wolff, and others—such as, that the Lord will come in 1840, 1841, 1843, 1847, and so on. We do not believe that he will come until the Jews gather to Palestine and rebuild their city.

Having given this brief sketch of our faith and principles thus far, the inquiry may arise whether we believe in any other writings or books besides the Bible? To which we reply in the affirmative; for, like all other Christians, we believe in every true book within our knowledge, whether on science, history, or religion. We have implicit confidence in the "Book of Mormon," not, however, as a new Bible to exclude the old, as some have falsely represented. We consider the "Book of Mormon" as a historical and religious record, written in ancient times by a branch of the house of Israel, who peopled America,

and from whom the Indians are descended.—The Book of Mormon corroborates and confirms the truth of the Scriptures, by showing that the same principles were revealed and enjoyed in a country and among a people far remote from the scenes where the Jewish bible was written.

Suppose a traveller should find in China, in the East Indies, or in America, or New Holland, an historical record, handed down for thousands of years, or deposited in their sacred archives, or among their sepulchral ruins or their monuments of antiquity—and in this record should be found the principles of eternal truth, revealed to that nation, and agreeing with the revelation and principles contained in the Jewish records. Or suppose, for instance, when the ten tribes of Israel are discovered, preparatory to their return to Palestine, a record should be found among them, giving their history from the time they were carried captive by Salmanezar, King of Assyria, and this record should be interspersed with prophecies and doctrine, as revealed among them since their captivity. Would it be any thing incredible or marvellous in its nature, or any thing against the truths revealed in the Jewish records? Certainly not. So far from this, it would be hailed by every lover of truth as a most interesting and important discovery. Its light would be hailed as a new era in the history of the great events of modern times.

And similar in its nature is the Book of Mormon. It opens the events of ancient America. It pours a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones. The slumber of ages has now been broken. The dark curtain of the past has been rolled up.—The veil of obscurity has been removed as it regards the world called new. The ancient events of America now stand revealed in the broad light of history, as far back, at least, as the first peopling of the continent after the flood. This discovery will yet be hailed among all nations as one of the most glorious events of the latter times, and as one of the principal means of overwhelming the earth with knowledge. But why, then, is it so much opposed and neglected at the present time? Why do prisoners groan in chains and martyrs bleed in its promulgation to the world? Answer. Upon the same principle that a Messiah was crucified, a Stephen stoned, a James slain, a Paul beheaded, a Peter crucified, a John banished, a Rogers burned, a Columbus neglected, ridiculed, and envied, a Newton counted mad, and a Fulton laughed to scorn. In short, it is because they know not what it is.

N. B. If the people wish further information we are now here in Washington, and would freely avail ourselves of the opportunity of giving a course of lectures, if a suitable house and audience can be obtained.—We are willing, also, to supply the public

with such books as will give information on our religion, as well as the history of our unparalleled persecution in Missouri.

We reside, at present, at the corner of 9th and D streets.

We are, respectfully,

E. HIGBEE,
P. P. PRATT.

Washington, February 9, 1840.

P. S. Editors through the States would oblige us by publishing the above.

COMMUNICATIONS.

New York, Feb. 19th, 1840.

Brigham Young, H. C. Kimball, Orson Pratt, and P. P. Pratt, to the church of Jesus Christ of Latter Day Saints in Commerce, Ill. and to the Saints in general, GREETING.

Dear brethren, after so long a time we have met in New York and are about to sail for England. We have bespoke our passage on the old ship Garrick, which carried out Elder Kimball, and others three years since, we sail on Tuesday the 25 inst.

Bro. George Smith was here also, and is gone to Pennsylvania on a short mission and will probably be here to go with us. Bro. Hadlock is here, and is also going; Elders Taylor, Woodruff, Turley, and Clark have already gone over to Eng. Most of us have had a very long and tedious journey, and have suffered much from sickness &c. and some are not yet wholly free from the lingering chills and fever, more particularly elder Smith. In journeying through the several states we found many brethren, friends and churches, and many elders who were laboring to advantage; the work is rolling on.—Indeed there were many elders whom we had never heard of before, that were preaching and baptizing, and ordaining other elders, who were still rolling the work of truth, wide and more wide; and thus it spreads. Br. Kimball baptized one in Weathersfield, Genesee co N. Y. and 3 in victor Ontario co. near where the records were found. Many were believing, and a very urgent door for preaching, such as he has seldom witnessed. He has been taken down with the fever four different times on his journey, and has suffered much; but has persevered, and is brought through in safety, and is now tolerably well.

When we reflect upon the mountains of embarrassment which have intervened, to prevent the Twelve from accomplishing their present mission, and consider that most of them have persevered, through mobs, murderers, robbers, thieves; and through storms of persecution, poverty, sickness and death, and at last find themselves upon the sea shore, in health and peace and plenty; ready to set sail, it is a matter of joy and consolation to us and fills our hearts with gratitude to that god who commanded us to cross the mighty deep for Christ's sake and the gospel's. We consider that there is no instance on record where men have been called to so great an undertaking, under the same circumstances of poverty, sickness and distress; both ourselves, families, and brethren; but yet through the mercy of God, we think the mission will be accomplished, and will stand on record, for the wondering gaze of succeeding ages, and to God and the Lamb be all the praise and glory.

When we contrast the parting of Jacob and his son Benjamin, at the time of sending into Egypt for corn, and how it grieved the Patriarch to part with his son for so short a journey, with our having to part with tender wives and helpless offsprings, under circumstances of poverty, sickness, and death, robbed, plundered and driven, houseless, and unprovided for, either the journey or for our families. When we look upon the sufferings of the society around them, and think on the many long miles of our journey and the sickness we have had to endure by the way, also the mighty deep which lies before us, and the distance which will separate us from home and country, and friends and wives and children, and from all things naturally dear to our hearts, we are led to think that our sacrifice is almost as great as the old Patriarch's was in the absence of his son; but God will give us grace to perform all these things; and we hope that our transit from sorrow to joy may be like Jacobs when he found that Joseph was yet alive and had sent waggons and a great preparation to carry all Israel to Joseph the young dreamer, who had been lost but now was found; who had been in bondage, and in chains and dungeons, but was now exalted to a

prince, and was able to settle his Israelite relations in the best of the land. ("He that hath ears to hear let him hear." We would renewedly commend our families to the mercy of God and to the kind attention of the saints, and ourselves to their prayers. We hear continually of the sickness and deaths which still prey upon the Saints in the west, and feel to cry how long O! Lord.

The work of the Lord is still rolling on in all this region where it is preached. The church in Philadelphia now numbers near one hundred, and 8 or 10 come forward for baptism almost daily; some are still coming forward in New York, doors are open more than can be filled at present. The Saints here in N. Y. are filled with faith and joy and charity and hospitality, and the same may be said of the saints in general in all this region.—The spirit that prevails is "westward Ho!" to suffer, to live, or to die with the saints their brethren. There is scarce a saint here who would stay another month if they had means to go west. It is the bad times here and not the good times which keeps them from emigrating. There is but little money, little employment, little business of any kind here, and consequently they are most all groaning in poverty; but their deep poverty abounds unto the riches of their liberality, in forwarding the elders on their journey, and in every good work, while some of them almost lack daily bread. We think at present the church in N. York, with the utmost economy would not be able to emigrate, if land could be given them free of cost when they get there, much less to purchase; yet they hope to come some time another, through the utmost perseverance and industry, and looking to God to open their way: Brethren pray for them. Concerning printing in the west, Br. Charles Ivin of New Jersey, (one of the committee to raise means in this country) had concluded some time ago that he would spare five or six hundred dollars, which we hope he will forward to Commerce for that purpose. We are glad to hear of your resolutions in Commerce to publish the word of God, and pray that you may be successful, and we would take this opportunity to exhort the saints who

have not been reduced to poverty by persecution to aid liberally in this matter, as the fulness of the gospel as well as a good Hymn book is very much wanted abroad. It is awful times of distress, perplexity, and embarrassment in the commercial world, both here, and in Europe. Tens of thousands are starving, or living on charity. Fires and tempests, ship wrecks, and famine, fearful sights and great signs, the sea heaving beyond its bounds, and all nations are perplexed beyond measure. Mercnants weep and howl because no man buyeth their merchandize anymore. But the saints rejoice, for they know what it means.

Elder P. P. Pratt has just returned from Washington city, after warning them faithfully. Whether he will be able to go with us to Eng. at this time is uncertain; he could have done it had he not been called to Washington just as he was getting ready to cross the ocean. But it is a good thing that he went to Washington, for by so doing we can go from America feeling our duty to this Government for the present more fully done.

We must now close by saying, may the the God of Israel bless and preserve the saints in America, and deliver them from their great tribulation, may he go before us, and be with us and enable us to return to this land with our hundreds of thousands of souls saved in the kingdom of God.

We remain your brethren in the everlasting covenant.

P. P. PRATT,
BRIGHAM YOUNG,
H. C. KIMBALL,
ORSON PRATT.

Commerce, March 4th, 1840.

BROS. SMITH & ROBINSON,

Having a few moments leisure time, I cheerfully improve them in communicating a few lines to you; and should you think them worthy of a place in your paper, you are at liberty to give them an insertion.

On the 14th of Nov. last, I left this place on a journey eastward, intending to go as far as Philadelphia. At that time I had just begun to recover from a long course of the fever and ague, having been afflicted with that disease about 4 months. When I ar-

rived at Springfield, I fell in company with Brother George W. Robinson, of this place, who was going eastward to Vermont & other States, having with him the history of the church from 1833, written by President Rigdon, read and approved of by the Quincy conference. His design was to procure the printing of this book and put it into immediate circulation, together with some other business. We agreed to unite our exertions to accomplish this work; and having been spoken to by President Rigdon previous to this time, to take an active part in publishing it, I the more readily took hold with bro. R. to throw-out before the world a history of the various persecutions which this church has suffered since its organization in 1830.

We pursued our journey in company as far as Putman co. Ia. In crossing one of those large prairies in this State, a violent storm of wind, snow, rain and hail arose from the north-east, which we were compelled to face, brought the ague upon me again. We lay by, a day or two at bro. William Hauks, who received and treated us with the greatest kindness. He lives about sixteen miles west from Terre Haute. We held a consultation in Pleasant Garden, Ia. where it was advised for me to remain for a season, and preach the gospel, and raise all the funds I could to defray the expenses of printing the book. Bro. Robinson went on to Cincinnati and engaged the printing of the work at that place and informed me immediately by letter. I continued laboring in the vicinity of Pleasant Garden for a number of weeks. There were many, apparently, believing the gospel; but few were ready to obey it. Yet there is a prospect of doing much good; and if some experienced elder would call and spend some time there, I am persuaded that great good would be the result.

About the first of January, I began to exert myself to raise funds to pay for printing the book at Cincinnati.— I called upon some of the rich men who professed to be brethren in the church; and asked their liberality for this very necessary work. But they said like one of old, “go thy way for this time; and at a more convenient season I will call for thee,” or assist thee. I called

at another time; but that *convenient time* never came. There are men who wish to be thought very liberal and philanthropic if they can without being to any expense about the matter: But when a draft is made upon their *purse* their philanthropy retreats behind the bulwarks of a thousand specious and plausible excuses. God knows just how much virtue and righteousness there are in them all; and may HE reward such according to their liberality. I visited some of the poor brethren in the same place, and found their willing to divide the last shilling, and the last loaf. How great the contrast! It reminds me of the poor beggar and the rich man that we read of in the bible: Also, of the words of Christ which say, “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.” I am happy to say however; that I found those who were willing to assist; and did relieve me out of all my trouble in that respect. There are men who have forecast enough to make to themselves friends with the mammon of unrighteousness, that when they fail on earth, they may be received into everlasting habitation. As they wanted not their right hand to know what their left hand doeth; I say may the Lord bless them forever. Let their companion be the son of peace; and let him never depart from their habitation. Let their business be prosperous, and their fields bring forth in plenty. Let the arm of the Lord protect them, and his angels guard their way. In the midst of these exertions I have been much afflicted with the ague; and also, while preaching the gospel. About the 6th of Jan. I started for Cincinnati to get the books and carry them on eastward to distribute them and raise all the funds I could for the church, but when I arrived there, the books were not done, and would not be short of about ten days, at this time my health became so poor through exposure etc. that I abandoned the idea of going any farther east at that time; but concluded to leave the books and return directly home, and take some little time to recruit my health; and also, till the cold weather was past, and then try it again.

I now expect to leave for England soon, by way of Cincinnati, Philadel-

phia and New York; and I humbly ask the prayers of all the saints that God may go with me, and prosper his work exceedingly through my instrumentality.

It is with joy, I anticipate the day of sitting under a large oak with brother Turley on the other side of the Atlantic; and meeting with the saints in England once more.

As ever,

I am your friend and brother in the kingdom & patience of Jesus Christ, Amen.

ORSON HYDE.

February 8th, 1840.

BRO'S. SMITH & ROBINSON,

Dear brethren: I improve this opportunity of addressing a few lines to you, to inform you of the spread of truth in the State of Michigan.

I left the city of New York the 5th of Aug. 1838, and came to the State of Michigan: I commenced laboring in Lenawee co. I there raised up and organized a church of 11 members. I still continued my labors in different parts of the State as the way opened, and in the fall of 1839, I removed from Lenawee co. to Washtenaw co. where I continued my labors: I was greatly assisted by the visit of brother Orson Pratt when on his way to England, he called and tarried with me two weeks, and preached 14 sermons, which greatly excited the minds of the people, and they began to search their bible to see if these things were so.

Since he left I have continued preaching, and the honest has still continued searching; while those whose crafts are in danger, still continue to oppose: but, (say they,) "we could get along with it very well if it was not for Joe Smith, and that Book of Mormon;" and while they saw the truth was spreading, and the honest were searching, they thought to stop the cause of Christ and break down the truth. A Baptist challenged me for a debate on the book of Mormon; I accepted it, the day was then appointed for the debate to commence: he then asked me if he might get who he pleased to assist him: I told him he might, he then employed three to assist him, one Methodist and two Universalians: We met on the 16th of January at 11 o'clock A. M. with a

large congregation to investigate the truth of this wonderful Book. We then chose two moderators on each side, and they chose the fifth man to give the decision, and if he did not wish to give the decision, it should be given by a vote of the congregation.—The question was then written and handed to the Judge, and also the number of minutes that we were to speak on each side, which was confined to 20; the question was this, "Is the book of Mormon a divine revelation from God." We then commenced and spoke four times each, and then gave an intermission of 15 minutes: commenced again and spoke three times on each side, we then dismissed till seven in the evening. The congregation then gathered, and we commenced and made three more pleas on each side, and then submitted the question for decision: The Judge then arose and said he would not give the decision, for he was not a believer in either book, but should call upon the congregation to give the decision: he then called the vote as follows: Has the book of Mormon been proven to be a divine revelation, from God, this day by the weight of argument, you that do believe that it has, may signify it by the raising of the right hand; all hands were raised through the whole assembly, both men and women. My opponents said they would not allow that vote, and that none should vote but the male adults, and that should be by their rising up. They were all seated that could be, and the question was again stated by the judge, and the male adults arose and they counted 35; they then took their seats, and the vote was called on the negative, and 3 arose on their side. And thus I can truly say, that the saying of Isaiah is fulfilling, where he says, "For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Thus you see the cause of truth is onward with Omnipotent strength in the State of Michigan: Since that debate I have had calls in every direction of the country, and also great calls for the book of Mormon to read for themselves, and wish to now of me how long before you will have more of them for sale, and also your hymn books.

I preach from 5 to 6 times a week, and sometimes more, and then cannot

fill all the calls; the harvest is truly great and the laborers but few.

Yours in the bond of of the everlasting covenant.

M. SIRRINE.

TIMES AND SEASONS.
COMMERCE, ILL. MARCH, 1840.

Apology—We are sorry to say that this number has been delayed beyond its usual time, but the circumstances have been unavoidable; our paper, (although purchased last fall at Cincinnati,) did not arrive until the last of the present month, which has been a great disappointment to us, as well as our patrons.

IMPORTANT FROM WASHINGTON.

Below will be found a report from the committee on the Judiciary, to which was referred the memorial presented by a delegation of brethren sent from this place, last fall, to Washington, to petition Congress for redress for the wrongs we have sustained by the mob in Missouri.

The memorial was accompanied by a large number of documents setting forth the true situation of the case, and plainly showing that the petitioners had made application to all the constituted authorities of Missouri for redress, in vain; and that the Governor, instead of granting them protection, as citizens, had issued his order to have them all EXTERMINATED,—an order, which this committee very well know, was in open violation of the constitution of the United States, and a violation of all law, either human or Divine, still they did not feel themselves *authorized* to interpose in the matter, because it transpired in the SOVEREIGN State of Missouri.—

No! they could not heed the cries of helpless widows and orphans, made so by the execution of the most unhallowed order ever issued by man. The cries of bleeding innocence could have no impression upon their minds,—constitutional rights, cruelly wrested from upwards of one hundred thousand American citizens, could not induce this magnanimous committee to put forth the helping hand, for a moment, to their relief: but at the very first call from the greatest forgerer in America, William P. Rathbone, they were ready to report a bill for his relief—which they did do, at the same time, this report was offered; this is a fair specimen of the notions of Justice, cherished in the bosom of the wise men and rulers of this nation. Oh Liberty! whether hast thou fled? Oh Patriotism! whether hast thou gone? surely the balances are fallen from the hands of Justice; the wreath no longer encircles the head of Liberty; and Republicanism has bowed at the shrine of despotism and tyranny.

Report of the Committee on the Judiciary, to whom was referred the memorial of a delegation of Latter Day Saints, commonly called Mormons:

The petition of the memorialists sets forth, in substance, that a portion of their sect commenced a settlement in the county of Jackson, in the State of Missouri, in the summer of 1831: that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life: that they were expelled from that county in 1833, by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offence committed on their part, and to the destruction of property to the amount of \$120,000: that the society thus expelled amounted to about 1,200 souls: that no compensation was ever made for the destruction of their property in Jackson: that after their expulsion from Jackson county, they settled

in Clay county, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office, where they resided peaceably for three years, engaged in cultivation and other useful and active employments, when the mob again threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay county that they should purchase their lands, and the Mormons should remove, which was complied with on their part, and the Mormons removed to the county of Caldwell, where they took up their abode, and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay county never paid them for their lands, except for a small part. They remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the settlers and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of the lands in Daviess and Carroll counties; the former county being almost entirely settled by the Mormons and they were rapidly filling up the two latter counties.— Those counties, when the Mormons first commenced their settlement, were, for the most part, wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Lands had risen in value from 10 to 25 dollars per acre, and those counties were rapidly advancing in cultivation and wealth; that in August, 1838, a riot commenced, growing out of an attempt of a Mormon to vote which resulted in creating great excitement and the perpetration of many scenes of lawless outrage, which are set forth in the petition; that they were finally compelled to fly from those counties; and on the 11th of October, 1838, they sought safety by that means, with their families, leaving many of their effects behind; that they had previously applied to the constituted authorities of Missouri for protection, but in vain. They alleged that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and, finally a force was organized, under the authority of the Governor of the State of Missouri, with orders to drive the Mormons from the State, or exterminate them. The Mormons thereupon determined to make no further resistance, but submit themselves to the authorities of the State. Several of the Mormons were arrested and imprisoned on a charge of treason against the State; and the rest, amounting to about 15,000 souls, fled into the other States, principally in Illinois, where they now reside.

The petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravate that of those whom they call their persecutors, and concludes by saying that they see no redress, unless it be obtained of the Congress of the United States, to whom they make their solemn last appeal as American citizens, as Christians, and as men. To which descision they say they will submit.

The committee have examined the case presented by the petition, and heard the views urged by their agent with care and at-

ention; and, after full examination and consideration, unanimously concur in the opinion that the case presented for their investigation is not such a one as will justify or authorize any interposition by this Government. The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its Government in any manner whatever. The allegations in the petition relate to the acts of the citizens and inhabitants, and authorities of the State of Missouri, of which State the petitioners were at the time citizens or inhabitants. The grievances complained of in the petition are alleged to have been done within the territory of the State of Missouri. The committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the petition. If they are true, the petitioners must seek relief in the court of Judicature of the State of Missouri, or of the United States, which has the appropriate Jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or, the petitioners may, if they see proper, apply to the Justice and magnanimity of the State of Missouri—an appeal which the committee feel justified in believing will never be made in vain by the injured or oppressed.— It can never be presumed that a State either wants the power, or lacks the disposition, to redress the wrongs of its own citizens committed within her own territory, whether they proceed from the lawless acts of her officers, or other persons.

The committee therefore report that they recommend the passage of the following resolution:

RESOLVED, That the Committee on the Judiciary be discharged from the further consideration of the memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their memorial.

THE GOSPEL.

For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. Rom. 1: 19.

The word gospel, in its first and simple signification, is good tidings, it matters not from what source they come; but when applied to Jesus Christ it refers to those holy precepts and pure principles emanating from the Author of our existence, and is here defined by the apostle, as the power of God manifested in the salvation of the believer. Here was power in that gospel which the apostles administered to the world to save those who believed it. When I speak of salvation, in this treatise, I mean salvation in its most unlimited sense to become an heir of God, and joint heir with Christ; to become one

with Christ, as he and the Father are one; to overcome, and set down on his throne, as he overcame and sat down on his Fathers; to be made perfect, as he is in all things pertaining to the kingdom of God, is to be saved. To exalt mankind to this high station, is the design of the gospel of Christ. However nearly allied to this, may be the systems of men, they will come infinitely short of effecting this object. This gospel may be perverted, and so changed, as to loose its efficacy, and not have power to save those who believe it.— No substitute, nothing but the thing itself will answer. I have often heard men say that the sincere worshiper would be saved, it matters not what religious system be embraced. If this theory be correct, sincerity becomes the principal means of salvation instead of obedience to the gospel, and the sincere Musselman who bows at the shrine of Mahomed: The ignorant Hindoostan who worships the work of men's hands; The zealous Roman who confesses to his priest, and the honest protestant of modern times, will all be united with the apostles in the kingdom of God— however wide may be their differences in this life.

It was not because the Galatians were not sincere, that Paul said, I fear lest I have bestowed labor upon you in vain; it was because the gospel he administered to them, had been perverted by others attempting to teach, and the Galatians became their adherents.— Not that they preached another gospel, or denied the fundamental principles of the gospel of Christ; but subverted it by making as they supposed, additions and improvements. See Gal. 1:6,10. Being in possession of these facts, the apostle indignantly says. I would that they were even cut off that trouble you. He also says, though we, or an angel from heaven preach any other gospel than that we have preached unto you, let him be accursed. Paul had but little hopes of, or fellowship with, those subverters of the gospel, however zealously they might advocate its fundamental principles: for of itself, it is a perfect system, and will make those perfect who obey it. It is a scheme of infinite wisdom, therefore its perfection consists in its being just what it is, and nothing else; for were it susceptible of

improvement, it would argue that it was not perfect, for perfection reaches beyond improvement, therefore, any alteration in its ordinances, or any of its ramifications, tend to destroy its power of saving, or perfecting men: Hence the necessity of Christ bestowing on those whom he called to preach the gospel, the Comforter, the Spirit of truth, that leads into all truth; this he said should bring all things to their remembrance, whatsoever he had spoken unto them. John 19:26, also 16:13. Being thus endowed with the spirit and power from on high, they were capable of teaching that system which Christ delivered to them, without alteration; for the comforter brought to their minds what they had forgotten, and lead them into all truth and prevented the introduction of error. The Lord never called a man to that office, unless he qualified him in that manner, for that qualification is absolutely necessary for the salvation of the world; for without it the gospel never was and never will be preached in purity, and administered in righteousness, consequently will not make those pure to whom it is administered. Therefore, as Paul said, so say I, how can a man preach, except he be sent. Answer he can teach for doctrine, the commandments of men, and make void the law of God through the traditions of the fathers, as did the Scribes and Pharisees of old. The lack of the calling and qualification in the multitude of modern divines, is evidently the cause of contentions, differences, and divisions in the christian world, and of the dubiety that rests upon the minds of the religious world, relative to the true points of Christ's doctrine. In view of what is above stated the apostle said, 2nd Timothy, 4:3,4. for the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and they shall be turned to fables. Having made these remarks to prepare the mind, I shall now proceed to examine the gospel as preached by the apostles. E. S.

Carthage Hancock Co. Ill. February the 6th 1840.

To the Editors of the Times and

Seasons, and all the saints of our God, and fellow laborers in the dispensation of the fullness of times, greeting.

Dear brethren, realizing that all the faithful are wishing to hear from the Elders abroad, and to know how the work of pruning the vinyard, progresses in these last days; I have thought proper to give you a short sketch of my labors since the 6th of July, 1838: for on that day I started from Kirtland, Ohio, with my family in company with the camp of saints (called the Kirtland camp) numbering in all women and children five hundred and fifteen souls fifty eight teams, a large number of cows &c. This company consisted principally of the poor saints of Kirtland with the sick, lame, blind and all that could not move without assistance.— We had a fine journey to Dayton Ohio, when we stoped and labored four weeks on the turnpike then resumed our journey and arrived at Springfield, (the seat of government for Illinois) Sep. the 15th, and finding that several in the camp were sick with fevers, the Council thought best for me to stop and take care of them which I accordingly did by renting a house and taking them into it and making other necessary provisions for their comfort. I then commenced preaching in Springfield in my own hired house, but the prejudice of the people (on account of the difficulties at Far West) were so great that they generally would not hear, but a few were enquiring. When many of the brethren who were coming from the east heard that I was in Springfield, they turned thither and stoped also and I soon organized them into a branch of the church called the Springfield branch over which I was appointed to preside, after which we held our meetings in the Campbellite meeting house I continued preaching in Springfield and its vicinity until January 8th, 1839, the church at this time numbering about forty members in good standing. I then removed my family to Carthage Hancock Co. Ill. in the vicinity of Crooked Creek; and in April I baptized several and organized a branch of the church called the crooked Creek branch over which I was chosen to preside, which I have endeavored to do, preaching to the church

and in other places until the present time having had many calls for preaching which I could not attend to on account of my ill health and indigent circumstances. I have baptized and confirmed in this vicinity fifteen members, and Br. John E. Page has baptized several, and James Carle two: this branch numbers about fifty members in good standing and many more appear to be believing whom I hope will soon become Abrahams' seed and heirs according to the promise, by being baptized for the remission of their sins.

Now let thy servants O our God!

Be cloth'd with power divine;
That they may spread thy truth abroad
And cause the light to shine:

'Mong nations who, in darkness are,
For darkness fills the earth,
That they may shun the devils snare
By having a new birth.

And gathering home to Zion's land,
Which was to Joseph given:
That they in safety their may stand,
When Christ descends from heaven:

To burn the wicked in his wrath,
And to receive his bride;
With righteousness to fill the earth,
Which then is purified.

From your fellow laborer in the gospel of Jesus Christ.

JOEL H. JOHNSON.

For the Times and Seasons.

Nat'oo, Feb. 4th, 1840.

To the President of the quorum of High-priests:

Dear Sir, and beloved brother in tribulation.

As I was not with the Church in Missouri in their almost unparalleled afflictions, yet I suffered (although not phissically) with bleeding Zion.— And thinking that a brief account of my labors in the vinyard of the Lord, would not be unaccepted, I have thought proper to drop you a few lines.

I became a member of the church of Jesus Christ of Latter Day Saiuts, on the 2nd of July 1832 and at the same time was ordained an elder and immediately commenced travelling and proclaiming the fulness of the gospel, and

since that time I have baptized into the church in all 123 persons 20 or more of which have been ordained to the ministry, I have travelled and preached the gospel in some 14 states and preached some in Upper Canada, during this time I have had several debates and have discussed the subject of our faith with various gentlemen publicly and privately in several different places and I can say that as yet the Lord has verified his promise and has not forsaken me for which I feel to render sincere and unfeigned thanks to his Holy name.

Although as yet no man has laid violent hands upon me, yet my life has been threatened and mobs have come out against me, and all this for the sake of the gospel of Jesus Christ, I commenced travelling in the northern and eastern states, since then I have spent 2 years in the states of Virginia and North Carolina. When in North Carolina; a most unwaranted and unparalleled persecution was raging against the saints in Missouri, meanwhile misrepresentations touching the troubles in Missouri and our faith were spreading in every direction through the papers of the day and by letters from the hostile Missourians, some of whom had gone to Missouri from Virginia and North Carolina, and were writing to their friends in the south and abusing the suffering saints in Missouri by misrepresenting them in the worst manner, this together with the opposition of the sectarian clergy, created no small excitement in the south, a certain portion of the inhabitants combined and united their efforts to destroy the work of the Lord in that region upon the principle of the Missouri mob, but without avail, for the principal leading characters in the country discountenanced the mob and no violence was committed. It was during this that I published a small pamphlet, for the purpose of correcting the misrepresentations, which had prejudiced the public against the Latter Day Saints, and then circulated this pamphlet gratis by mail in almost every direction, this had the desired effect for as the pamphlet circulated prejudice and hostile feelings seemed to abate on every side, as I had no means of obtaining all the particulars of the Mis-

souri persecution, but few particulars are in the pamphlet, and as it was extremely difficult to obtain confirmed facts, likewise in it are some few mistakes, but I believe nothing of any particular consequence, my faith and confidence in the presidency and in the church are good, and I wish to be considered as a living stone in the temple of the Lord. I am determined through the grace of God to be a humble faithful follower of our Divine Master, and to perform my part in the building up of the kingdom of these last days, preparatory to the second advent of the Messiah, when his faithful servants shall rest from all toils and sorrows that they have experience while passing through this veil of tears, wherein I may have erred I pray for forgiveness from the Lord, and his church, and ask of our Heavenly Father wisdom and strength to enable me to eye his glory in all things and magnify my calling and adorn my profession as his servant that I with all the faithful saints may see him come with the clouds of Heaven, and be caught up to meet the church of the first born.

Please accept assurances of my high consideration and esteem, and believe me truly your brother in the gospel.

FRANCIS G. BISHOP.

P. S. By the means of certain testimonials from highly respectable sources in the south together with the pamphlet before mentioned, I had ready access to many of the inhabitants of the State of Kentucky. I was kindly received and gave lectures correcting the misrepresentations against us in some eight large towns in that State and frequently was solicited to return, or send some other preacher that way. F. G. B.

Philadelphia Pa. Jan. 29th, 1840.

ELDER D. C. SMITH,

Highly esteemed brother in the bonds of the new and everlasting covenant: It really rejoices my heart to be able to state to you that the work of the Lord, even the fulness of the everlasting gospel is spreading, and prospering mightily in these eastern lands. I have calls in every direction, on the right hand and on the left.— A dozen elders might well be employed in Chester Co. Pa. where I have been

laboring the principle part of the past season, I can fill but a small part of the calls I have for preaching. 53 in that Co. have already embraced the fullness of the gospel, and are organized into a branch of the church called the Brandywine branch. On Saturday last (Jan. 25) a conference of elders was held in the Brandywine branch; pres't. Joseph Smith Jr. being present, was called to preside, and James Rodeback appointed clerk. Two elders and two priests were ordained; great harmony prevailed in the meeting, and much important instruction was given to the elders and members present by pres't. Smith. The saints in that place appears determined to keep the commandments of God; and the visit of brother Smith among them, I trust has tended much to strengthen, and confirm them in the faith of the everlasting gospel. Multitudes are believing the proclamation which the Lord has sent us to declare in different parts of the land: mountains of prejudice have been broken down, and many noble hearted men and women in that Co. manifest a zeal for the cause of truth worthy the highest admiration. The march of truth is onward, and proud sectarianism is fast falling into ruins.

Elder Elisha M. Davis and Henry Dean are preaching in Lancaster Co. near Straughsburch, they have baptized 18, and I understand there is a great enquiry after truth in that Co. Elder B. Winchester has baptized 65 in this city, and a great number more appear to be convinced of the truth of these things, the spirit of enquiry is general. I am now on a visit to the city, to assist elder Winchester a short time, when I expect to return to Chester Co. Yours in the bonds of

the new covenant.

LORENZO BARNES.

Messrs. Editors:

Please insert the following, in your fifth Periodical.

TO THE ELDERS ABROAD.

Having a desire for the welfare of all Brethren, and more especially for those who are conducting the everlasting gospel to the nations of the earth, stimulates me at all times to importune at the feet of our heavenly father, for he Holy Spirit to perpetually remain

with you, and be your guide both by sea and by land, and not depart from you at any time while declaring repentance unto the inhabitants of this generation, I am aware that in consequence of the magnitude of your calling that you have left houses, lands, wives and children for the sake of the everlasting gospel which has been committed to you by the revelations of our God. And I am aware also that nothing of an earthly nature can hinder you from performing that duty which you owe to the inhabitants of the nations of the earth; for my mind can already discover your footsteps making their way to the Islands of the sea, thence bending your course south to the shores of Asia, and Africa, where the inhabitants are strangers to civilization, then my mind can discover the spirit of the God of Daniel attending you, ready to deliver you from bondage or any kind of harm. My mind can also trace your footsteps into the solitary groves to importune at the feet of your heavenly father in behalf of your families, I can then discover your minds satisfied by reflecting that God is the same as yesterday so to-day and forever, that Elijah was fed by the ravens and that your families are of the household of faith as well as him, and will feed and clothe them, and if they ask for bread he will not give them a stone, and if they ask for a fish he will not give them a scorpion.

Wherefore let not your hearts be troubled but as with horns of unicorns push the people together, say to the north give up and to the south keep not back; that the sound of the everlasting gospel may penetrate the ears of all living that your garments may be clear from the blood of this generation, and that you may return home to your families and sit down in the Kingdom which our God has established by his own right hand in these last days. A. RIPEY.

Payson, Ill. Feb. 4th, 1840.

MESSRS. ROBINSON & SMITH.

Believing that all information respecting the spread of the gospel will be acceptable to you I therefore improve a few moments to inform you that the work of God is gaining ground in these parts. There has been a con-

siderable number baptized of late in this section of country: and there are more believing, there appears to be a considerable inquiry manifested in the minds of many concerning the work.

The saints are generally strong in the faith, looking forward for the fulfilment of the promises of the coming of our Lord and Saviour Jesus Christ, when he should reign on mount Zion and in Jerusalem, and before his ancients gloriously. Although the cruel hand of persecution has been laid heavily upon the church its progress is still onward "for truth is mighty and will prevail". The chastisement the church has recieved is like a sieve although differing from the one of human invention for while it sifts out the bran the flour is still preserved. the honest in heart are not to be shaken by persecution, but it serves to increase their humility and strengthen their faith in God, and show them their dependance upon Him; and while they look back and see the sufferings of the saints of old and with what patience they endured scourging and imprisonment and even death itself for the sake of the gospel and the testimony of Jesus. they can rejoice that they are counted worthy to suffer with them and thus become members of that heavenly company "that came out of great tribulation and washed their robes white in the blood of the Lamb".

On the 13th of Dec. last Lorenzo D. Webb died in this place aged 22 years 7 mo. and 11 days. He has been a member of the church about five years, he was a person of gentle and affable disposition, kind and generous hearted and his loss is severely felt by his friends and acquaintances, but while we mourn we do not mourn as though we had no hope, he died in the faith of the gospel and in hope of a glorious resurrection and immortality. His health has been poor for two or three years, but his last illness (which was short but violent) he bore with the greatest fortitude and resignation and when informed we thought he could not live he expressed a willingness to depart and be with Christ, he fell asleep without a struggle or a groan.

I must now close by subscribing myself your friend and brother in the gospel of Christ.
EDWARD M. WEBB

AGENTS FOR THE TIMES AND SEASONS.

IN ILLINOIS.

John E. Page, Warsaw, Hancock Co.
William Smith, Plymouth. - -
Joel H. Johnson, Carthage. - -
S. B. Stoddard, Quincy. Adams Co.
Elisha H. Groves, Columbus. - -
Harlow Redfield, Pittsfield, Pike Co.
Daniel Tyler, Griggsville. - -
John Vance, Macomb, McDonough Co.
Jared Carter, Springfield, Sangamon Co.
John Gaylord, Victoria, Knox Co.
Lewis Robbins, Rushville, Schuyler Co.
Jabez Capps, P. M. Mount Plaski,
Logan Co.
Wm. Johnson, Lewiston, Fulton Co.

PENNSYLVANIA.

Benj. Winchester, Philadelphia.
Stephen Post, Centreville, Crawford Co.
Charles Carter, P. M. Beaver, Beaver Co.
Wm. P. McIntire, Strongtown.
Indiana Co.

NEW YORK.

Joseph L. Robinson, West Leyden.
Lewis Co.

MASSACHUSETTS.

Nathaniel Holmes, Georgetown, Essex Co.

NEW HAMPSHIRE.

Chilon Mack, P. M. Gilsam,
Zadock Parker, Lisbon, Grafton Co.

ENGLAND.

John Taylor, Willard Richards,
Hiram Clark, Wilford Woodruff,
Theodore Turley, Joseph P. Fielding.

SCOTLAND.

Samuel Mulliner, Edinburgh.

TRAVELLING AGENTS.

Almon Babbit, P. P. Pratt,
Orson Pratt, Heber C. Kimball,
Brigham Young, George A. Smith,
Lorenzo Barns, Albert Brown.
Samuel James, Daniel Shearer.
Alexander Williams, James Blakeslee,
Esaias Edwards, Benjamin Clapp.

SOUTH CAROLINA.

Lysander M. Davis,

TENNESSE.

G. H. Brandon.

NORTH CAROLINA.

Jedediah M. Grant.

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A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

In the winter and spring of 1838, the saints were prospered in all their pursuits; the church received great accession by emigration, as hundreds of families moved in from various parts of the United States and Canada.—Some time in the month of March, President Joseph Smith jr. arrived with his family, accompanied by several brethren, from Kirtland, Ohio; soon after this President S. Rigdon arrived with his family also, they both settled in Far West. At this time there were several persons living in Far west, who were disaffected with the church and had dissented from it, and were cut off from the church according to the rules and regulations of the same. These characters were busy in striving to stir up strife and turmoil among the brethren, and urging on mean and vexatious lawsuits; they were also, studiously engaged in circulated false and slanderous reports against the saints, to stir up our enemies to anger against us, that they might again drive us from our homes, and enjoy the spoils together. we are disposed here, to give the names of some of those characters, believing that justice to an injured people, requires it at our hands. They are as follows, viz: Oliver Cowdery, David Whitmore, W. W. Phelps, John Whitmore, and Lyman E. Johnson, of whom we may have occasion to speak hereafter.

We shall now make an extract from P. P. Pratts history published in Detroit last season, which is a correct statement of facts.

"On the Fourth of July, 1838, many thousands of our people assembled at the city of Far West, the county seat of Caldwell, erected a liberty pole, and hoisted the bold eagle, with its stars and

stripes, upon the top of the same. Under the colors of our county we laid the corner stone of a house of worship, and had an address delivered by Elder Rigdon, in which was painted, in lively colors, the oppression which we had long suffered from the hand of our enemies; and in this discourse we claimed and declared our constitutional rights, as American citizens, and manifested a determination to do our utmost endeavors, from that time forth, to resist all oppression, and to maintain our rights and freedom according to the holy principles of liberty, as guaranteed to every person by the constitution and laws of our government. This declaration was received with shouts of hosannah to God and the Lamb, and with many and long cheers by the assembled thousands, who were determined to yield their rights no more, except compelled by a superior power.

But in a day or two after these transactions, the thunder rolled in awful majesty over the city of Far West, and the arrows of lightning fell from the clouds and shivered the liberty pole from top to bottom; thus manifesting to many that there was an end to liberty and law in that state, and that our little city strove in vain to maintain the liberties of a country which was ruled by wickedness and rebellion. It seemed to portend the awful fate which awaited that devoted city, and the county and people around.

Soon after these things, the war clouds began again to lower, with dark and threatening aspect. The rebellious party in the counties around had long watched our increasing power and prosperity with greedy and avaricious eyes, and they had already boasted that as soon as we had made some fine improvements, and a plentiful crop, they would drive us from the state, and again enrich themselves with the spoils. Accordingly, at an election held in Davies co., the robbers undertook to drive our people from the poll box and threatened to kill whoever should attempt to vote. But some were deter-

mined to enjoy their rights or die; they therefore went forward to vote, but were seized by the opposing party and attacked, and thus a fight commenced. But some of our people knocked down several of the robbers, and thus cleared the ground and maintained their rights, though vastly unequal in numbers. The news of this affair soon spread far and wide, and caused the people to rally, some for liberty and some to support the robbers in their daring outrages. About one hundred and fifty of those who were on the side of liberty, marched to the spot next day, and went to the residence of the leaders in this outrage, and soon an agreement was signed for peace. But this was of short duration, for the conspirators were stirred up throughout the whole State, being alarmed for fear the Mormons, as they called them, should become so formidable as to maintain their rights and liberties, insomuch that they could no more drive and plunder them. About this time, meetings were held by the robbers in Carroll, Saline, and other counties, in which they openly declared their treasonable and murderous intentions of driving the citizens who belonged to our society from their counties, and if possible, from the State. Resolutions to this effect were published in the journals of Upper Missouri, and this without a single remark of disapprobation. Nay more this murderous gang when assembled and painted like Indian warriors, and when openly committing murder, robbery, and house burning, were denominated citizens, white people, &c., in most of the papers of the State; while our society who stood firm in the cause of liberty and law, were denominated Mormons, in contradistinction to the appellation of citizens, whites &c, as if we had been some savage tribe, or some colored race of foreigners. The robbers soon assembled, to the number of several hundred, under arms, and rendezvoused in Daviess county, being composed of individuals from many of the counties around. Here they commenced firing upon our citizens, and taking prisoners. Our people made no resistance, except to assemble on their own ground for defence. They also made oath before the Circuit Judge, A. A. King, to the

above outrages. Five hundred men were then ordered into service, under the command of Major General Atchison, and Brigadier Generals Parks and Doniphan. These were soon mustered and marched through Caldwell, and took their stand in Daviess county, where some of them remained thirty days. The robbers were somewhat awed by these prompt measures, so that they did not proceed farther at that time in Daviess, but they proceeded to De Witt, a small town in Carroll county, which was mostly settled by our people. Here they laid siege for several days, and subsisted by plunder and robbery, watching every opportunity to fire upon our citizens. At this time they had one field piece, and were headed by a Presbyterian priest by the name of Sashel Woods, who, it is said, tended prayer, night and morning, at the head of the gang. In this siege they say that they killed a number of our people. They also turned one Smith Humphrey, and his wife and children out of doors when sick, and set fire to their house, and burned it to ashes before their eyes. At length they succeeded in driving every citizen from the place, to the sacrifice of every thing which they could not take with them.

COMMUNICATIONS.

Liberty Jail, Missouri, Dec. 16, 1838.

To the church of Jesus Christ of Latter Day Saints in Caldwell county, and to those who are scattered abroad, who are persecuted and made desolate, and who are afflicted in divers manners, for Christ's sake and the Gospel's, by the hands of a cruel mob, and the tyrannical disposition of the authorities of this State.

We are sensible also, that your perils are greatly augmented by the wickedness and corruption of false brethren, may grace, mercy and peace be and abide with you. And notwithstanding all your sufferings we assure you that you have our prayers and fervent desire for your welfare both day and night.

We believe that, that God who sees us in this solitary place, will hear our prayers and reward you openly.

Know assuredly Dear brethren, that

it is for the testimony of Jesus, that we are in *bonds* and in *prison*; but we say unto you, that we consider our condition better, notwithstanding our sufferings, than those who have persecuted and smitten us, and have borne false witness against us; and although our enemies seem to have a great triumph over us for the present, we most assuredly believe and know, that their triumph will be but short, and that God will deliver us out of their hands, notwithstanding their bearing false witness and otherwise. We want you, brethren, to remember Haman and Mordecai, you know that Haman could not be satisfied, so long as he saw Mordecai, at the king's gate, consequently he sought the life of Mordecai, and the whole Jewish people. But the Lord so ordered it, that Haman was hanged upon his own gallows: so shall it come to pass with poor Haman in the last days.

Those who have sought by their unbelief and wickedness; as well as by the principle of mobocracy, to destroy us and the people of God, by killing and scattering *them* abroad, and wilfully and maliciously delivering *us* into the hands of murderers, desiring us to be put to death, and having us dragged about in chains and cast into prison! and for what cause? It is because we were honest men, and were determined to defend the lives of the saints, at the expense of our own; I say unto you that those, who have thus vilely treated us, shall like Haman be hanged on their own gallows, or in other words, shall fall into their own gin and ditch, which they have prepared for us, and shall go backward and stumble, and fall, and their name shall perish, and God shall reward them according to all their abominations.

Dear Brethren, do not think that our hearts are faint, as though some strange thing had happened unto us, for we have seen these things before hand, and have an assurance of a better hope, than our persecutors, therefore God has made our shoulders broad, so that we can bear them: We glory in our tribulations, because we know that God is with us, that he is our friend, and he will save us. We do not care for those that can kill the body; knowing that they cannot harm our souls. We ask no favors at the hands of mobs, of the

world, or of the devil; nor yet of any of his emmissaries, the *desenters*. We have never dissembled nor will we for the sake of our lives: inasmuch then as we know we have been endeavouring, with all our mights, minds, and strength to do the will of God in all things whatsoever he has commanded us, we feel a satisfaction which we would not part with for any wordly advantage whatever. As to our light speeches which may have escaped our lips from time to time, they have nothing to do with the fixed principles of our hearts; and those who have taken offence at any thing which may inadvertently have escaped our lips, we would refer them to Isaiah's description of those, who make a man an offender for a word, and lay a snare for those that reprove in the gate: We have no retraction to make, we have reprov'd in the gate, and men have laid snares for us; we have spoken words and men have made us offenders; yet notwithstanding all this, our minds are not darkened, but we yet feel strong in the Lord. But behold the words of the Savior, "If the light which is in you became darkness, how great is that darkness: Look at the *desenters*.— And again. "If you were of the world the world would love its own.

Look at those men, viz: Hinckle, Corril and Peck, by whom we were led into the camp, as the Savior was led, like lambs prepared for the slaughter and as sheep before the shearers are dumb, so we opened not our mouths. But the men being greedy of gain sold us into the hands of those who loved them, for the world loved his own.— We would also remember W. W. Phelps who came to us as one of Job's comforters: God suffered such kind of beings to afflict Job, but it never entered into their hearts that Job would get out of it all.

This poor man who professes to be much of a prophet, has no other dumb ass to ride, but David Whitmer or to forbid his madness, when he goes up to curse Israel; but this not being of the same kind of Balaam's, therefore, notwithstanding the angel appeared unto him, yet he could not sufficiently penetrate his understanding, but that he brays out cursings instead of blessings. Poor ass, whoever lives, will see him

and his rider perish like those who perished in the gainsaying of Core, or after the same condemnation, unless they repent. Now as for these and the rest of their company; we will not say that the world loves them, but we presume to say that they love the world; therefore we classify them in the error of Balaam, and in the gainsaying of Core: and with the company of Cora, Dathan and Abiram.

In speaking thus some of our brethren may think we are offended at those characters, if we are, it is not for a word, neither because they reproved in the gate; but because they have been the means of shedding innocent blood.—Are they not murderers then at the heart? are not their consciences seared as with a hot Iron? We confess that we are offended. The Savior said “that offences must come; but woe unto them by whom they come? And again, “Blessed are ye when men shall revile you and speak all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you.”

Now dear brethren, if any men ever had reason to claim this promise we are the men, for we know that the world not only hates us, but “speak all manner of evil against us falsely,” for no other reason, but because we have been endeavoring to teach the fullness of the gospel of Jesus Christ. After we were bartered away by Hinckle and were taken into the camp of the militia, we had all the evidence we could have wished, that the world hated us and that most cordially too. The priests of the different sects hated us. The Generals hated us, the colonels hated us, the officers and soldiers hated us; and the most profane blasphemers, drunkards, and horemongers hated us. And why? Because of the testimony of Jesus Christ. Was it because we were liars? Was it because we had committed treason against the government, or burglary, or larcany, or arson or any other unlawful act; we know that such things have been reported by certain priests, lawyers and judges who are the instigators and abettors of a certain gang of murderers and robbers, who have been carrying on a scheme of mobocracy to up-

hold their priestcraft against the saints of the last days; and have tried by a well contemplated and premeditated scheme to put down by physical power, a system of religion that all the world, (by fair means,) and all their intelligence, were not able to resist. Hence mobbers were encouraged by priests and levites, by pharisees and saducees, by essenees and herodions, and by the most abandoned and wicked characters that are suffered to live upon the earth, indeed a parallel cannot be found any where of such characters who gathered together to steal, to plunder, to starve and to *exterminate* the saints: these are the characters, who by their treasonable acts, have desolated and laid waste Daviess county. These are the characters that would fain make all the world believe that we are guilty of the above named acts; but they represent us falsely; we say that we have not committed treason, nor any other unlawful act in Daviess county.

Was it for murder in Ray county, that we were thus treated? We answer no. We were not present when the mobs came forth in that direction, who after dragging our brethren from their homes, and burning their habitations and killing several of our beloved friends, but not without the expense of some of their own lives; retreated and after getting clothed with the authority of militia, raised the cry of murder! treason! &c. and appeared as innocent as a sheep. This suited their purpose, but if their borrowed garb had been torn off; instead of the peaceable sheep we should have found all the characteristics of the prowling wolf guilty of the murder of innocent and harmless men; therefore, on the heads of that mob with Bogard at their head be the crime and upon them rests the curse.

Was it for committing adultery? We are aware that false and slanderous reports have gone abroad, which have reached our ears, respecting this thing, which have been started by renagadoes, and spread by the dissenters, who are extremely active in spreading foul and libilous reports concerning us; thinking thereby to gain the fellowship of the world, knowing that we are not of the world; and that the world hates us. But by so doing they only show themselves to be vile traitors and syc-

phants. Some have reported that we not only dedicated our property, but likewise our families to the Lord, and Satan taking advantage of this has transfigured it into lasciviousness, a community of wives, which things are an abomination in the sight of God.

When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy according to the laws of God, and when a man consecrates or dedicates his wife and children to the Lord, he does not give them to his brother or to his neighbor; which is contrary to the law of God, which says, "Thou shalt not commit adultery, Thou shalt not covet thy neighbors wife" "He that looketh upon a woman to lust after her has committed adultery already in his heart."—Now for a man to consecrate his property, his wife and children to the Lord is nothing more nor less than to feed the hungry, cloth the naked, visit the widows and fatherless, the sick and afflicted; and do all he can to administer to their relief in their afflictions, and for himself and his house to serve the Lord. In order to do this he and all his house must be virtuous and "shun every appearance of evil. Now if any person, has represented any thing otherwise than what we now write they have willfully misrepresented us.

We have learned also since we have been in prison that many false and pernicious things, which were calculated to lead the saints astray and do great injury, have been taught by Dr. Avar, who has represented them as coming from the presidency; and we have reason to fear, that many other designing and corrupt characters, like unto himself, have taught many things, which the presidency never knew of, until after they were made prisoners which, if they had known, they would have spurned them and their authors as they would a serpent.

Thus we find, that there has been frauds, secret abominations, and evil works of darkness going on leading the minds of the weak and unwary into confusion and distraction, and all of which has been endeavored to be palmed upon the presidency, who were ignorant of these things which were practised upon the church in our name. And now brethren what can

we enumerate more, is not all manner of evil of every description spoken against us falsely, yea we say unto you falsely. We have been misrepresented misunderstood and belied, and the purity of our hearts have not been known. And some have gained influence by their hypocrisy sanctified appearance and the *pious* discourses which they have delivered. And our souls have been bowed down and we have suffered much distress in consequence thereof, and truly we have had to wade through an ocean of trouble.

We could enumerate the names of many who have acted in a mean and dastardly manner, some of whom we once considered our friends men whom we once thought would never condescend to such unhallowed proceedings, but their love of the world and the praise of men has overcome every feeling of virtue, and they have yielded obedience once more to their old master, consequently their last end will be worse than the first. It has happened to them according to the words of the Savior. The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire." If those under Moses' law died without mercy under two or three witnesses, of how much severer punishment, suppose ye, shall those be thought worthy, who have betrayed and denied the new and everlasting covenant, by which they were sanctified, and called it an unholy thing; and have done despite to the spirit of grace. Again we would say inasmuch as their is virtue in us; and the keys of the kingdom have not been taken from us; and the holy priesthood has been confer'd upon us, (for verily thus saith the Lord, be of good cheer, for the keys I gave unto you are yet with you;) therefore we say unto you dear brethren, in the name of the Lord Jesus Christ, that we deliver these characters unto the buffetings of satan until the day of redemption that they may be dealt with according to their works and from henceforth shall their works be made manifest.

And now dear and well beloved brethren, to you who have continued faithful, both men women and children, we exhort you in the name of the Lord Jesus to be strong in the

faith of the new and everlasting covenant, and nothing frightened at your enemies for what has happened to us is a token to our enemies of damnation but unto you and us of salvation, and that of God: therefore hold on, even unto death, for he that seeks to save his life shall lose it, but he that loseth his life for my sake and the gospel shall find it" saith the Saviour

Brethren from henceforth let truth and righteousness prevail and abound in you, and in all things be temperate, abstain from drunkenness, profane language, and from every thing which is unrighteous and unholy, and from the very appearance of evil: be honest one with another; for it seemeth some have come short in this thing, and some have been uncharitable towards their brethren who were indebted to them: while they have been dragged about in chains and cast into dungeons: such persons will have their turn and sorrow in the rolling of the great wheel; for it rolleth and none can hinder; remember whatsoever measure you meet it shall be measured to you again.

Zion shall yet live: although she seemeth to be dead. We say unto you brethren: be not afraid of your adversaries: contend earnestly against mobs, and the unlawful works of dissenters, and of darkness; and the very God of peace shall be with you: and make a way for your escape from your adversaries. We commend you to God and the word of his grace; which is able to make you wise unto salvation. Amen. JOSEPH SMITH. Jr.

To all people unto whom these presents shall come.—GREETING.

Be it known that we the constituted authorities of the Church of Jesus Christ of Latter Day Saints, assembled in conference, at Nauvoo, Hancock county and State of Illinois, on this, sixth day of April, in the year of our Lord, one thousand, eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world. From the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion.

The Jewish nation have been scattered abroad among the Gentiles for a

long period; and in our estimation, the time of the commencement of their return to the Holy land, has already arrived.

As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah; and also, of the overthrow of the present kingdom's and Governments of the earth, by the potency of his Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword, with nation against nation to bathe it in each others blood: It is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people for their consideration, their prophet and their learning; and feeling it to be our duty to employ the most efficient means in our power to save the children of men from the "abomination that maketh desolate."—We have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our agent and representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople and Jerusalem; and also other places that he may deem expedient, and converse with the priests, rulers and Elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant, and the servant of the public in distant and foreign countries for Christs' sake, we do confidently recommend him to all religious and christian people, and to gentlemen and ladies, making no profession, as a worthy member of society, possessing much zeal to promote the happiness of mankind, fully believing that they will be forward to render him all the pecuniary aid he needs, to accomplish this laborious and hazardous mission for the general good of the human family. Ministers of every denomination, upon whom Mr. H. shall call, are requested to hold up his hands and aid him by their influence, with an assurance that

such as do this, shall have the prayers and blessings of a poor and an afflicted people whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedoms soil with **MARTYR'S BLOOD.**

Mr. Hyde is instructed by this conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands, at the time and place before mentioned.

JOSEPH SMITH, jr. Ch'.

ROBERT B. THOMPSON, Clerk.

Bro's Smith and Robinson, will discover, by the conference minutes, that our worthy brother, Elder John E. Page, was duly appointed by said conference to accompany me in this mission; and to receive the same credentials as my own.

Yours sincerely,

ORSON HYDE.

Perry, Pike co. Ill. March 26th, 1840.

BRO'S. ROBINSON AND SMITH,

It has been some over three month since we (Bro's William Burton and myself) commenced laboring in this village and its vicinity, including a small part of Brown co.

When we commenced proclaiming the sacred truth of the everlasting gospel to the inhabitants of the before mentioned places, there was but little appearance of much success; but we cannot always correctly determine what will be effected by a presentation of pure, simple, unadulterated truth, in its purity, excelencies, and unblemished beauties, accompanied by the corresponding evidence, with an exhibition of its general utility and application to individuals in order to produce peace, love, and joy in this life, which is an earnest of that glory and immortality to be given to the heirs of the celestial kingdom in eternity. I have learned from experience, that, though men may be filled with prejudice produced by the many varying, false, malicious reports circulated in order to hinder the progress of the fullness of the gospel, by mobs, hireling priests and their dupes; yet, when they hear the un-

loyed truth spoken by the power of the Holy Ghost, their prejudice gradually gives way to the spirit of examination, (if they are honest,) and truth, the legitimate offspring of investigation when rightly directed, bursts upon their minds in all its superior grandure. Who can stop the work of the great God? Can persecution in all its direful forms? Can tribulation? Can all the power of earth and hell? I answer no! no!—For as the great king of day rising in the east causes the dew of night to disappear forever, while he illumines the western horizon by his genial rays, so will error, lies, and gross darkness which now covers the people as a thick mantle, be forever swept away by the benign influence of truth, and the knowledge (not a think about) of the Lord cover the earth, and all shall know (not believe about) him from the least unto the greatest: I have baptized twenty in this and in Brown county, since we have been preaching here, notwithstanding we have had to fight hard against rumor with her many tongues. Bro. Burton started home on the 10th inst.; he is a faithful minister of Christ, and though young in the cause, has been a great assistant to me in the good work.

I organized a branch of the church in Brown county on thursday last, about seven miles from this place, consisting of eleven members, seven of which I baptized, four were members before, Bro. Loderwick Ferre, an elder was elected to preside over this branch, Bro. William Rickmore was elected Teacher, and Bro. Samuel Rickmore Deacon, and were ordained under my hands: this Branch I have named the Moroni branch of the church of Jesus Christ of Latter Day Saints. This branch own a school-house, it is spacious and will perhaps accommodate a hundred people.

On last Sunday I arganized a branch of the church in Brown county, between four and five miles from this village, consisting of eighteen members; this branch elected Br. Stephen Abbott to the office of an elder, Br. Levi Powel Priest, Br. William Jaques Teacher, Br. John Brown Deacon: they were ordained under my hands: Br. Abbott was elected to preside over this branch. On Tuesday last I baptized three more,

which will unite themselves with this branch, which raises its numbers to twenty one, eight of which were members before, thirteen were baptized by me: this branch will meet on every other Sunday at this village: this branch I have been pleased to name Union branch of the church of Jesus Christ of Latter Day Saints, as it will meet on one Sunday either at republican school-house, or Br. Jaque's, Brown county, and the other at Perry Pike county, at the house of sister Ferre's.

I can truly say the work of the Lord is onward in this section of the country.

We have had only two public attacks by Rev. heads, or would be divines but soon they took the hint and deserted.

The truth in power will cut its way,
The book of Mormon will surely sway,
Till people many yet shall see,
Zion glorious, happy, free.

Your brother in the
patience of the gospel
of the Son of God.
JOSEPH WOOD.

Adams co. Ill. March 30th, 1840.

Messrs. ROBINSON AND SMITH.

I take this opportunity to inform you of my success in the vineyard of the Lord, the winter past. I left my home last Nov. to preach the gospel in Tennessee trusting alone in the Lord to sustain me, as I was alone, and never had attempted to preach before. I commenced preaching in DeKalb co. the people were very prejudiced in consequence of the falsehoods that had been written from Missouri, by our most zealous persecutors, but on hearing, expressed their surprise to hear me contend so strongly for the Bible, and its requirements; and that we should be persecuted for preaching the very order of things which all Christendom was earnestly praying for.

On arriving at Overton co. I found Elder J. Moses, we preached together two weeks and baptized two. I then went to Jackson co. and preached almost constantly for six weeks, doors were open on the right hand and left. I have baptized ten in all and others are believing; Br. Moses joined me in Jackson co., we traveled and preached in

many places, but could not supply all the calls, the prejudice of the people appeared to give way on hearing for themselves, our wants was supplied, we never lacked for a comfortable place to lodge, we obtained 21 subscriber for the Times and Seasons, and the call was Books! Books!! But the common weapon *misrepresentation* was used against us by individuals, we was invited to a public discussion of our principles, which we accepted, the debate lasted three days. Myself and Br. Moses on the affirmative, and Rev. S. Dewhitt and F. A. Stone, (campbelites) Negative, points at issue was.

1st That the Book of Morman is a Sacred Record, and was translated by inspiration of God and came forth in fulfillment of Prophecy.

2nd, That Apostles and Prophets and Spiritual gifts, such as prophecies, healings, diversities of tongues and the interpretation of tongues; are necessary in the church of Christ according to his order, at the close of the debate we baptized one, there are others, we think, who will obey the first opportunity. I arrived at home on the 28 inst. found my family in good health. My prayer to God is that he will roll on his good begun work until error cannot be found, and truth pervade the whole earth, in hope of which I remain your friend and brother in the testimony of the new and everlasting covenant.

GEORGE W. GEE.

March 20th, 1840.

Messrs. ROBINSON AND SMITH.

Gentlemen.

In the midst of the serpentine windings of human life, and by a well directed turn of divine providence, I have been favored with the reception of the voice of warning and instruction to all people; also, the Times and Seasons; by the politeness of Mr. Wm. Green. I have perused both works with wonder and admiration; the voice of warning, I find contains the plain truth and much sound logic.

Now Gentlemen, I am no Mormon, nor have I ever heard a Mormon preacher, neither have I ever seen a regular Mormon member of society: but in perusing the Times and Seasons I was

struck with horror and astonishment, to find such a long list of horrid and bloody persecutions, in the midst of the land of christendom and in our land of boasted liberty.

My Lord and my God; can this be the religion of the benign prince of peace? What, to see a band of preachers of various denominations, who denominate themselves the ministers of the gospel plenipotentiary; placed at the head of a bloody mob, with swords and gun in hand, marching forth in the midst of blood and slaughter; fire and devastation; in order to take the lives of innocent men, women and children! No wonder that men are driven into the doctrine of infidelity and skepticism: I have been well nigh driven into infidelity myself, in consequence of such abominable conduct of sectarians; until I took the second thought, and actually found that they were not the ministers of the gospel; but the priests of sectarianism. now it is no marvel that they do so, for their craft is in danger. Do so how, do what? why fight for the maintenance of their religion, instead of maintaining it by the truth, and the word of God.

Old mother superstition and fanaticism, does all the mischief, they are at the begining of all blood shed, and the original *stamina* of all religions persecution: the doctrine of metaphysics is one of the first born heirs of superstition, and holds a strong hand in the great contention of the world for power and despotism!! O avaricious superstition! who art thou? When will thy cruel jaws be glutted with human blood? will thy wicked heart never be satisfied with the groans of the dying, and the cries of helpless infants, and the tears of decriped old age? O ignorance! thou demca of human happiness; better for us that thou had never been born.

I am your friend,
with due respect.
ASAL OWEN.

EXTRACT FROM THE VOICE OF
WARNING.

THE KINGDOM OF GOD.

"Seek first the kingdom of God" was the command of the Saviour while on the earth, teaching the children of men.

Having taken a general view of the Prophecies Past and Future—we will

now proceed to fulfil this command, and search out the kingdom of God. But before we proceed, I would again caution the reader not to proceed with me in this research, unless he is prepared to sacrifice every thing, even to his good name, and his life itself, if necessary, as a sacrifice for the truth; for if he should once get a view of the kingdom of God, he will be so delighted as never to rest satisfied short of becoming a citizen of the same. And yet it will be so unlike every other system of religion now on earth, that he will be astonished that any person with the Bible in his his hand, should ever have mistaken any of the systems of men, for the kingdom of God. Now there are certain powers, privileges, and blessings, pertaining to the kingdom of God, which are found in no other, kingdom nor enjoyed by any other people. And by these things it was ever distinguished from all other kingdoms and systems, insomuch that the inquiring mind, who is seeking the kingdom of God, being once acquainted with these peculiarities concerning it, need never mistake or be at a loss to know when he has found it. But before we proceed any farther in our research, let us agree upon the meaning of the term or the sense in which we will use it; for some apply this term to the kingdom of Glory above, and some to the individual enjoyments of their own souls, while others apply it to his organized government on the earth.— Now when we speak of the kingdom of God, we wish to be understood as speaking of his organized government on the earth.

Now reader, we launch forth into the wide field before us, in search of a kingdom. But stop, let us consider what is a kingdom? I reply that four things are required in order to constitute any kingdom, in Heaven or on earth: viz: first, a king; second, commissioned officers duly qualified to execute his ordinances and laws; thirdly, a code of laws, by which the citizens are governed; and fourthly, subjects who are governed. Now, where these exist in their proper order and regular authority, there is a kingdom: but where either of these cease to exist there is a disorganization of the kingdom, consequently an end of the kingdom, until

re-organized after the same manner as before. Now in this respect, the kingdom of God is like all other kingdoms: wherever we find officers duly commissioned and qualified by the Lord Jesus, together with his ordinances and laws existing in purity, unmixed with any precepts or commandments of men; there the kingdom of God exists, and there his power is manifest, and his blessings enjoyed as in days of old.

We shall now take a view of the commencement of the setting up of the kingdom of God in the days of the Apostles. The first intimation of its near approach was by an angel to Zachariah, promising him a Son, who should go before the king to prepare his way. The next manifestation was to Mary, and finally to Joseph, by an holy angel, promising the birth of the Messiah; while at the same time the Holy Ghost manifested unto Simeon in the temple, that he should not die until he had seen the Saviour. Thus, all these, together with the shepherds and the wise men from the east began to rejoice with a joy unspeakable and full of glory, while the world around them knew not the occasion of their joy. After these things, all seemed to rest in silent expectation, until John had grown to manhood, when he came bounding from the wilderness of Judea with a proclamation strange and new: crying, repent ye, for the kingdom of heaven is at hand baptizing unto repentance, telling them plainly that their king was already standing among them on the point of setting up his kingdom.

And while he yet ministered, the Messiah came, and was baptized and sealed with the Spirit of God, which rested upon him in the form of a dove, and soon after he began the same proclamation as John, saying, "Repent ye: for the kingdom of heaven is at hand."

And soon after choosing twelve disciples, he sent them forth into all the cities of Judea, with the same proclamation—the kingdom of heaven is at hand: and after them he sent seventy, and still another seventy, with the same news, so that all might be warned and prepared for a kingdom, which was soon to be organized among them.—But when these things had produced he desired effect, in causing a general

expectation, more especially in the hearts of his disciples, who daily expected to triumph over their persecutors, by a coronation of this glorious personage, while they themselves were hoping for a reward of all their toil and sacrifices made for his sake by being exalted to dignity near his person—what must have been their disappointment, when they saw their king taken and crucified, being mocked, derided, ridiculed, and finally overcome and triumphed over both by Jew and Gentile? They would gladly have died in battle, to have placed him upon the throne. But tamely to submit without a struggle, to give up all their expectations, and sink in despair from the highest pitch of enthusiasm to the lowest degradation, was more than they could well endure. They shrunk back in sorrow, and turned every man unto his net, or to their several occupations, supposing all was over: probably with reflections like these: is this the result of all our labours? was it for this, we forsook all worldly objects, our friends, our houses, and lands, suffering persecution, hunger, fatigue, and disgrace?—and we trusted it should have been he, who would have delivered Israel: but alas, they have killed him and all is over. For three years we have awakened a general expectation through all Judea, by telling them the kingdom of heaven was at hand, but now our king is dead how shall we dare to look the people in the face. With these reflections, each pursuing his own course, all was again turned to silence, and the voice had ceased to be heard in Judea, crying, repent ye, for the kingdom of heaven is at hand. Jesus slept in the arms of death; a great stone with the seal of state secured the tomb where he lay, while the Roman guard stood in watchful silence, to see that all was kept secure; when suddenly from the regions of glory, a mighty angel descended, at whose presence the soldiers fell back as dead men, while he rolled the stone from the door of the sepulcher, and the Son of God awoke from his slumbers, burst the bonds of death, and soon after appearing to Mary, he sent her to the disciples, with the joyful news of his resurrection, and appointing a place

to meet them. When, after seeing him, all their sorrow was turned into joy, and all their former hopes were suddenly revived, they were no longer to cry, the kingdom of heaven is at hand, but were to tarry at Jerusalem, until the kingdom was established, and they prepared to unlock the door of the kingdom, and to adopt strangers and foreigners into it as legal citizens, by administering certain laws and ordinances, which were invariably the laws of adoption; without which no man could ever become a citizen.— Having ascended up on high, and having been crowned with all powers in heaven and on earth, he again comes to his disciples and gives them their authority, saying unto them, “Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned: and these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.”—Mark xvi., 15, 16, 17, 18.

[TO BE CONTINUED.]

TIMES AND SEASONS.

COMMERCE, ILL. APRIL, 1840.

We have several lengthy communications, and numerous extracts, which for want of room we are under the necessity of omitting in this No. but they will appear in our next.

We are happy however, to be able to state that the cause of truth is gaining ground very rapidly in almost every State in the Union; hundreds are embracing the gospel both at home and abroad almost daily; the East are listening to the proclamation of truth with intense interest, and hundreds are yielding obedience to the requirements of the gospel, and are rejoicing in its gifts and

blessings: the South is contributing no small share of the honest in heart as candidates for the celestial kingdom of our God; and the west and north are “not keeping back,” but are following the glorious example: Finally the great wheel has rolled with such velocity, that it has crossed the mighty deep, and the “Old country” is now listening with interest to the gospel of the Redeemer, and his kingdom is rising in majesty, not only in England, but Scotland is beginning to rejoice in the heavenly principles; yes, Edinburgh, the seat of science and literature are now being made acquainted with the gospel, and some are obeying its precepts.— Thus the cause of truth rolls on, and priests, people, mobs nor the devil cannot hinder it in its decreed course; therefore, O Lord! arm thy servants with power, wisdom and grace, according to the greatness of the dispensation which thou hast committed to them: O give them thy Spirit, that they may rightly divide the word of truth, that they may be clad with righteousness as with a garment, and “shod with the preparation of the gospel of peace.” and go forth among all nations proclaiming the words of eternal life, until Israel shall be gathered, and the heavens shall “reveal the Son of God in flaming fire” to the utter consumation of the wicked, and the glorious establishment of the principles of righteousness upon the face of the whole earth, is the prayer of thy servants: Amen.

WANTED, One thousand dollars, to be appropriated to book printing, on a loan of six and twelve months, for which real estate or personal property will be given for security.

ROBINSON & SMITH.

Commerce, April, 1840.

CONFERENCE MINUTES.

At a general conference of the church of Jesus Christ of Latter Day Saints, held at the town of Nauvoo, Hancock county, Illinois, on the sixth day of April A. D. 1840, agreeable to previous appointment.

Joseph Smith, jr. was called upon to preside over the conference, and Robert B. Thompson to be Clerk.

The meeting was then opened by an address to the Throne of Grace, by Elder J. E. Page.

The president rose and made some observations on the business of the conference; exhorted the brethren who had charges to bring against any individual to be charitable; and made some very appropriate remarks respecting "pulling out the beam in their own eyes, that they might see clearly the mote which was in their brothers eye.

A letter was read from presidents of the seventies, wishing for an explanation of the steps, which the high council had taken, in removing Elder F. G. Bishop, from the quorum of the seventies, to that of the High Priest, without any other ordination than he had when in the seventies, and wished to know, whither, those ordained into the seventies at the same time F. G. Bishop was, had a right to the High Priesthood, or not. After observations on the case by different individuals, the president gave a statement of the authority of the seventies, and stated that they were Elders and not High Priests, and consequently brother F. G. Bishop had no claim to that office. It was then unanimously resolved that Elder F. G. Bishop be placed back again into the Quorum of the seventies.

It was then resolved that the conference adjourn until two o'clock P. M.

The conference met pursuant to adjournment.

Prayer by Elder Joseph Young.

Elder J. Grover presented charges against Bro. D. W. Rogers for compiling an Hymn Book, and selling it as the one selected and published by sister Emma Smith; for writing a letter to N. Y. having reflections in it on elder John P. Green, and derogatory to his character, and likewise for administering medicine, which had a bad effect.

It was resolved, that as Bro. Rogers is not present, the case be laid over until to morrow.

Elder John Lawson then came forward and stated, that in consequence of some difficulty existing in the branch of the church where he resided, respecting the word of wisdom, the church had withdrawn their fellowship from him, & Bro. Thomas S. Edwards. Af-

ter hearing the statements; it was resolved, that John Lawson and Thomas S. Edwards be restored to fellowship.

Elder Orson Hyde addressed the conference and stated that it had some years previous been prophesied of him, that he had a great work to perform among the Jews; and that he had recently been moved upon by the spirit of the Lord to visit that people, and gather up all the information he could from them respecting their movements, expectations &c. and communicate the same to this church and to this nation at large. Stated that he intended to visit the Jews in New York, London, Amsterdam, and then visit Constantinople and the Holy Land.

It was then unanimously resolved that Elder Hyde proceed in his mission, and that his letter of recommendation be signed by the President and Clerk of the conference.

Elder John E. Page then rose, and spoke with much force on the object of Elder Hyde's mission, the gathering together of the Jews, and the restoration of the house of Israel; proving in a short, but convincing manner from the Bible, book of Mormon, and the book of Doctrine and covenants. That these things must take place and that the time had now nearly arrived for their accomplishment.

It was then resolved that the conference adjourn until to morrow morning, at 9 o'clock.

Tuesday morning. Conference met pursuant to adjournment.

A. Hymn was sung by the choir and the meeting was opened by prayer by Elder Caleb Baldwin.

Bro. D. W. Rogers' case was then called up.

Which after some observations and explanations of the different charges.

It was unanimously resolved, that Bro. D. W. Rogers be forgiven and that the hand of fellowship be continued.

The meeting was then adjourned for one hour.

Conference met pursuant to adjournment.

A Hymn was sung by the choir and prayer was made by Elder R. Cahoon.

The President called upon the Clerk to read the report of the Presidency and High council, with regard to their

proceedings in purchasing lands and securing a place of gathering for the saints. The report having been read, the President made some observations respecting the pecuniary affairs of the church, and requested the brethren to step forward and assist in liquidating the debts on the town plot, so that the poor might have inheritances.

He then gave some account of his mission to Washington city, in company with President Rigdon and Judge Higbee, the treatment they received and the action of the Senate on the memorial which was presented to them.

The meeting then called for the reading of the memorial, and the report of the committee on Judiciary, to whom the same had been referred.—Which was read.

It was then resolved, that a committee of five be appointed to draught resolutions expressive of the sentiments of this conference in reference to the report.

Resolved, that Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood and Robert B. Thompson compose said committee, and report to this conference.

Resolved, That this meeting adjourn until to morrow morning at 9 o'clock.

A Hymn was then sung and the meeting was dismissed by Elder John Smith.

Wednesday morning, conference met pursuant to adjournment.

A number were confirmed, who had been baptized the previous evening.

The meeting was then opened with prayer by Elder Marks.

The committee appointed to draft resolutions on the report which was read yesterday, were then called upon to make their report.

Robert B. Thompson of the committee then read the resolutions, as follows.

Whereas, we learn with deep sorrow, regret and disappointment, that the committee on Judiciary, to whom was referred the memorial, of the members of the church of Jesus Christ of Latter Day Saints (commonly called Mormons) complaining of the grievances suffered by them in the State of Missouri, have reported unfavorable to our cause, to Justice and humanity.

Therefore,

Resolved 1st. That we consider the report of the committee on Judiciary, unconstitutional, and subversive of the rights of a free people; and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2nd. That the committee state in their report, that our memorial *aggravate* the case of our oppressors, and at the same time say; that they have not examined into the truth or falsehoods of the facts mentioned in said memorial.

Resolved, 3rd. That the memorial does not aggravate the conduct of our oppressors, as every statement set forth in said memorial, was substantiated by indubitable testimony, therefore, we consider the statement of the committee in regard to that part; as false and ungenerous.

Resolved, 4th. That, that part of the report, referring us to the Justice and magnanimity of the State of Missouri for redress; we deem it a great insult to our good sense, better judgment, and intelligence; when from numerous affidavits which were laid before the committee: Proved, that we could only go into the State of Missouri, contrary to the exterminating order of the Governor, and consequently at the risk of our lives.

Resolved, 5th. That after repeated appeals to the constituted authorities of the State of Missouri for redress, which were in vain; we fondly hoped that in the Congress of the United States, ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6th. That the exterminating order of Governor Bogs, is a direct infraction of the constitution of the U. States, and of the State of Missouri; and the committee in refusing to investigate the proceedings of executive and others of the State of Missouri, and turning a deaf ear, to the cries of widows, orphans, and innocent blood, we deem no less, than secondary the proceedings of that murderous mob, whose deeds are recorded in heaven, and justly calls down upon their heads, the righteous judgments of an offended God.

Resolved, 7th. That the thanks of

this meeting be tendered to the citizens of the State of Illinois, for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast republic, to aid us in all lawful endeavors, to obtain redress for the injuries we have sustained.

Resolved, 8th. That the thanks of this meeting be tendered to the delegation of Illinois, for their bold, manly, noble and independent course they have taken, in presenting our case before the authorities of the nation, amid misrepresentation, contumely and abuse which characterized us in our suffering condition.

Resolved, 9th. That the thanks of this meeting be tendered to Gov. Carlin of Illinois, Gov. Lucas of Iowa for their sympathy, aid, and protection.— And to all other Honorable Gentlemen who have assisted us in our endeavors to obtain redress.

Resolved, 10th. That Joseph Smith jr. Sidney Rigdon, and Elias Higbee, the delegates appointed by this church, to visit the city of Washington to present our sufferings before the authorities of the nation, accept of the thanks of this meeting, for the prompt and efficient manner in which they have discharged their duty; and that they be requested in the behalf of the church of Jesus Christ of Latter Day Saints, throughout the world, to continue to use their endeavors to obtain redress for a suffering people; and if all hopes of obtaining satisfaction (for the injuries done us) be entirely blasted, that they then appeal our case to the court of Heaven, believing, that the great Jehovah, who rules over the destiny of nations, and who notices the falling sparrow, will undoubtedly redress our wrongs, and ere long avenge us of our adversaries.

It was then resolved, that the report of the committee on Judiciary, as well as the foregoing preamble and resolutions, be published in the Quincy papers.

Resolved, That a committee of seven be appointed to investigate the recommendations, those persons may have, who wish to obtain an ordination to the ministry and to ordain such as may be thought worthy. That elder

Samuel Bent, Joseph Wood and Orson Hyde, compose said committee.

Resolved, That this meeting feel satisfied with the proceedings of the presidency with regard to the sales of town property &c. and that they be requested to continue in their agency.

Resolved, That this meeting adjourn for one hour.

Conference met pursuant to adjournment, after singing the President arose and read the 3d chap. of John's Gospel after which prayer was offered by elder Erastus Snow.

The President commenced making observations on the different subjects embraced in the chapter particularly on the 3d, 4th, 5th verses illustrating it with a very beautiful and striking figure, and throwing a flood of light on the subjects which were brought up to review.

He then spoke to the elders respecting their mission, and advised those who went into the world, to preach the gospel, to leave their families provided for, with the necessaries of life; and to teach the gathering as set forth in the Holy scriptures.

That it had been wisdom to, for the greater body of the church to keep on this side of the river, in order that a foundation might be established in this place, but that now, it was the privilege of the saints to occupy the lands in the Iowa, or wherever the spirit might lead them.

That he did not wish to have any political influence, but wished the saints to use their political franchise to the best of their knowledge.

He then stated that since Elder Hyde had been appointed to visit the Jewish people, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission.

It was resolved, that Elder John E. Page be appointed to accompany Elder Orson Hyde on his mission, and that he have proper credentials given him.

It was then resolved, that as a great part of the time of the conference had been taken up with charges against individuals which might have been settled by the different authorities of the church that in future no such cases be brought before the conferences.

The committee on ordination, reported that they had ordained thirty one

persons, to be elders in the church; who were ordained under the hands of Alpheus Gifford, and Stephen Perry.

Which report was accepted.

F. G. Williams presented himself on the stand and humbly asked forgiveness for his conduct and expressed his determination to do the will of God in future: his case was presented to the conference by President Hyrum Smith, when it was unanimously resolved, that F. G. Williams be forgiven, and be received into the fellowship of the church.

It was reported, that seventy five persons had been baptized during the conference, and that upwards of fifty had been received into the quorum of the seventies.

President Hyrum Smith, was called upon to dismiss the assembly.

After he had made a few observations, the conference was closed under the blessings of the Presidency. Until the first Friday in October next.

JOSEPH SMITH, jr. *Pres't.*

ROBERT B. THOMPSON, *Clerk.*

Obituary.

DIED.—Near Warsaw, Hancock co. Ill. John W. Clark, aged 31 years, formerly from Hadam, Middle sex co. Connecticut.

—On the 21st of Aug. Harriet, eldest daughter of John W. and Mariah Clark, aged 11 years.

—On the 27th of Aug. Alpheus, eldest son of John W. and Mariah Clark, aged 9 years.

—On Bear Creek, Hancock co. Ill. on the 30 of Sept. last, Aaron C. Lyon, aged 58 years.

—In Will co Ill. on the 3rd of March, Wicar Leavitt, aged 53 years.

—In Warsaw, Hancock co. Ill. on the 27th day of October, William J. Halseclaw, aged 21 years 9 months and 12 days.

—Near Carthage, at the house of Noah Packard, on the 16th of Oct. Miss Caroline Rogers, formerly from McDonough co. N. Y. aged about 22 years.

—In Quincy, Ill. on the 17th of Oct. last, Melvin L. Wilber son of Melvin and Eunice Wilber aged 11 years 1 month and 15 days.

—In Quincy on the 25th of July last, Elder Michael Barkdull, aged 40 years,

—In Quincy, on the 6th of Nov. last, Eunice Alloizey, daughter of Thomas and Mary Gordon aged 14 years and six months. Also on the 17th of January, Joseph Nathaniel Gordon, aged 2 years, 8 months.

—In this place Sept. 24th Abner, son of Laban and Ester L. Morrill, aged 10 months and 27 days.

—In Pittsfield, Pike co. Ill. on the 12th of Feb. Clarissa, consort of Daniel Carter aged 26 years.

—In Adams co. Ill. on the 21st of Oct. 1839, Omar son of Abel and Almira Lamb, aged 9 years 6 months and 24 days.

—In Adams county, Ill. Dec. 31st 1839, Betsey, daughter of James and Jemima Powel, aged 3 years 9 months and one day.

—In Quincy Ill, on the 27 of August last, Mary B. consort of Samuel Parker, aged 57 years.

For the Times and Seasons.

A HYMN.

BY E. PARTRIDGE.

We read of the sufferings of saints long ago,

How tyrants destroy'd them without a just cause.

So modern saints too, have their sufferings and woes;

In this land of freedom, religion and laws.

They have been tarr'd, feather'd, and often times whip'd,

Been murder'd, and plunder'd, and robbed, and driv'n;

Their houses destroy'd, till they have been strip'd

Of all earthly wealth, but they've treasures in heav'n.

Tho' we are oppress'd, we will sing and praise God,

For he counts us worthy to bare it for Christs' sake;

All sons must be chast'ned, and prov'd with the rod,

Then let us not murmur, nor his cause forsake.

How long, O my God, shall the enemy reign,

And rob, drive and murder, the saints without cause?

When shall they have power their rights to maintain,

Shall *mobs* always triumph, in spite of the laws?

Oh! no, for the prophets have foretold a time,

(But not till the Ancient of days shall have sit.)

That saints shall have power, wisdom divine,

The kingdom to take, and then to possess it.

Oh! hasten dear Lord, hasten on that blest day,

My soul will rejoice, should I live till it come;

Prepare Lord thy saints, for the happy era,

That we may be ready, and bid it welcome.

PROPOSALS

FOR PUBLISHING IN NAUVOO, HANCOCK CO. ILL. A WEEKLY NEWS-PAPER TO BE ENTITLED

THE NEWS.

The subscribers having been frequently solicited by their friends in this vicinity, and elsewhere, to commence the publication of a weekly Newspaper in this place, have concluded to do so, as soon as a sufficient number of subscribers can be obtained to warrant them in their arduous undertaking.

The Publishers will spare no pains on their part, to make the News an interesting and useful sheet to all classes of community, as they will endeavor to lay before their readers news upon all important subjects, as early as possible. The columns of the News will be devoted to Literature, Arts and Sciences, and no small share will be appropriated for the interest of the farmer and mechanic, as copious extracts will frequently be made from the best agricultural periodicals of the day.

The "News" will take perfectly neutral ground, in regard to politics, as it is the fixed determination of the publishers to studiously avoid all party strife, and political ranglings which are so prevalent at the present time.

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The "News" will be issued weekly, on a fine Super Royal sheet. At the reduced price of Two Dollars per annum in advance, or upon the delivery of the first number.— Any person procuring ten subscribers, and forwarding us the money, shall be entitled to the eleventh copy gratis. All current Bank Notes, of any denomination received on subscription. Advertising done at usual rates. All Letters Addressed to the Publishers must be POST PAID.

Nauvoo, Ill. April, 1840.

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TIMES AND SEASONS.

“TRUTH WILL PREVAIL.”

Vol. I. No. 7.]

NAUVOO, ILLINOIS, MAY, 1840.

[Whole No. 7.

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

The first day the saints left Dewitt, they traveled 12 miles, and encamped in a grove of timber, near the road.— That evening, a woman, who had, some short time before given birth to a child, in consequence of the exposure occasioned by the operations of the mob, and having to move her, before her strength would admit, died, and was buried in the grove, without a coffin. There were a considerable number sick, both grown persons and children, which was principally owing to their exposure, and to their having been obliged to live in their wagons and tents so long; and in being deprived of suitable food. No sooner had they started than Sashel Woods, called the mob together, and made a speech to them, saying, that they must hasten to assist their friends in Daviess county. The land sales (he said) were coming on; and if they could get the Mormons driven out, they could get all the lands entitled to pre-emptions; and that they must hasten to Daviess, in order to accomplish their object—that, if they would join, and drive them out, they could get all the lands back again, as well as all the pay they received for them. He assured the mob, that they had nothing to fear from the authorities in so doing; for they had now, full proof, that the authorities would not assist the Mormons, and that they might as well take their property from them as not. His request was complied with, and accordingly the whole banditti started; taking with them, their cannon, for Daviess county. In the mean time, Cornelius Gilliam, was busily engaged in raising a mob, in Platt, and Clinton counties; to aid Woods in his effort, to drive peaceable citizens, from their homes, and take their property. After the mob had

left Corrill county, there was ordered out, a part of two brigades of militia, to check their movements. Generals Doniphan and Parks, were in command of them, as it was part of their brigades that were ordered out. The first knowledge that the people of Caldwell or Daviess, had of the mob, coming against them, was the arrival of a body of troops under the command of Col. Dunn, of Clay county, in Far West. As the people of Caldwell, had no knowledge of any troops, designed to come into the place, their appearance caused some excitement. Both the military and civil officers, immediately met them, and enquired into the cause of their sudden appearance in the place without giving previous notice. Their commander gave for answer, that “they had been ordered out, by General Doniphan; to repair to Daviess county, to operate against a mob, which was on its march from Corrill county, to Daviess.” This was on the first day of the week. We have not the precise date, but it was in October. The evening following which was Monday, Gen. Doniphan arrived in Far West. In consequence of these hostile movements on the part of the mob, the people of Caldwell had assembled together, to take such measures as the emergency of the case might require.

After the arrival of Doniphan, the authorities made enquiry of him, concerning the matter, and the operations of the mob. He stated that the mob had gone from Corrill county, with their cannon, for the express purpose of driving the saints from Daviess county; and that he was going to operate against them; but he said that his troops were so mutinous, that there was but little reliance to be placed in them. He advised the authorities of Caldwell co. to send out two or three hundred men to Daviess county, to defend the people, against the violence intended by the mob; until such time, as effectual measures could be taken by the authorities, to put a stop to their operations: And he also told them, that Gilliam, was collecting a mob, in Platt, and other places, for the purpose of attacking

Far West; and said that it was absolutely necessary, that there should be a strong guard kept at Far West, to defend the place. In accordance with his representation, the authorities of the county, had the militia regularly called out, and a number went to Daviess county as he had recommended, to await the movements and operations of the mob; and to act accordingly.

The troops that had been ordered out by Doniphan, went only about a mile and a half, from Far West, and there encamped until he should arrive. After his arrival and giving the instructions he did, he went and ordered his troops home, instead of sending them to Daviess county.

Immediately after his departure, Gen. Parks of Ray county, arrived, and reported that he had sent on a number of troops to Daviess, from Ray county, for the express purpose of stopping the operations of the mob; "part of them," he said "were to be relied on, and part of them were not." All the officers said that Bogard and his company, which in all their expeditions, had formed a part of their army, were not to be depended on, for he was as lawless, if not more so, and as mabocratic, as the worst of the mob.

Parks, on his arrival, expressed some disappointment, at not finding Doniphan there, as he expected, and also at his having ordered his troops home. It commenced snowing and storming, vehemently; after which, Parks also sent his troops home, and they returned; but Parks himself, went on to Daviess county. The mob, by this time, felt themselves sufficiently strong, and declaring themselves four hundred in number, and knowing that the troops had returned; they felt all-sufficient to commence their operations; and accordingly, the very night of Parks arrival in Daviess county, the mob commenced their operations. The first attack, was made on the house of a man by the name of Smith, who had gone on business to Ohio. His wife, was there alone with two little children, neither of them able to walk, and withal, Mrs. Smith, a very delicate woman. They drove her out of her house; there was a heavy snow on the ground—it was about the last of October or the first

of November. She took her two children in her arms, and walked three miles through the snow, and waded Grand river, to Diahman. During the night, they burnt out seven families, and took all their goods and carried them off. They swore vengeance against the Mormons, as they called them, that they should leave Daviess county or they would sacrifice them all, and that they would make no terms of peace, but at the cannon's mouth,

The next morning after this driving out and burning, Mr. Lyman Wight, who was an officer in the militia, asked Gen. Parks, what they should do, he now saw the designs and purposes of the mob; and he wanted to know how to proceed.

Here let us just remark, that the saints had borne the abuse of the people of Missouri, without cause or provocation on their part, except their religion, from the summer of 1831, until this time, which was the first of November 1838, during which time, their crops had been destroyed, their goods and chattels plundered, their houses burned, and they, driven off their farms, in the face of the government, and appeal after appeal, made to the authorities for redress; but none could be had, and they had never, in one instance retaliated; and now they were not disposed to move, until the authorities of the country, said so: and seeing Gen. Parks was there, they appealed to him.—Parks replied, with an oath, "go and give them a complete dressing, for you will never have any peace with them, until you do it; and I will stand between you and all difficulty."

Having the orders of their General, a man by the name of David W. Patten, took one hundred men, and went to give them battle, though they reported themselves four hundred strong, and had a cannon. As Mr. Patten gave chase, the mob fled before him. The pursuit lasted for two or three days, during which time, a general destruction of property took place, burning houses &c. The saints fled into Diahman with what they could carry with them, and the rest of their property was all destroyed. They drove in, such of their cattle, horses, hogs, and sheep as they could get in. Their houses were soon wrapped in flames,

and what they left behind them, made a prey of.

Mr. Patten, at last got so near the mob, that they left their cannon and fled. He took the cannon, and returned to Diabman, and thus ended the scene of destruction. It is necessary for a proper understanding of this matter, about the destruction of property, for the reader to know that the saints had bought a heavy portion of Daviess county; for which, there are documents now to show, and were to have possession in a short time. Let it be noticed that the mob, in these burnings, had little to lose; they had got pay, for both their houses, and their lands, and their whole object was, to drive the saints from them, and keep both their lands and their pay; which by the assistance of Governor Boggs, they have been enabled to do. The mob declared, while they were selling their lands, that they would do so, and if they could not accomplish their object any other way, they would burn their houses, and report the saints had done it. This can be proven by Mr. Uriah B. Powel.

After the mob was dispersed, and their cannon taken, the people from Caldwell, returned home, in hopes of having peace; but this hope proved to be vain, for C. Gilliam, who had been very active in the mob, and a commander of one of their companies, that was painted, commenced collecting his painted and scattered forces on a stream, that was called the Grindstone. After he had got as he supposed, a sufficient number of them collected and well painted he came into Caldwell County, and took cattle and horses &c.; and the people of Caldwell had to set guards, to protect their property."—See *S. Rigdon's History, entitled "An Appeal to the American People"*—Page 40.

TO BE CONTINUED.

INFORMATION WANTED,

Respecting Francis Gregory who left us at Quincy in April, 1839. Any person who can give information respecting him by communicating the same by letter to the Post Master at Nauvoo, or to his parents will much alleviate their feelings. and confer a favor on

WM. GREGORY,
ELECTA ANN GREGORY.

COPY OF A LETTER, WRITTEN BY J. SMITH JR. AND OTHERS, WHILE IN PRISON.

Liberty Jail, Clay Co. Mo.

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy Illinois, and to those scattered abroad, throughout all the regions round about.

Your humble servant Joseph Smith jr. prisoner for Christs' sake, and the saints, taken and held by the power of mobocracy under the exterminating reign of his excellency Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you greeting: May the grace of God the Father, and the Lord and Saviour Jesus Christ, rest upon you all, and abide with you for ever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity dwell in you and abound, so that you may not be barren or unfruitful.

We know, that the greater part of you are acquainted with the wrongs, high toned injustice and cruelty which is practised upon us; we have been taken prisoners, charged falsely with all kind of crimes and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as endefategable in watching us, as their master is in laying snares for the people of God. Therefore under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection, and kindness; and we think that your situation will have the same effect; therefore, we believe, that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practised upon us, will only tend to bind our hearts and seal them together in love.

It is probably, as unnecessary for us to say, that we are thus treated and held in bonds without cause as it would be for you to say, that you were smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the state of Missouri, had not

abused the saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day and we should not have been in this wretched place and burthened with the society of demons in human form and compeled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widows have ascended to God or the blood of the saints have stained the soil, and cried for vengeance against them. But "we dwell with those who hated peace" and who delighted in war and surely their unrelenting hearts,—their inhuman and murderous disposition—and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation and woe*, too much for humanity to contemplate. Such a transaction cannot be found where Kings and Tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that man should be mangled for sport, after being cruelly put to death. Women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food—and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

They practice these things upon the saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but wo to those by whom they come."

O God! where art thou? and where is the pavilion that covereth thy hiding place? how long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants; and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who controlleth and subjecteth the devil and the

dark and benighted dominions of Shale. Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion towards thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indignation, and avenge us of our wrongs. Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets: lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thy blushing face, for at the behest of Him who said, "let there be light, and there was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the grievous yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh. We think we should have got out of our prison house, at the time Elder Rigdon got a writ of habeas corpus, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court, they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tangleized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths, and their bonds, and are coworkers with the mob. From the information we received, the public mind has been for some time turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by

saying, that this or that is a matter of public opinion, for public opinion is not willing to brook all their proceedings, but are beginning to look with feelings of indignation upon our oppressors.—We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of habeas corpus, and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindered us longer than we expected, we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence, or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; public opinion says, we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there cannot be any charge sustained against us, and that the conduct of the mob—the murders at Hawn's mill—the exterminating order of Governor Boggs, and the one sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. Gen. Atchison has proved himself to be as contemptible as any of our enemies. We have tried a long time to get our lawyers to draw us some petitions to the supreme Judges of this state, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us—so that if the Judges do not grant us our liberty they have got to act contrary to honor, evidence, law or justice, merely to please the mob; but we hope better things, and trust that before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the saints. We received some letters from our friends, last evening, one from Emma, one from D. C. Smith and one from Bishop Partridge all breathing a kind and consoling spirit; we had been

a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow on account of the sufferings of the poor and much injured saints, and we need not say unto you that the flood gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea, how sweet the voice of a friend or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review every thing that has passed, it seizes the present with the velocity of lightning, and grasps after the future with fond anticipation; It fills the mind with tenderness and love until all enmity, malice, hatred, past differences, misunderstanding and mismanagements are entirely forgotten or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure; God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts: thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with transgression their hope shall be blasted, and their prospects melt away, as the hoar frost melteth before the rays of the raising sun. It likewise informs us that God has set his hand to change the times and the seasons and to blind the minds of the wicked, that they may not understand his marvellous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the saints, shall return upon them double; and not many years hence, they and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me saith the Lord, but have done

that which was meet in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they may bring them into bondage and death.—Wo unto them, because they have offended my little ones; they shall be severed from the ordinances of mine house, their basket shall not be full, their houses and their lands shall be empty, and they themselves shall be despised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill stone had been hung about their necks and they drowned in the depths, of the sea. Wo unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell: behold mine eye seeth, and I know all their works, and I have in reserve, a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified; now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith it will be a sign to this generation, sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endured. After passing through so much suffering and sorrow, we trust that before long a ram may be caught in the thicket, so that the sons and daughters of abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life. Now concerning the places for the location of the saints, we would say that we cannot council you in this thing as well as if we were with you; and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and in bondage, that the affairs of the

church be conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any thing should have been suggested by us or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the saints and bring much sorrow and distress in the church; we would likewise say be aware of pride, for truly hath the wise man said "pride goeth before destruction and an haughty spirit before a fall;" outward appearance is not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind. flattery also, is a deadly poison; a frank and open rebuke, provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man and you will soon see manifest, all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the saints in prison that their deeds be not reprov'd. A fanciful, flowery and heated imagination be aware of, for the things of God are of vast importance, and requires time and experience as well as deep and solemn thought to find them out; and if we would bring souls to salvation it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity and hold communion with Deity. How much more dignified and noble are the thoughts of God than the vain imaginations of the human heart: how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending, for the dignified characters of the called and chosen of God, who have been set apart in the mind of God

before the foundation of the world, to hold the keys of the mysteries of those things, which have been kept hid for ages and generations, which have been revealed to babes, yea to the weak obscure, and despicable ones of the earth. We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterise us from henceforth; and that we be like little children without malice, guile or hypocrisy; and now brethren after your tribulations, if you do these things, and exercise fervant prayer in the sight of God always, he shall give unto you knowledge, by his holy Spirit, yea he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea, the fulness of that promise which our Fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the "dispensation of the fulness of times" according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased the mire and dirt are washed away, and the stream again is pure and clear as the fountain, so shall the church appear when ignorance, superstition and bigotry are washed away. What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course,

as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter day saints: what is the Governor with his murderous party, but willows on the shore to stop the waters in their progress? As well might we argue that water is not water, because the mountain torrent sends down mire and riles the crystal stream; or that fire is not fire because it can be quenched, as to say that our cause is down because renegadoes, liars, priests and murderers, who are alike tenacious of their crafts and creeds have poured down upon us a flood of dirt and mire from their strong holds. No, they may rage, with all the powers of hell and pour forth their wrath, indignation and cruelty like the burning lava of mount Vesuvius, yet, shall Mormonism stand. Truth is Mormonism, and God is its author, by HIM we received our birth, by HIM we were called to a dispensation of his gospel, in the beginning of the fulness of times, it was by him we received the book of Mormon, by him we remain unto this day and shall continue to remain if it be to his glory; we are determined to endure tribulation as good soldiers, unto the end: when you read this, you will learn that prison walls, iron doors, screeching hinges, guards and jailors have not destroyed our confidence, but we say, and that from experience, that they are calculated in their very nature to make the soul of an honest man, feel stronger than the powers of hell. But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers and sisters, and be assured we hold them in sacred remembrance.

We should be glad to hear from elder Rigdon, George W. Robinson, and elder Cahoon, we remember them and would like to jog their memory a little on the fable of the bear and the two friends, who mutually agreed to stand by each other; we could also mention Uncle John Smith and others; a word of consolation and a blessing would not come amiss from any body, while we are so closely whispered by the bear. Our respects and love to all the virtuous saints. We are, dear brethren, your fellow sufferers and

prisoners of Jesus Christ for the gospel's sake, and for the hope of glory which is in us. Amen

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER. McRAE.

Philadelphia, Feb. 10th, 1840.

Dear Brother in the Lord;

It is with pleasure that I take my pen in hand to write a few lines to you, to let you know of the prosperity of our Redeemer's kingdom in this City, And if you think proper, it is at your disposal, for an insertion in the Times and Seasons, for the satisfaction of your readers.

I left Quincy, Ill. on the 24 of June, 1839, with a view of resuming my labors in the State of N. J. where I had labored the summer, and winter before; I came by the way of steamboats and railroads, and landed at the place of destination, in 16 days from the time I left: where I labored, preaching in the towns, and neighborhoods, where I had before preached, till the first of Sept. It was, then thought best by the conference that I should come to this city and proclaim the fulness of the everlasting gospel to the inhabitants of the same. I immediately repaired to this place, in order to prosecute my mission. As soon as I had arrived here, I commenced enquiring for a house to preach in, but met with poor success the first two or three days. Indeed, I was ridiculed on almost every occasion when I enquired for a house. (All of this in consequence of prejudice, and false reports.) But my determination was still the same; and that was to proclaim the truth, to the inhabitants of this city. At length I obtained one of the commissioner's Hall's and published an appointment, in one of the news papers; and a crowded congregation attended the meeting, and I addressed the meeting, with the subject of the first principles of the gospel. I then made other appointments in the same place, and preached some 10, or 12 times; and held one debate with one Dr. Bird, of this city: (a Presbyterian preacher,) which was the means of doing much good.—By this time there was quite an excite-

ment, and the former prejudices of the people seemed to be in part removed. I then thought it best to hire a house by the year to preach in that I might have it under my own control. I did so: and have held 5, or 6 meetings, in it a week, ever since. So like Paul, at Rome, I preach in my own hired house.

The first of Oct. some come forward, and was baptized; I have continued baptizing all that desired to be, ever since: some weeks as many as thirteen of a week. Thus the kingdom of God has rolled forth in this city; and I have baptized, in all 65 disciples; and some 8, or 10 more have made application for baptism. We had a conference here the first of Jan. 1840,

J. Smith, Jr. S. Rigdon, Orson, P. P. Pratt, and many other elders, were present. The minutes of the above, I will send to you as soon as convenient. J. Smith, jr. bore testimony to the coming forth of the book of mormon which was the means of doing much good. * * The Lord has prospered me, and made me to see the fruits of my labors. And I feel myself authorized to say that the work of the Lord is gaining ground, in this city: and I trust that it will still roll on.

Yours respectfully.

BENJAMIN WINCHESTER.

From the Natchez Free Trader—May 8th
DREADFUL VISITATION OF PROVIDENCE.

About 1 o'clock on Thursday, the 7th inst., the attention of the citizens of Natchez was attracted by an unusual and continuous roaring of thunder to the southward, at which point hung masses of black clouds, some of them stationary, and others whirling along with under currents, but all driving a little east of north. As there was evidently much lightning the continual roar of growling thunder, although noticed and spoken of by many, created no particular alarm.

The dinner bells in the large hotels had rung, a little before two o'clock, and most of our citizens were sitting at their tables when, suddenly, the atmosphere was darkened, so as to require the lighting of candles; and in a few moments afterwards, the rain was precipitated in tremendous cataracts rath-

er than drops. In another moment the tornado, in all its wrath, was upon us. The strongest buildings shook as if tossed with an earthquake. The air was black with whirling eddies of house walls, roofs, chimneys, huge timbers torn from distant ruins, all shot through the air as if thrown from a mighty catapult. The atmosphere soon became lighter, and then such an awful scene of ruin as perhaps never before met the eye of man became manifest. The greater part of the ruin was effected in the short space of from three to five minutes, although the heavy sweeping tornado lasted nearly half an hour.—For about five minutes it was more like the explosive force of gunpowder than anything else it could have been compared to. Hundreds of rooms were burst open as sudden as if barrels of gunpowder had been ignited in each.

As far as glasses or the naked eye can reach, the first traces of the tornado are to be seen from the Natchez bluff down the river about ten miles, bearing a considerable west of south. Sweeping across the Natchez island it crossed the point below the plantation of David Barland, Esq., opposite the plantations of P. M. Lapice, Esq., in the parish of Concordia. It then struck the Natchez bluff about a mile and a half below the city, near the mansion called the 'Briers,' which it but slightly injured, but swept the mansion late of Chas. R. Green, Esq., called the 'Bellevue,' and the ancient forest in which it was embosomed into a mass of ruins.

It then struck the city through its whole width of one mile and included the entire river and the village of Vandalia on the Louisiana shore—making the path of the tornado a little more than two miles in width. At the Natchez landing on the river, the ruins of dwellings, stores, steam boats, and flat boats, was almost entire from the Vandalia ferry to the Mississippi Cotton Press. A few torn fragments of dwellings still remain, but they can scarcely be called shelters.

In the upper city, or Natchez on the hill, scarcely a house escaped damage or utter ruin. The Presbyterian and Methodist churches have their towers thrown down, their roofs broken and walls shattered. The Episcopal church is much injured in its roof.—Parker's great Southern Exchange is level with the dust. Great damage has been done to the City Hotel and the Mansion House both being unroofed, and the upper stories broken in. The house of sheriff Izod has not a timber standing, and hundreds of other buildings are in the same condition. The Court House at Vandalia, parish of Concordia, is utterly

torn down, also the dwelling houses of Dr. M'Whorter and Messrs. Dunlap and Stacey, Esqrs. The parish jail is partly torn down.

From the ruins of the Steam Boat Hotel, Mr. Alexander, the landlord, his lady and bar-keeper were dug out alive, and also Timothy Flint, the historian and geographer, and his son from Natchitoches, La., besides Dr. Talifero and many others. Mrs. Alexander is considered dangerously injured. Two of her children were killed in her arms. As many as nine dead bodies have been dug out of the S. Boat Hotel.

The number of burials which have taken place to-day is about fifty, and many are still in a very dangerous and dying condition.

As soon as possible we shall publish a list of names of the killed wounded, and those missing whose bodies have not been found.

Meanwhile we beg the indulgence of our kind friends and patrons for a few days in which time we shall be able to get our office in some order. The Free Trader office building has been crushed in and much shattered. We are all in confusion, and surrounded by the destitute, the houseless, the wounded and the dying. Our beautiful city is shattered as if it had been stormed by all the cannon of Austerlitz. Our delightful China trees all torn up. We are peeled and desolate.

The neighbouring planters are generously sending in large gangs of slaves to assist in clearing the streets and digging the dead from the ruins.

The estimate of the number of lives lost, by intelligent men from Natchez, is from 500 to 1000: but it was impossible to ascertain the number with any thing like certainty, until the rubbish was cleared away, which will require several weeks.

It has been ascertained that there were 104 flat boats at the landing, only seven of which were saved.

At the principal hotel, the boarders to the number of 60 or 80, were at dinner, and only 7 or 8 have been seen since.

At the Steam Boat Hotel under the hill, about 60 were at dinner—only six have been found alive.

From the Natchez Free Trader, of May 11.

What we wrote on Friday, the day after the calamity, has since proved far to low a computation and far to faint a sketch of the ruin which has befallen our noble spirited, yet devoted city.

The estimate of a little more than a million and a quarter of dollars for the damage done to the buildings merely may be nearly correct for the compact part of the city; but to cover the loss of merchandise, provisions, goods of various kinds and furniture destroyed there should, in the opinion of some of our practical and clear headed men, be at least, four millions more added—making the entire loss of property in the city of Natchez more than FIVE MILLIONS OF DOLLARS.

This estimate, we believe to be strictly within the bounds of moderation. The immense quantity of pork, bacon, butter, lard and vegetables lost at the landing, swept into the deep and oblivious river, would astonish any one not acquainted with the nature of our trade. Many of our large ware houses and

furnishing stores, having lately been crippled and restricted in their operations, the most of the supplies for city, county and the adjacent counties have been derived from the Natchez Landing; these now, with a very few exceptions, are whelmed in the ruins, or lost in the waters.

TIMES AND SEASONS.

NAUVOO, ILL. MAY, 1840.

All communications have, heretofore, been addressed to Commerce, but the name of the post office is now changed to Nauvoo, and George W. Robinson appointed Post Master.

We made proposals in our last number, for publishing a weekly news paper in this place; and in order that it may have a general circulation, we insert it again.

The Weekly is designed to give the general news of the day; to lay before those who should feel disposed to patronize us in this attempt, all the important events that transpire, both at home and abroad, news which will be useful and interesting to all classes of community; of which we are not able to give scarcely a glimpse in our monthly Periodical, as it is not our intention to devote the columns of the Times and Seasons to any thing but the rise, progress, prosperity and persecution of this church throughout all the world, and scriptural points that pertain to the salvation of the human family.

The world at the present time is big with events, and it is highly important that there should be a watchman upon the walls who will stand aloof from the political ranglings and confusion of the world; and support principle instead of party, and have for their motto "the

good of the people." Entertaining these views, and influenced wholly by the principles of truth, we are induced to enter upon an undertaking of so great importance; we therefore, make this request, that all those who wish to patronize the "News" will forward us their names immediately, in order that we may be enabled to speedily ascertain whether we shall have a sufficient support to warrant us in the undertaking, as we do not intend to commence until we obtain, at least, 500 responsible subscribers.

☞ We are under the painful necessity of refering *some* of our readers to an article published in the February number, from the High Council, expressing their disapprobation of all persons who have received monies on subscription for the Times and Seasons, and have not paid it over to the place where it was sent. We are compelled to state, at this time, that there are several who have used our money without authority, and who, moreover, do not manifest any particular anxiety to pay it to us after having the use of it for some time; this is therefore, to inform all such persons, that unless the money is forthcoming soon, we shall be under the necessity of publishing their names in the paper, and also of withholding the papers ordered by said persons. It is with great reluctance that we make this announcement, but our circumstances, and the nature of our business requires it; as it is impossible to sustain the press without means.

We give in this number a few extracts of the dreadful calamity which has lately befallen the city of Natchez, a parallel of which cannot be

found on record. It must be acknowledged by all classes that it is no fiction, but is in truth what it is represented to be, a "dreadful visitation of Providence." For on examination of the scriptures, we find that these things must come on the earth, and are scarcely "the beginning of sorrow." See Jer. 33:19,20. "Behold a whirlwind of the Lord is gone forth in fury even a grievous whirlwind: It shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter day ye shall consider it perfectly."

The writer of the account says, "our delightful china trees are torn up. We are peeled and desolate." The prophet has said that it should be so: See Micah 5:14. "And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities." We do not refer to these passages of scripture in order to aggravate the case of the bereaved; for we consider that it is no small affliction upon those who are deprived of their friends and made desolate by the hand of God being laid heavily upon them in the whirlwind. But as faithful servants of the Lord, we must make a proclamation of those things that we know and most assuredly believe; taking the prophets, apostles, and Jesus himself for our authors concerning the calamity, perplexity, distress and destruction which must inevitably come on the inhabitants of the earth except they repent.

The Son of man is about to make his second advent into the world, to reign a thousand years: in which time satan is to be bound. See Rev. 20:1,2. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil and satan, and bound him a thousand years."

Prior to the eventful day when satan is to be bound, and the Son of man comes to reign on the earth, there are to be "signs in the Sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are

coming on the earth: for the power of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25,26,27. Also, Joel having in view the same thing, says, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The Sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."—Joel 2:30,31.—Malichi says, "that all the proud, yea, and all they that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Paul to the Thessalonians says, "that he (the Lord) shall be revealed from heaven in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

From the foregoing quotations we learn that in the last days, there shall be grievous whirlwinds; and cities shall be destroyed, groves shall be plucked up: and that previous to the second advent of Christ, and the binding of satan: there are to be various signs manifested, which of course must be visible; such as signs in the sun, moon and stars; there is to be distress and perplexity upon the earth, the sea and the waves roaring. Also great wonders in the heavens and in the earth, blood, and fire, &c. and the wicked are to be burned up as stubble; and those that obey not the gospel, are to suffer the vengeance of the Lord when he comes with his mighty angels in flaming fire.

Now we would ask the candid observer, are not these things beginning to take place? Is not the earth perplexed? Has not the whirlwinds desolated cities? Has not the destructive element of fire, travelled with unexampled fury, through our flourishing and delightful cities, and left evident marks of indignation? Have not great destructions been caused by the prowling waves "heaving themselves beyond their bounds; the sea and waves roaring?"—Have not signs been manifested in the earth, in the sun and in the stars?—Who could gaze upon the heavens on the night of the 13th of Nov. 1833; and view the awful commotion of the stars, and then say that God has not given a sign that is characteristic of himself?

Now reader, reflect upon these things, and ponder well the paths of your feet, for know assuredly as the Lord lives, that the words of the prophets and of the Savior, have commenced to be fulfilled upon the head of this generation, and will continue until all shall be fulfilled; although the cry of peace, peace, and all is well, may be in every man's mouth, yet "when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—Ed.

IMPORTANT CHURCH NEWS.

From a communication addressed to us by elder J. Wood, dated Nov. 18th, we learn that a small branch of the church has been organized about nine or ten miles north west of Burlington, Iowa Territory: Its length forbids an entire insertion, we therefore extract the following, in order that elders passing may give them a call. "During my stay here I baptized two; organized a church of about twelve members, ordained a teacher and a deacon, turned much prejudice, convinced some of the truth; and have no doubt, but if a judicious proclaimer of the word would go there, he would be blessed by bringing souls unto Christ."

The following is a short extract of a lengthy letter written by elder Duncan McArthur, dated Bethel, Oxford co. Me. March 25th. After giving an account of his travels, and labors in several counties, he proceeds: "I left Vershire on the 10th of Sept. in company with bro. P. Sessions for this place, arrived here on the 19th, found bro's. York and Carter sick with the fever and ague, unto whom we administered, and commenced laboring in this part of the vineyard of our God; here we labored incessantly until the 4th of Nov. and baptized five. We went into the town of Errol, Coos co. N. H. found a few brethren, preached a number of times in that place, baptized two, organized a branch of the church, ordained a teacher, and returned: then bro. Sessions took bro. York, and went east about fifty miles to the town of Farmington, baptized two, and returned to this place. I travelled South to the city of Portland, held

meetings in Saco, Buckston, Scarborough and Remond, returned to this town and baptized two. On the 23rd of Nov. I again fell in company with bro's. York and Sessions, held several meetings in company with them in this vicinity, and on the 14th of January, we all went east as far as Dixfield; tarried there until the 20th: we again separated; they went as far as the town of Solon preaching in the several towns as they passed through the country the people had never heard the gospel in its fulness before; they had calls for preaching on every hand.— I travelled and preached in Welton, Farmington, Strong, Philip and Dixfield, baptized two in Farmington, seven in Dixfield, and returned to this place where I have been laboring ever since. * * Bro's. York and Sessions returned to this place a few days since; they baptized one in Farmington on their return. * * We have succeeded in gathering a few of the scattered Israel from the hedious mountains of the north over which we have to pass in this country. We are all strong in the faith of our Lord and Savior Jesus Christ, knowing that God is with us, waiting with patience for the redemption of Israel and the coming of the Son of man in glory."

Elder Samuel Phelps, writes from Kirtland, Ohio, under date of March 9th, from which we learn that the work of the Lord is still going on in that section of country, a conference was then in session in the town of Nelson, Portage co. Some were being baptised, many were believing: a branch of the church was organized in Nelson consisting of thirteen members

It will be recollected that, in the section of country where elder Phelps is laboring, only a few years since, bro's. J. Smith jr. and S. Rigdon were dragged from their beds in the dead hour of night by a ruthless banditti, (in the town of Hiram,) and most unmercifully beaten, tarred and feathered, and left on the ground as dead. The mob had supposed this would put an end to "Mormonism," as they call it, but to the contrary "Mormonism" has spread far and wide; and they now begin to "pant for the word of life," (the gospel;) and we hope that the word of life will continue to be proclaimed in their ears,

until those who have been engaged in dragging innocent men from their peaceful abodes, and mutilating their flesh &c. with intent to kill, will repent before God and "preach him whom they once persecuted," they stand in need of reform, and unless they do repent God will sweep them from the earth, in the day of his power.

The following is a Paragraph taken from a letter written by elder Zechariah Wilson to Josiah Butterfield. "On the 24th of July, I commenced lifting my voice in declaration of the gospel of Jesus Christ in Johnson co. Ill. and in the adjoining counties where I continued until the 5th day of Jan. I preached 66 public sermons, held one debate, organized 2 churches, one on the Ohio river consisting of 18 members, the other in Union co. with 8 members, making 26 in all. I ordained one elder and one teacher: I left the brethren in good faith enjoying the gifts and blessings of the gospel."

The cause of truth is yet spreading in South Carolina, as we learn from a letter written by elder Lysander M. Davis dated Newbery March 30th, I have baptized three since I last wrote, and trust that the good seed is sown in the hearts of many other honest persons. If you have any elders to spare, who will be so faithful as to enable them to preach by the spirit of God, send them here, for they may be very useful in this part of our Lord's vineyard.

Elder Landers writes from Henderson Grove, Knox co. Ill. under date of Feb. 24. A conference was held in that place on the 17th of Feb. and a branch of the church organized consisting of 14 members: during his stay in that place, (which was about four weeks,) seven were baptized, there are great calls for preaching in that section of country.

The following paragraph is from elder George P. Dykes, dated Nauvoo, April 10th.

Having just returned from a short mission in the south part of this state I take this opportunity of informing the saints, through your valuable paper, that I have not been altogether idle this last winter. I left home Dec. 1839 * * pursued my journey till I found br. Moses Morse at Millville, who agreed to go with me, and after

a short stay at his home we left for the Grand Chain on the Ohio river; we traveled through 9 co's teaching the people both in public and in private until we came to Union co. where we stopped and preached about a week, baptized two, and then went to Johnson co. where we spent another week in preaching to the people, baptized one and then left and went to Pope co. and began to preach to the people, and continued until the 27th of Feb. when br. Morse left. I still continued preaching to the people until the 25th of March, in which time I baptized 9, delivered 20 public sermons and spent much of the time in private conversation, as there were many enquiring after truth; the little branch we raised in Pope co. we organized, and ordained one of their members, Joshua Holden, an elder a man of a strong mind and well skilled in the scriptures. The name of the branch is masack.

With respect I subscribe myself yours &c.

G. P. DYKES.

The following is a short extract of a letter written by elder Benjamin Winchester dated Philadelphia, April 20th.

"Since my last letter I have baptized forty persons; the work of God is prospering here: * * A Babbit is here &c.

Since writing the above elder Babbit has baptized fifteen in this city."

Brother H. Kellogg, writes from Kirtland, Ohio under date of April 27th, the following is an extract.

Dear brother, the Lord is reviving his work in this place; there is more or less baptised here every week, we have about 125 members in the society here, and more going to be baptised next Thursday. Many of the old inhabitants of this place, have been standing and looking on until they are convinced that this is the work of the Lord, and are willing to embrace it.

He further says: We have had a letter to day from Elder Charles Thompson, he is preaching a little east of Buffalo, N. Y. and has raised up a church in that place of forty members

It can plainly be discovered from the foregoing extracts, that there never has been a time, in which the cause of

truth spread more rapidly, than at the present; in almost every place where the elders are laboring, they are laboring with good success: they are continually baptising and organizing new branches of the church; and it is one general complaint that they have more calls, than they can possibly fill: the cry is, the harvest is great, more laborers! more laborers! we want help! the people are thirsting for the word of the Lord: The earth is truly in commotion, men's hearts are failing them in consequence of those things that are coming on the earth: God is begining to manifest to the world, not only by his own voice from the heavens, but in the whirlwind, and in the fire, and in the tempest, and in the floods that he is a God of revelation, and from the signs of the times, every true believer in the scriptures must acknowledge that the coming of the Lord is nigh at hand. "Watch therefore; for ye know not what hour your Lord doth come."

FROM ENGLAND.

We have received a lengthy letter bearing date Manchester, March 5, from elder Hiram Clark, who went on a mission to England last season. The information he gives us of the spread of truth in the Old world, is cheering indeed. Owing to a press of matter we are not able to insert the letter at full length, but are compelled to make extracts, which we give below.

"Myself, in company with brs. Wright and Mulliner, engaged our passage for Liverpool; we set sail on the 6th Nov., had a very pleasant voyage, and landed at Liverpool the 3rd of Dec., from whence we proceeded to Preston a distance of 30 miles, the brethren here were glad to see us; they had been anxiously expecting the brethren from America, some time. I spent a few weeks in visiting the churches in the neighborhood of Preston; on the 6th of January went to Manchester, where I found a branch of the church of Latter Day Saints, consisting of about 160 members, here I tarried until the 16th of Jan. when I went to Preston, and met in conference, with Elders Taylor, Woodruff and Turley, who had just arrived from America, where it was agreed that Elders Taylor and Fielding should go to Liverpool, Elders Woodruff

and Turley to Staffordshire, and that I should return to Manchester and act in concert with br. Clayton.

We continue to have a moderate increase, there has been about 40 added to the church in this place since I came here, also a branch of the church, of 28 members, has been raised up in Stockport, a town of about 60,000 inhabitants, about 6 miles south of Manchester. I have also been at a place called Peorer, about 26 miles southwest of M. baptised several there; about 20 in this place have embraced the truth. Brs. Wright and Mulliner, who went to Scotland in December, are making good progress in that country; they have baptised several there. Since I came to Manchester, the Lord has opened my mouth and loosed my tongue, for which I feel abundantly thankful, I am determined to go forth and preach the gospel, and will not hold my peace until the Lord says enough. I hope you will all pray for us, and remember the widows in Israel: praying that God may bless you, and all saints, and roll on his great work in the midst of the earth—I subscribe myself, as ever, yours affectionately, in the New and everlasting covenant,

HIRAM CLARK.

Extract of a letter from Elder J. Taylor to his wife, dated, Liverpool, March 16, 1840.

As regards the situation of things here they are still progressing: I told you about our coming to Liverpool, the first time I preached, ten came forward, we have been baptising since; last week we baptised nine: we are to baptise tomorrow, how many I know not. The little stone is rolling forth, one of the brethren dreamed he saw two men come to Liverpool, they cast a net into the Sea and pulled it out full of fishes, he was surprised to see them pick the small fish out first and then the large; well if we get all the fish I shall be satisfied. Brother Woodruff has written to the Editors, and another letter has gone from here, so I suppose you will know all things pertaining to the church. Elder Woodruff, has lately left the Potteries where he was and has gone to another neighborhood, and is making Methodist preachers scarce, he baptised 32 persons in one week thirteen of them were Methodist preachers, I re-

ceived a letter from him two days since with this intelligence: he is well.—Elder Clark is preaching and baptising in and about Manchester, the latest account from Elder Turley, he was well, preaching & baptising in the Potteries.”

The letter above alluded to, has never come to hand. We have been somewhat disappointed, in not receiving more communications from the elders, while on their way to, and after arriving at England. We hope to have the privilege hereafter, of laying before our readers, in almost, or quite every number, something from the Twelve and elders laboring in Europe; as the spread of the gospel, in that country is so great, that intelligence from them will be interesting to all.—Ed.

FAREWELL SONG.

BY P. P. PRATT.

Sung at the General Conference of the Latter Day Saints, in the City of New York, as six of their Elders, viz: B. Young, H. C. Kimball, O. Pratt, G. A. Smith, R. Hadlock and P. P. Pratt, were about to sail for Europe. They took passage on board the Ship Patrick Henry, for Liverpool, and sailed on the 7th March, 1840.

When shall we all meet again?
When shall we our rest obtain?
When our pilgrimage be o'er,
Parting sighs be known no more,
When Mount Zion we regain,
There may we all meet again.

We to foreign climes repair,
Truth, the message which we bear,
Truth, which Angels oft have borne;
Truth, to comfort those who mourn,
Truth eternal will remain,
On its rock we'll meet again.

Now the bright and morning Star,
Spreads its glorious light afar—
Kindles up the rising dawn,
Of that bright Millennial morn—
When the Saints shall rise and reign,
Then may we all meet again.

When the sons of Israel come,
When they build Jerusalem,—
When the House of God is reared,
And Messiah's way prepared—
When from heaven he comes to reign
In the clouds we'll meet again.

When the earth is cleansed by fire
When the wicked's hopes expire—
When in cold oblivion's shade,
Proud oppressors all are laid—
Long will Zion's Mount remain,
There may we all meet again.

Hymenial.

MARRIED.—At Mount Hope Branch, Adams co. Ill. on the 2d day of April, by Elder Abel Lamb, Mr. S. J. Comfort, to Miss Susan Wimmor both of this place.

In Adams co. on the 13th Inst. by Elder Solomon Hancock, Mr. Benjamin F. Miles to Miss Irena Sumner.

By the same, and at the same time and place, Mr. Noah Miles to Miss Rachael Sumner, all of Adams co.

In Lee co. I. T. on the 10th Inst. by Elder Daniel Cathcart, Mr. Wm. Lewis to Miss Sarah Ann Thorp.

In this place, on the 1st Inst. by Elder E. Robinson, Mr.—Norris to Miss Delilah Wiggington.

In Quincy, on the 23rd of Feb. by Elder Isaac Morley, Mr. Israel Barlow to Miss Elizabeth Haven.

In this place on the 9th Inst. by Elder Seymour Brunson, Mr. David B. Smith to Miss Lucinda W. Morgan.

From the two last named couple we acknowledge, with pleasure the receipt of an elegant slice of bride-cake.—In return, we wish them long life, much joy and felicity, peace and plenty.

Obituary.

DIED.—In Quincy, on the 12th of Oct. last, in the 77th year of his age, John Young Sen. an old soldier of the Revolution. He was a firm believer in the everlasting gospel of Jesus Christ, and fell asleep under the influence of that faith that buoyed up his soul, in the pangs of death, to a glorious hope of immortality; fully testifying to all that the religion he enjoyed in life, was able to support him in death: he was driven from Missouri with the Saints in the winter of 1839,

—In Springfield, Sangamon co. Ill. on the 27th of July last, Sally Gorton, aged 22 years.

—In this place, on the 20th of April John Isham, aged 52 years.

—In this place, on the 4th of June last, Charlotte Aurila Isham, aged 23

TO THE PUBLIC.

AN Appeal to the American people, has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending \$5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.
71f. **GEO. W. ROBINSON.**

WANTED, Five hundred dollars, to be appropriated to book printing, on a loan of six and twelve months, for which real estate or personal property will be given for security.

ROBINSON & SMITH.

Nauvoo, May, 1840.

NOTICE.

For the benefit of the Seventies, we are requested to say that that quorum will meet on the first Sabbath in each month at 9 o'clock, until otherwise ordered. Done by order of the quorum.

AGENTS FOR THE TIMES AND SEASONS.

IN ILLINOIS.

Elisha H. Groves, Columbus. -
Wm. Draper Pleasant Vale Pike Co.
Jared Carter, Springfield, Sangamon Co.
John Gaylord, Victoria, Knox Co.
Jabez Capps, P. M. Mount Pulaski,
Logan Co.
Wm. Johnson, Lewiston, Fulton Co.
NEW YORK.
Joseph L. Robinson, West Leyden.
Lewis Co.

MASSACHUSETTS.

Nathaniel Holmes, Georgetown, Essex Co.
NEW HAMPSHIRE.

Chilon Mack, P. M. Gilsam,
Zadock Parker, Lisbon, Grafton Co.
TENNESSE.

T. K. Witcher, P. M. Whitleyville, Jackson co.

Wm. J. Dixon, P. M. Centerpoint, Ky.
ENGLAND.

John Taylor, Willard Richards,
Hyram Clark, Wilford Woodruff,
Theodore Turley, Joseph P. Fielding,
Orson Pratt, Heber C. Kimball,
Brigham Young, George A. Smith,
P. P. Pratt,

SCOTLAND.

Samuel Mulliner, Edinburgh.

TRAVELLING AGENTS.

Lorenzo Barns, Albert Brown.
Samuel James, James Blakeslee,
Almon Babbit, Joseph Wood.

SOUTH CAROLINA.

Lysander M. Davis,

NORTH CAROLINA.

Jedediah M. Grant.

PROPOSALS

FOR PUBLISHING IN NAUVOO, HANCOCK CO. ILL. A WEEKLY NEWSPAPER TO BE ENTITLED
THE NEWS.

The subscribers having been frequently solicited by their friends in this vicinity, and elsewhere, to commence the publication of a weekly Newspaper in this place, have concluded to do so, as soon as a sufficient number of subscribers can be obtained to warrant them in their arduous undertaking.

The Publishers will spare no pains on their part, to make the News an interesting and useful sheet to all classes of community, as they will endeavor to lay before their readers news upon all important subjects, as early as possible. The columns of the News will be devoted to Literature, Arts and Sciences, and no small share will be appropriated for the interest of the farmer and mechanic, as copious extracts will frequently be made from the best agricultural periodicals of the day.

The "News" will take perfectly neutral ground, in regard to politics, as it is the fixed determination of the publishers to studiously avoid all party strife, and political wranglings which are so prevalent at the present time.

TERMS.

The "News" will be issued weekly, on a fine Super Royal sheet. At the reduced price of Two Dollars per annum in advance, or upon the delivery of the first number.— Any person procuring ten subscribers, and forwarding us the money, shall be entitled to the eleventh copy gratis. All current Bank Notes, of any denomination received on subscription. Advertising done at usual rates. All Letters Addressed to the Publishers must be **POST PAID.**

ROBINSON & SMITH.

Nauvoo, Ill. April, 1840.

THE TIMES AND SEASONS.

Is printed and published every month, at Nauvoo, Hancock co, Ill. by
E. ROBINSON AND D. C. SMITH,

EDITORS AND PROPRIETORS.

TERMS: ONE DOLLAR per annum, payable, in all cases in advance. Any person procuring 10 subscribers, and forwarding us ten dollars current money, shall receive one volume gratis. Letters on business must be addressed to the Publishers,
POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 1. No. 8.]

NAUVOO, ILLINOIS, JUNE, 1840.

[Whole No. 8.]

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

Soon after these things had transpired in Daviess county, Caldwell was threatened from every quarter; and her citizens assembled in Far West, many of them moving their wives and children, goods, provisions, and even houses into the city; leaving their lands desolate, in order that they might be embodied and prepared to defend themselves and families to the last. Colonel Hinckle, and other commissioned officers, had the troops paraded night and morning on the public square, and ordered them to be always read in case of alarm. When we were dismissed at eve, we were ordered to sleep in our clothes, and be ready at a moments warning, to run together at any hour of the night. During this state of alarm, the drum was beat, and guns fired, one night, about midnight. I ran to the public square, where many had already collected together, and the news was that the south part of our county, adjoining Ray, was attacked by a mob, who were plundering houses, threatening women and children, and taking peaceable citizens prisoners; and telling families to be gone by the next morning or they would burn their houses over their heads. With this information, captain Killian (to whom Col. Hinckle had committed the command of the troops in Far West, when he himself was not present) sent out a detachment under the command of the brave D. W. Patten. This company, consisting of about sixty men, was sent to see what the matter was on the lines, and who was committing depredations, and if necessary, to protect or move in the families and property: and if possible, effect the release of the prisoners.

This company was soon under way, having to ride some ten or twelve miles mostly through extensive prairies.—

It was October, the night was dark, and as we moved briskly on, (being forbidden to speak a loud word,) no sound was heard but the rumbling of our horses hoofs over the wide extended and lonely plains. While the distant plains, far and wide, were illuminated by blazing fires; and immense columns of smoke were seen rising in awful majesty, as if the world was on fire. This scene of grandeur can only be comprehended by those who are acquainted with the scenes of prairie burning. As the fire sweeps over millions of acres of dry grass in the fall season, and leaves a smooth black surface, divested of all vegetation. The thousand meteors blazing in the distance like the camp fires of some war host, through a fitful gleam of light upon the distant sky, which many might mistake for the Aurora Borealis. This scene added to the silence of midnight—the rumbling sound of the prancing steeds—the glistening of armor—and the unknown destiny of the expedition—all combined to impress the mind with deep and solemn thoughts; and to throw a romantic vision over the imagination, which is not often experienced, except in the poet's dream, or the wild imagery of sleeping fancy.—

In this solemn procession we moved on for some two hours, when it was supposed that we were in the neighborhood of danger. We were then ordered to dismount and leave our horses in care of part of the company, while the others should proceed on foot along the principal highway, to see what discoveries could be made. This precaution was for fear we might be suddenly attacked, in which case we could do better on foot than on horse back. We had not proceeded far when as we entered the wilderness, we were suddenly fired upon by an unknown enemy, in ambush. First one solitary gun, as was supposed, from some out post of the enemy, brought one of our number to the ground, where he lay groaning while the rest of the troop had to pass directly by his dying body. It was dawn of day in the eastern horizon, but darkness still hovered over the awful

scene. When our men saw that they were ambushed and attacked, they found it too late to retreat, and orders were issued to form along in the brush, and under the cover of trees, which was instantly done, while the enemy, though unseen, were pouring in a deadly fire upon our whole line. We soon returned the fire, and charged upon the enemy, the whole wilderness seemed for a few moments as if wrapped in a blaze of lightning; and overwhelmed with the sharp crack of peals of thunder. The enemy were soon driven from their ambush and completely routed. Having a creek immediately in their rear, many were seen forcing their retreat through the stream, and up to their arms in water. The firing now ceased, and the whole battle ground resounded with the watch word, "God and Liberty." Our forces which had been thrown into some disorder, were instantly formed, and their pieces reloaded, while here and there over the battle ground, lay the dead and wounded. The enemy had left their horses, saddles, camp and baggage, in the confusion of their flight, which fell into our hands. Their baggage waggon was immediately harnessed to a couple of horses, and the wounded were picked up and laid in it upon blankets, while every man saddled and mounted a horse, and we commenced our retreat to the place where we had left our horses and guard, a distance of more than a mile; here we halted, and laid our wounded upon blankets, on the ground, while we made arrangements in the waggon for them to ride more comfortably.—There were about six of our men badly wounded, among whom was the brave D. W. Patten, a ball having entered the lower part of his body. It was an awful sight to see them pale and helpless, and hear their groans. We had as yet lost but one man, who was left dead on the ground; his name was Gideon Carter. The enemy had one killed and four wounded, as we afterwards learned. We ascertained from the prisoners whom we had rescued, and one whom we had taken, that the enemy consisted of one Captain Bogart and his company, who together with some volunteers from different neighborhoods, mounted about 60 men. Our party engaged, was

from forty to fifty in number at the time of the engagement. There were three of our fellow citizens prisoners in their camp. Two of these ran away and escaped at the commencement of the firing, and the other was shot through the body in trying to run to our lines, but fortunately he recovered, and is now a witness against them.

Having now arranged every thing to the best advantage for the wounded, we moved on slowly towards Far West.—When we came within five miles of the city, our express had reached there with the news of the battle, and we were met by a surgeon and others for our relief, and among others the wife of the pale and dying Patten.

Our wounded were now taken into a house, and their wounds dressed; and as Mrs. Patten entered the room and cast her eyes on the pale and ghastly features of her husband, she burst into tears, exclaiming O God! O my husband! how pale you look! He was still able to speak, but he died that evening in the triumphs of faith; having laid down his life as a martyr in the cause of his country and his God. The young Obanion, who was shot through the body by the first fire of the enemy's sentinel, also died about the same time. Thus three brave men had fallen; and their blood cries against their enemies for vengeance. The others I believe recovered of their wounds.—Having conveyed the wounded to this place of hospitality, we hastened home to Far West, and delivered the horses and spoils of the enemy to Col. Hinkle, the commanding officer of the Regiment. These several defeats of the mob in Daviess and Caldwell, checked, for a time, their ruinous ravages.—They saw that it was impossible to conquer a people who were fighting for their homes, and their wives and children, unless they could come against them with some show of authority, for it was a well known fact, that the Mormons never resisted authority, however abused; therefore their next exertion was to spread lies and falsehoods of the most alarming character; such as the Mormons were in a state of rebellion against the Government, and that they were about to burn Richmond, &c. This flame was greatly assisted by several in high authority who deserted from the

church, and fell away to the robbers because of fear, and also for the sake of power and gain. These deserters became far more false, hardened and blood-thirsty, than those who had never known the way of righteousness, insomuch that they were filled with all manner of lying and murders, and plundering. The Governor who had long sought some opportunity to destroy us, and drive us from the State; now issued an order for General Clark to raise several thousand men, and march against the Mormons, and drive from the State, or exterminate them if necessary, etc. While General Clark was mustering his forces for this murderous and treasonable enterprize, Major General Lucas, and Brigadier General Wilson, the old leaders of the Jackson co. conspiracy, being nearer the scene of action, and wishing to immortalize their names, put themselves at the head of the old Jackson county robbers, together with the late forces of the robbers who had all the while been embodied against us, and turning General Atchison out of the command, took the lead of all the assembled forces of the upper country, consisting of three or four thousand men, and with this formidable force, commenced their march directly for the city of Far West, where they arrived, while General Clark and his forces were several days march in the rear. In the mean time the Governor's order, and all these military movements, were kept an entire secret from the Mormons, and even the mail was withheld from Far West, thus cutting off all intelligence. We had only heard that companies of armed men were seen in the south part of the county: and we had sent a white flag and a guard of one hundred and fifty men, to make enquiries. But while they were absent on this business, an alarm came into town that the whole county to the south of us was filled with hostile troops, who were murdering, plundering, and taking peaceable citizens prisoners, in their own houses, etc. On receiving this intelligence, every man flew to arms, for the protection of our city. It was now towards evening, and we had heard nothing of our white flag, and the hundred and fifty men who went south in the morning. While we stood in our armor, gazing to the South in anx-

ious suspense, we discovered an army advancing on horse back, over the hills, at two miles distance from the town.— We at first supposed it might be our little company of a hundred and fifty returning to us, but we soon saw that there were thousands of men, with a long train of baggage waggons; we then were in hopes that it might be some friendly troops sent for our protection; and then we thought it might be a troop of the robbers coming to destroy us. At all events, there was no time to be lost, for although our force then present did not exceed five hundred men, yet we did not intend that they should enter the town without giving some account of themselves.— We accordingly marched out upon the plains on the south of the city, and formed in battle array, extending our line of foot something like a half a mile, while a small company of horse was posted on our right wing on a commanding eminence, and another small company in the rear of our main body, intended as a kind of reserve. By this time the sun was near setting, and the advance of the unknown army had come within plain view, at less than one mile distant. On seeing our forces present a small but formidable front, they came to a halt, and formed along the borders of the wilderness. And in a few moments both parties sent out a white flag, which met between the two armies; when our messenger demanded who they were, and what was their intentions? The answer was, that they wanted three persons out of the city before they massacred the rest. This was a very alarming and unexpected answer. But they were soon prevailed upon to suspend hostilities till morning, when we were in hopes of some further and more satisfactory information. The hostile army under the command of Lucas, then commenced their encampment for the night, and our little army continued to stand to their arms for fear of some treachery. Our company of a hundred and fifty soon returned, informing us that they had been hemmed in through the day, and only escaped from their superior knowledge of the ground. We also sent an express to Daviess county, and by morning were reinforced by quite a number of troops, with Colonel Wight at their

head. In the mean time, the painted robbers and murderers under the command of one Gilliam, came pouring in from the west, to strengthen the enemy, and another company of murderers came in from Carrel county, and were taken into the ranks of Lucas, after murdering some twenty of our citizens at Haun's mill, of which I will give a particular account hereafter. Thus both parties were considerably reinforced during the night. In the mean time our people, being determined, if attacked, to defend their homes, and wives and children to the last, spent the night in throwing up a temporary breastwork of building timber, logs, rails, &c., and by morning our south side of the city was fortified with a breastwork, and also a considerable part of the east and west sides; the whole line of fortification extending a mile and a half.—This night's labor may seem incredible; but it happened that a great quantity of building materials had been accumulated near the spot where were thrown up the breastworks: and this proved an excellent material for the work. The next day, towards evening, we were informed that the Governor had ordered this force against us, with orders to exterminate us or drive us from the State. As soon as these facts were ascertained, determined not to resist any thing in the shape of authority, however tyrannical or unconstitutional might be the proceedings against us; therefore we had nothing more to do but to submit to be massacred or driven at the option of our persecutors. Colonel Hinkle waited on Messrs. J. Smith, S. Rigdon, Hyrum Smith, L. Wight, G. Robinson and myself, with a polite request from General Lucas, that we would surrender ourselves as prisoners and repair to his camp, and remain over night, with assurance that as soon as peaceable arrangements could be entered into next morning, we should be released. With this request we readily complied, as soon as we were assured by the pledge of the honor of the principal officers, that our lives should be safe; we accordingly walked near a mile voluntarily, towards the camp of the enemy; who, when they saw us coming came out to meet us by thousands, with general Lucas at their head.—When the haughty General rode up to

us, and scarcely passing a compliment, gave orders to his troops to surround us, which they did very abruptly, and we were marched into camp surrounded by thousands of savage looking beings, many of whom were painted like Indian warriors. These all set up a constant yell, like so many blood hounds let loose on their prey, as if they had achieved one of the most miraculous victories which ever dignified the annals of the world. In camp we were placed under a strong guard, and before morning, A. Lyman and several others were added to our number.—P. P. *Pratt's history of the persecution.*

COMMUNICATIONS.

Quincy, Ill. April 28th, 1840.

BRO. S. SMITH & ROBINSON.

I left Commerce on the 15th Inst. on my journey to the holy land in Asia. I stopped in Lima and preached there on the 16th to an attentive congregation. While speaking, Bro. Page rode up in a carriage, came in and spoke to the people at the close of my discourse. On Friday, the 17th Inst. Bro. Miles brought us to this place; and on Saturday evening, we commenced preaching, and then gave out appointments for preaching on Sunday, Sunday night and every night during the week with the exception of one. Last Sunday we closed our public labors in this place after administering the sacrament to the brethren and sisters.

There have been 15 persons added to the church by baptism during our meeting; and I think there are eight more that will be baptized to-morrow. Bro. Page has gone into the country to preach and baptize some to day. The Lord is truly with us, and enables us to speak with a power that finds way to the hearts of the people. The priests begin to be a little uneasy, because their members will believe the truth, and go down into Jordan: no, Mississippi. The people have treated us kindly, and have been very attentive to hear the word. The seed sown has taken deep root. Many will slip up to Commerce to be baptized who will be the fruits of our labor here. Most to much of a cross to come forward and

own their Lord here. We expect to leave this place for Columbus day after to-morrow.

Our motto and prayer is this, Roll on thy kingdom thou king of saints, and preserve thy servants from pride and vanity, and from the snares of wicked men, and from the cunning craftiness of the devil. Pray for us, brethren, that we may have grace and power to stand, and not faint, or fall out by the way. Our health is getting good, prospects are fair, and by the grace of God we will slay Goliath, capture the enemies forces, and bring them into the camp of Israel.

So Farewell for the present,
In the Bonds of the new cov't

ORSON HYDE,
JOHN E. PAGE.

P. S. 29th April—Baptized the eight. making, in all, twenty three.

Philadelphia, Pa. May 5th, 1840.
Bro's. SMITH & ROBINSON.

I am happy in stating to you, that the work of the Lord is prosperous and the kingdom of our God rolls on gloriously, in these eastern lands.

A little more than one year ago when first I visited these parts, there was no more than 30 or 40 members of the church of Latter Day Saints within 60 miles of this place; but so mighty has truth flourished and the word of God prevailed,—that at present I suppose not less than 400 might be found within that distance, who have obeyed the everlasting gospel and are now rejoicing in the new and everlasting covenant; and believing that God assuredly has spoken from the heavens in the last days.

In Chester county where I have spent the greater part of my time the past year, the church I believe now numbers 80 members, and the work of the Lord in that region is in a very prosperous condition. Multitudes are believing the truth and doors are open for preaching on the right hand and on the left: and I must say with feelings of gratitude and respect to the brethren and friends in Chester county, that they have manifested a spirit of generosity, and liberality, worthy of imitation, in assisting the Twelve in their mission to Europe, and also in the late mission to Washington city.

The last I heard from elder Davis and Dean; they had baptized 33 in Lancaster county.

The work of God is prospering exceedingly in this city, and also in Jersey 8 or 10 are baptized almost every week; peace reigns in our midst, although some of the priests rage without and the people imagine many vain things. The harvest truly is great and the laborers are few. There is a great call for faithful laborers in these eastern lands, yours in haste.

LÖRENZO BARNES.

Pike co. Ill. March 30th, 1840.

Bro s. SMITH & ROBINSON.

I have just returned home after an absence of some more than two months, during which time I have been proclaiming the gospel in the counties of Scott and Green. When I commenced laboring in these counties, I found the people in general, greatly prejudiced against the church of Jesus Christ, as established for the restoration of his people in these last days; indeed, it was hard to obtain open doors for preaching, in many places, the people having heard so many nefarious, and ridiculous reports from rumors many tongues, helped along, by those interested for the cause of spiritual error. But the Lord who always assists the faithful, at length gave me access to the ears and hearts of the people, and now doors are opened on every side, and the Macedonian cry is heard, come over and help us; this is a good omen, and I trust that the Lord will carry on his work virtuously.

I baptized five in Scott county, and could I have remained longer, I am well convinced that many more would have come into the covenant of grace: however, it is my intention to return there again after conference; and continue the proclamation of the everlasting gospel.

It is true that the priests of this world exert every nerve to hinder the progress of the truth; but what is feeble man to oppose the great Jehovah? The pure, simple gospel will beat down the kingdoms of this world, establish peace and hapiness which never shall be destroyed; for the kingdoms of this world will become the kingdoms of our Lord and his Christ.

The work is onward here through the well directed labors of Br. Wood, for they who have submitted to the cross, and espoused the New and everlasting covenant here are the most intelligent part of community.

I rejoice to see how the work is rolling on, how the knowledge of the Lord is increasing, how the meek are increasing, and how the poor are beginning to rejoice in the Holy One of Israel.—Speed thy work O Lord, until all shall know thee and all nations shall worship the king the Lord of Hosts.

Your Brother In the Pa-
tience And kingdom of God.

WILLIAM B. BOSLEY.

Union Jail, S. C. April 29, 1840.

BRs. ROBINSON & SMITH:

I have twice written to you, and given you some account of my labors in this part of our Divine Master's vineyard; and the consequent persecution, brought upon me by the servants of the adversary of all truth. The hireling priests, and their deluded votaries, seeing that the kingdom of God was really established upon the earth, for the last time, according to the predictions of the ancient prophets; and that the fall of mystic Babylon was near at hand; and finding that their craft, by which they get all their wealth, their honor, and their popularity, was in imminent danger of failing, if the people should hear the gospel of the kingdom of God preached, and believe it. They have, therefore, used all their influence to prevent the spread of the truth. The first weapons, that were used against our great Master's cause here, were threatening and slander; and when these failed of producing their desired effect, viz: (to drive the sentinels of King Messiah's army from their post, that they themselves might come, clad in the garments of a shepherd, and fleece the flock;) they proceeded to invent other schemes.—And having suborned false witnesses, from among individuals of the baser sort—who, by the way, professed a great deal of piety—they made a false accusation against me, and brought me before a magistrate; who, when I failed to give security, ordered me to be committed to prison; there to await the sitting of the circuit court, which will

be in October next. The Sheriff, (Maj. Johnson,) treats me with all the lenity that the law will admit of; for he knows, and so do all the people, that for envy they have committed me. You may think that I have drawn rather a dark outline of the people of this country, but I assure you, that a strict regard for truth required it. Though I do not wish you to understand, that this is their general character; for the Carolinians, are not all religious persecutors. There are some honorable exceptions. There are some noble spirited, high minded, individuals here, who dispise the very idea of religious persecution. I have therefore, no expectation of being treated as we were in Missouri; but on the contrary, I do expect protection from the laws of the country. And I have reason to believe, that those who are charged with the administration of the law, will discountenance in the most decided manner, such malicious and detestable conduct; and that in the end, I shall have justice by the law of my country. But this, you know, will not prevent my laying in jail till Oct. unless I can get bail for my appearance at court: and there it rests. Calls for preaching are more numerous and extensive, than I could attend, if I was at liberty. So I hope some faithful servants of God will visit this state, soon. We have been looking for the 5th No. of the Times & Seasons for more than a week, and are anxiously waiting its arrival.

From the appearances in the heavens, and on the earth; from the wars, rumors of wars, and the perplexity of nations, we are compelled to believe that the coming of the great and dreadful day of the Lord, is near at hand; which faith, I hope will excite the Elders of Israel to emulation; and prevail upon those whom God has chosen to be his messengers to the nations of the earth, to go forth in the spirit and power of their God, and labor zealously, and with perseverance in the holy office, whereunto they are called; remembering that the servants of our God, have a great work to perform, and knowing that when it is finished, we shall rest with our Savior, in his peaceful kingdom.

I am respectfully yours, &c.

L. M. DAVIS.

It seems from elder Lysander M. Davis' communication, that an unhal- lowed, religious persecution has been got up against him; in consequence of which, he is to lay in jail until October next, to await his trial, being in a land of strangers and not being able to give bail. We do not doubt his report concerning the matter: from a long and intimate acquaintance with elder Davis, we believe him to be a young man of unexceptionable character, and do not doubt that his probity has been assailed by evil designing men.—ED.

FROM ENGLAND.

Preston, April 17th, 1840.

TO THE SAINTS IN THE UNITED STATES OF AMERICA.

For the comfort of the church in general in that country, I attempt to address a few lines to you, to let you know where we are, and what we are doing in this country; the work of the Lord is progressing here, and has been ever since Eld's. O. Hyde and H. C. Kimball left this country: according to the account that the Elders give of their labors, there have been about eight or nine hundred baptized since they left. The gospel is spreading, the devils are roaring; as nigh as I can learn, the priests are howling, the tares they are binding up, the wheat is gathering, and nations are trembling, and kingdoms are tottering: "men's hearts are failing them for fear, and for looking for those things that are coming on the earth." The poor among men are rejoicing in the Lord, and the meek do increase their joy: the hearts of the wicked wax worse and worse, deceiving and being deceived, but I rejoice that I am counted worthy to be one of the number to carry salvation to the poor and meek of the earth. Brethren, I want to say many things, but I shall not have room on this paper, as I design giving the minutes of our conferences below.— After a long and tedious journey of 28 days on the water we landed in Liverpool: Eld's. H. C. Kimball, P. P. Pratt, O. Pratt, G. A. Smith, R. Hadlock, and myself were in company; we rejoiced in the Lord, and when we cast our minds upon the saints in that country, we could by faith participate in their joys; realizing they were met in conference, it being the 6th day of

April. We soon found a room that we could have to ourselves, which made our solemn assembly glorious: we blest each other and prepared for our labor. The next day we found Elder Taylor in the city; there had been about 30 baptized. On Wednesday went to Preston, met with the church on Sunday, bore testimony of the things the Lord is doing in these last days. President Joseph Fielding gave out an appointment for a conference, for the church on Wednesday the 15th.

At a council of the Twelve, held in Preston, Lancashire, England, on the 14th of April, 1840, it being the 9th day of the 1st month, of the 11th year, of the rise of the church of Jesus Christ. Elders Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Willford Woodruff, John Taylor, & George A. Smith being present.

Elder Brigham Young was called to preside, and Elder John Taylor chosen secretary: the council was opened by prayer by Elder B. Young. Elder Willard Richards was ordained to the office of an apostle, and received into the quorum of the Twelve by a unanimous voice, according to previous revelation: Elder Brigham Young was unanimously chosen as the standing president of the Twelve.

Resolved, that he who acts as the secretary of the quorum, shall prepare the minutes of the conferences of the quorum, and deposit them in the hands of the president for keeping.

Moved by Elder Kimball, and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the president of the Twelve, to send for more if he think proper: conference adjourned, was closed by prayer by Elder Kimball.

At a general Conference of the church of Jesus Christ of Latter Day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840.

President Joseph Fielding called upon Elder Kimball to preside, and Elder Wm. Clayton chosen clerk, it being the 10th day of the first month, of the 11th year of the rise of the church: the meeting was opened by singing and prayer by Elder Kimball.

Elder Kimball then called upon the

elders to represent the different branches of the church.

Elder Joseph Fielding represented the church in Preston, consisting of about 300 members, 7 elders, 8 priests, 6 Teachers, and 2 deacons. Elder Peter Melling represented the church in Penworthian, consisting of 73 members, 3 elders, 1 priest, 2 teachers, 1 deacon. Elder Wm. Garner represented the church at Longton, consisting of 51 members, 2 elders, 4 priests 2 teachers. Joseph Jackson represented the church at Southport, consisting of 20 members, 1 priest, 1 teacher. Elder John Moon rep'd. the church at Dunbury Lane and neighborhood, members generally in good standing, consisting of 54 members, 1 elder, 2 priests, 3 teachers.—Richard Benson represented the church at Hunters Hill and neighborhood, consisting of 17 members, 1 elder, 1 priest, 1 teacher. Elder Amos Fielding represented the church at Heskin, consisting of 3 members, 1 elder. Elder Amos Fielding represented the church at Bolton, consisting of 60 members, 1 elder, 2 priests, 2 teachers. Elder Amos Fielding represented the church at Ratliff, consisting of 10 members.—Elder Withnal represented the church at Whittle, consisting of 18 members, 1 elder, 4 priests. Elder Francis Clark represented the church at Ribchester, consisting of 25 members, 2 elders, 1 priest, Elder Thomas Richardson represented the church at Burnley, consisting of 24 members, generally in good standing, 1 priest, 1 teacher. Elder Francis Moon rep'd. the church at Blackburn, consisting of 15 members, 1 priest. Elder James Smithies rep'd. the church at Chaighly and Thornley, consisting of 29 members, 2 elders, 1 priest, 1 teacher, 1 deacon. Pr't. John Ellison rep'd. the church at Waddington, consisting of 50 members, 2 priests, 2 teachers, 1 deacon. Elder Thomas Smith rep'd. the church at Clithero, consisting of 27 members, 1 elder, 3 priests. Elder Thomas Smith rep'd. the church at Chatburn, consisting of 84 members, 1 elder, 2 priests, 2 teachers, 1 deacon. Elder Thomas Smith rep'd. the church at Downham, consisting of 20 members, 1 teacher, 1 deacon. Elder Thomas Smith rep'd. the church at Grindleton, consisting of 5 members. Elder Wm. Clayton rep-

resented the church at Manchester, consisting of 240 members, 3 elders, 5 priests, 4 teachers, 1 deacon. Elder Wm. Clayton rep'd. the church at Stockport, consisting of 40 members, 1 priest, 2 teachers, 1 deacon. Elder Wm. Clayton rep'd. the church at Peover and Macclesfield, consisting of 30 members, 3 priests. Elder Wm. Clayton rep'd. the church at Duckinesfield, consisting of 30 members, 1 priest. Elder Wm. Clayton represented the church at Altrinecham, consisting of 8 members, 1 priest, 1 teacher. Elder Wm. Clayton rep'd. the church at Middlewich, consisting of 6 members. Elder David Wilding represented the church at Bury and Elton, consisting of 12 members. Elder Wilford Woodruff rep'd. the church at the Potteries, consisting of 110 members, 1 elder, 2 priests, 4 teachers, 1 deacon. Elder Wilford Woodruff rep'd. the church at Herefordshier, consisting of 160 members, 1 elder, 2 priests; about 40 of them were methodist preachers of the of the United Brethren. Elder John Taylor rep'd. the church at Liverpool, consisting of 28 members. Elder Joseph Fielding rep'd. the church at Alston, Cumberland, consisting of 40 members, 2 elders, 2 priests, 2 teachers. Elder W. Richards rep'd. the church at Brampton, consisting of 30 members, 1 elder, 1 priest. Elder W. Richards rep'd. the church at Bedford, consisting of 40 members, 1 elder, 1 priest.—Elder W. Richards rep'd. the church at Scotland, consisting of 21 members, 3 elders. The meeting was then adjourned for one hour.

The conference again assembled at half past 10 o'clock, meeting opened by prayer and business commenced.

Elder John Moon rep'd the church at Layland, Moss, consisting of 6 members, 1 priest. Elder Willard Richards having previously been ordained into the quorum of the Twelve, according to previous revelation; it was moved by elder Young, and seconded by elder Taylor, that elder Hiram Clark be appointed as a counselor to elder Fielding, in the place of elder Richards: carried unanimous. Moved by elder Fielding, seconded by elder Young, that a Hymn book should be published, carried. Moved and sec'd. that the publishing of the Hymn book, shall be

done by the direction of the Twelve, carried. Moved and sec'd. that a monthly periodical shall be published under the direction & superintendance of the Twelve; for the benefit and information of the church, as soon as a sufficient number of subscribers shall be obtained, carried. Moved and sec'd. that brother John Blazard of Samsbury, be ordained to the office of a priest, carried. Moved and sec'd. that bro. James Corbridge of Thornly, be ordained to the office of a Priest, carried.

Elder Kimball then laid before the conference, the importance and propriety of ordaining a Patriarch, to bestow Patriarchal blessings on the fatherless, &c. referred to the Twelve, whose business it is to select one and ordain him according to the directions of the Spirit.

After various remarks and addresses being given by the elders, President Fielding and his counselors proceeded to ordain bro's. Bleazard and Corbridge to their offices as stated above.

Elder Kimball then called upon the clerk to read over the minutes of the conference, which being done they were received by the unanimous voice of the conference.

Moved by elder Young, and sec'd. by elder P. P. Pratt, that this conference be adjourned until the 6th of July next, to be held in Preston, at 10 o'clock A. M. carried: meeting then adjourned.

H. C. KIMBALL Pres't.
Wm. Clayton Clerk.

The council met pursuant to adjournment, April 16th, 1840. The number of the Quorum the same as on the 14th. Moved by elder Young, sec'd. by elder Taylor, that elder P. P. Pratt be chosen as the Editor of the monthly periodical for the Church. Moved by elder Kimball, sec'd. by P. P. Pratt, that a committee of three be appointed to make a selection of Hymns. Moved by elder Orson Pratt and sec'd. by elder Wilford Woodruff, that elders Brigham Young, P. P. Pratt, and John Taylor form the committee for that purpose.— Moved by elder Willard Richards sec'd. by elder G. A. Smith, that the name of the paper, or periodical be the "Latter Day Saints Millennial Star." Moved by elder Brigham Young, sec'd. by

elder O. Pratt, that the size of the paper, its plan and price be left at the disposal of the Editor. Moved by elder B. Young, sec'd. by elder H. C. Kimball, that the Saints receive a recommendation to the church in America, to move in small or large bodies inasmuch as they desire to emigrate to that new country. Moved by elder B. Young, sec'd. by P. P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from time to time.

Moved by elder J. Taylor, sec'd. by elder P. P. Pratt, that the copy right of the book of doctrine and Covenants, and the book of Mormon be secured as quick as possible. Moved by elder Woodruff, sec'd. by elder Richards, that elder B. Young, H. C. Kimball and P. P. Pratt, be the committee to secure the copy right.

Moved by elder H. C. Kimball, and sec'd. by elder W. Richards, that elder Peter Melling be ordained as an evangelical minister in Preston.

Moved by elder H. C. Kimball that the Twelve meet here on the 6th of July next, sec'd. by elder W. Woodruff and carried.

Moved by elder W. Richards, and sec'd. by elder W. Woodruff, the Editor of the periodical, keep an account of all the receipt and expenditures connected with the printing, general expenses, &c. and the books at all times be open for the inspection of the council: the above resolutions was unanimously adopted. The conference closed by prayer.

JOHN TAYLOR Clerk.

To Pres't. Joseph Smith and counselors: dear brethren, you no doubt will have the perusal of this letter, and minutes of our conferences; this will give you an idea of what we are doing in this country. If you see any thing in, or about the whole affair, that is not right: I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and his will concerning us. I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the church, as ever I was in my life; but I can tell you, I would like to be with my old

friends: I like new friends, but I cannot part with my old one's for them.

Concerning the Hymn book, when we arrived here, we found the brethren had laid by their old Hymn books, and they wanted new ones; for the bible religion, and all is new to them. When I come to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books to the States. * * I request one favor of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life, and in eternity.

As ever,

BRIGHAM YOUNG.

*Ledbury, Herefordshire, England,
April 29th, 1840.*

Eld's. E. Robinson & D. C. Smith:

Brothren, as elder Young is writing, I am privileged with a space for a few lines; knowing that our friends are desirous to hear of the work of the Lord in this land, I make the following remarks concerning the mercy of God and my labors, since I last wrote you, (I wrote you a lengthy letter, dated Feb. 27th, in which I gave you an account of my travels, voyage, and labors; from the time I left Montrose, unto the date of my letter, which I trust you may have obtained.) I continued laboring in Staffordshire, until the first of March, when I felt it to be the will of the Lord that I should go more to the south part of England. I left the care of the Stafford church, in the hands of Elder Turley, and traveled 80 miles south in a region where the word had not been preached. I commenced preaching near Ledbury, Herefordshire: this is in about 40 miles of Bristol, 40 of Birmingham, 14 of the city of Worcester, 120 of London.—As soon as I began to teach, many received my testimony. I there preached one month and five days, and baptized the superintendant of the church of the United Brethren, a branch of the Methodist church, and with him forty five preachers, mostly of the same order; and about 114 members making 160 in all. This put into my hands or under my care more than forty established places of preaching, licensed according to law, including one or two

chapels: this opened a large field for the spread of the work in this country; among the number baptized are some of most all churches and classes, as well as preaches: there is one constable, and one clerk of the church of England, with numbers of their members. But in the midst of my labors, I received a letter stating that the Twelve had just arrived and wished me to come to Preston and meet with them in conference; consequently I travelled 160 miles to Preston, and was once more permitted to strike hands with my brethren from America, and set in conference, with them, the minutes of which you have laying before you. After conference I returned to Herefordshire in company with elder Young; we have again commenced our labors here, and there will be many baptized in this region; I have now more than 200 on my list, and scores are now waiting for an opportunity to receive the ordinance of baptism; and the work is progressing in all parts of this country, where it is faithfully proclaimed.

I understand that Elders Wright and Mulliner, are opening some permanent doors in Scotland; and we have many calls through many parts of this country, even more than we are able to fill. I desire the prayers of the Saints, that I may have wisdom and grace according to my day, and do the work of God in meekness and humility.

WILFORD WOODRUFF.

The following is the aggregate No. of churches, official and private members, represented at the above conferences, held in Preston, Eng.

Elders,	36.	Priests,	54.
Teachers,	36.	Deacons,	11.
Members	1,686.	All contained in 34 churches, or branches.—Ed.	

NAUVOO.

The town of Nauvoo, is situated on a beautiful point of land on the Mississippi river about one hundred and sixty miles above St. Louis, at the head of what is denominated the Demoin Rapids, in the county of Hancock, and state of Illinois: the Rapids on the river affords good privileges for all kinds of machinery in consequence of the rapidity of the current. The town has also the advantage of a good Steam-

boat landing, which renders it equal to any town on the Mississippi river for commercial improvements. The soil of the surrounding country is not inferior to any in the United States, and much of the lands can be purchased or leased at a reasonable rate.

There are now in the town about two hundred and fifty houses, and rapidly increasing; there are also about one thousand acres of land divided into town lots, and the size of each lot, except those which are fractional are eleven rods by twelve, which makes elegant gardens, and fills the definition of the Hebrew word Nauvoo, a delightful plantation. Now having all these local advantages, together with the commandments of our God in view, I am decidedly of the opinion that it is the duty and the privilege of the saints in the east, to gather themselves together, to this place, even the place where God has appointed for them, and taking into consideration the important events which are about to transpire, together with the duty which is binding on the saints to gather themselves together, induces me to call upon them for aid and influence, to assist us in building up the delightful plantation called Nauvoo. A. RIPLEY.

TIMES; AND SEASONS.

NAUVOO, ILL. JUNE, 1840.

IMMIGRATION.

For immigration and growth, this place most assuredly takes the lead of all other places that ever came under our observation; scarcely a day leaves us without bringing several families to our midst, to mingle their exertions with others of their brethren, to build up a peaceful habitation, a place of industry, where, amidst a quiet people, they can enjoy the sacred rights of conscience.

When taking a short survey of this people: in their various situations and circumstances; say from one year to

a year and a half back, and viewing them with an impartial eye, flying in in every direction for their lives, lacerating their feet upon the bleak prairies, exposed to the snow and frosts of the spring and winter months; some in tents, some in wagons, some, like the savages of the forest in wig-wams of bark, and others with naught but the canopy of heaven for a covering over their heads, all thinly clad; having been robbed of their substance by the enemies of Christ, and forced to leave their houses and farms which they had procured by their own industry: wives mourning for their husbands, mothers weeping for their children, and orphans lamenting the loss of their parents: all who have fallen victims to the wrath of murderers, and been deprived of a decent grave.

And again, when viewing the saints (almost every family that was expelled from Missouri,) scattered upon the banks of the Mississippi, and elsewhere through this State and Iowa Territory, during the heat of last summer, all sick with the fever, chills and fever &c. many of whom died for the want of proper care, there not being well ones enough to take care of the sick; and all this in consequence of the above named exposures, brought upon them by the State of Missouri, by their unhallowed proceedings against an innocent people. When drawing the contrast between the sceneries of those times and the present; it calls forth from our hearts expressions of gratitude to HIM who holds the destinies of all men, and who will mete out to every man his portion in due season; even the God of Israel, who in the dispo-

sal of events, has made all these things redound to the spread of his cause; and we trust to the good of his people.—By casting our eyes about us, we behold, amidst all these sceneries, the saints comfortably situated, with already about 250 houses put up by their own hands; whereas, only 12 months since, 10 or 12 houses were all that could be numbered in this place; and now at the present, time, houses are erecting with increased vigor and strength, although they consist chiefly of block houses. There has been however several commodious framed houses built; and several more now in lively operation. also several large stone buildings now in contemplation to be erected this season, one of which is designed as a place of worship: also a large and splended brick building, the foundation of which is already laid, intended for a public house. A saw mill has been erected here which goes by horse power; it already begins to be of great use to the place. A grist and saw mill is now erecting upon an improved plan, to be carried by water power, which will be completed this season: and we would say that with the blessings of God, the faithful hand of industry, good economy, and the strict principles of honesty and morality, with the increased tide of emigration; this place is bound, according to the common course of things, to become a great depot of commercial and mechanical operations. It will of course enrich the surrounding country, it being a market for the farmer, and a place of employment for mechanics.

It is with pleasure that we are permitted once more to hear from our

brethren the Twelve, but we are sorry to say, that the letter of which elder Woodruff speaks, dated, Feb. 27th, has not come to hand; however, we give in this No. welcome news from our brethren in Europe: the truth in that country is spreading with unparalleled rapidity; we say to the Twelve & elders in Europe, we bid them God's speed.

EXTRACT FROM THE VOICE OF WARNING.

[Continued from page 89.]

Now, I wish the reader never to pass this commission, until he understands it, because, when once understood, he never need mistake the kingdom of God, but will at once discover those peculiarities, which were forever to distinguish it from all other kingdoms or religious systems on earth; and lest he should misunderstand, we will analyze it and look at each part carefully in its own proper light:—first, they were to preach the gospel, (or in other words, the glad tidings of a crucified and risen Redeemer) to all the world; second, he that believeth, and is baptized, shall be saved; third, he that did not believe what they preached, should be damned; and fourth, these signs shall follow them that believe—first, they are to cast out devils; second, to speak with new tongues; third, to take up serpents; fourth, if they drink any deadly thing, it shall not hurt them; fifth, they were to lay hands on the sick, and they should recover.

Now it is wilful blindness, or ignorance of the English language, that has ever caused any misunderstanding here. For some do tell us that those signs were only to follow the apostles; and others tell us that they were only to follow believers of that age. But Christ places the preaching, the believing, the salvation, and the signs that were to follow, all on an equal footing; where one was limited, the other must be; where one ceased, the other died. And if the language limits these signs to the apostles, it limits faith and salvation also to them.—

And if no others were to have these signs follow them, then no other; were to believe, and no others were to be saved: again, if the language limits these signs to the first age or ages of Christianity, then it limits salvation to the first ages of Christianity, for one is precisely as much limited as the other; and where one is in force the other is—and where one ends, the other must stop. And as well might we say preaching the gospel is no longer needed; faith is no longer needed; salvation is no longer needed; they were only given at first to establish the gospel: as to say these signs are no longer necessary, they were only given to establish the gospel. But says the astonished reader, have not these signs ceased from among men, I reply, prove that the gospel has ceased to be preached, and that men have ceased to believe and be saved, and the world without the kingdom of God; or else it will prove that Jesus Christ was an impostor, and his promises of no effect.

Now having analyzed and understood this commission, let us still pursue the subject, of the organization of the kingdom of God, in the days of the apostles. The Savior having given them their authority, commands them to tarry, and not undertake their mission, until they were endowed with power from on high. But why this delay? because no man was ever qualified, or ever will be, to preach that gospel, and teach all things whatsoever Jesus commanded them, without the Holy Ghost; and a very different Holy Ghost too, from the one now enjoyed by men who are not inspired: for the Holy Ghost of which Jesus spake, would guide into all truth, bring all things to remembrance, whatsoever he had said unto them, and show them things to come—not to mention that it would enable them to speak in all the languages of the earth. Now a man who preaches, needs that Holy Ghost very much; first, to guide into all truth, that he may know what to teach; second, to strengthen his memory, lest he might neglect to teach some of the things which was commanded them; and third, he needs to know things to come, and that would constitute him a prophet, so that he

might forewarn them of approaching danger. From this, the reader may see how careful Jesus was, that none should preach his gospel without the Holy Ghost. And he may also learn how different the Spirit of Truth is from the spirits now abroad in the earth, deceiving the world, under the name of the Holy Ghost. If the churches of the present day have the Holy Ghost, why are they so much at a loss to understand truth? why do they walk in so many hundred different ways and doctrines? And I inquire, why do they need whole libraries of sermons, tracts, divinites, debates, arguments and opinions, all written by the wisdom of men, without even professing to be inspired? Well doth the Lord complain, saying, "their fear towards me is taught by the precepts of men." But to return—the apostles tarried at Jerusalem, until endowed with power and then they commenced to proclaim the gospel.

Here we have discovered several things towards a kingdom; 1st. we have found a king, crowned at the right hand of God; to whom is committed all power in heaven and in earth; 2d, we have found officers commissioned, and duly qualified to administer the laws and ordinances of that kingdom 3d. the laws by which they were to be governed, were, all things whatsoever Jesus had commanded his disciples to teach them.

And now if we can find how men became citizens of that kingdom, I mean as to the rules of adoption, then we have found the kingdom of God in that age, and shall be very much dissatisfied with every thing in our own age, professing to be the kingdom of God, which is not according to the pattern.

It happened that there were no natural born subjects of that kingdom; for both Jew and Gentile were included in sin and unbelief; and none could be citizens without the law of adoption, and all that believed on the name of the king, had power to be adopted; but there was but one invariable rule or plan by which they were adopted; and all that undertook to claim citizenship in any other way whatever, were counted thieves and robbers, and could never obtain the seal of adoption— This rule was laid down in the Savior's

teaching to Nicodemus, namely, "except a man be born of water (that is baptized in water) and of the Spirit, (that is baptized with the Spirit,) he cannot enter into the kingdom of God.

Now to Peter were given the keys of the kingdom; therefore it was his duty to open the kingdom to Jew, and also to Gentile. We will therefore carefully examine the manner in which he did adopt the Jews into the kingdom, at the day of Pentecost.

Now when the multitude came running together on the day of Pentecost, the apostle Peter standing up with the eleven, lifted his voice and reasoned with them from the Scriptures, testifying of Jesus Christ, and his resurrection and ascension up on high—inso-much that many became convinced of the truth, and inquired what they should do. Now understand, these were not Christians; but they were people who were that moment convinced that Jesus was the Christ, and because they were convinced of this fact, they inquired, what shall we do? Then Peter said unto them, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." But kind reader, do you understand this proclamation? if you do, you will see that this gospel is not preached by any of the priests of this day. Let us therefore analyze and examine it sentence by sentence. You recollect they already believed, and the next thing was for them to repent: first, faith, second, repentance, third, baptism, fourth, remission of sins, fifth, the Holy Ghost, was the order of the gospel. Faith gave the power to be come sons or citizens: repentance and baptism in his name, was the obedience through which they were adopted: and the Holy Spirit of promise was the seal of their adoption, and this they were sure to receive if they would obey. Now, reader, where do you hear such preaching in our day?—Who teaches that those who believe and repent, should be baptized, and none others. Perhaps the reader may say the baptists do; but do they call

upon men to be baptized as soon as they believe and repent? Be assured, kind reader, they do not: and moreover, do they promise them the remission of sins, with the gift of the Holy Ghost? Recollect now, what effect the Holy Ghost has upon people who receive it. It will guide them into all truth, strengthen the memory, and show them things to come. And Joel said, it would cause them to dream dreams, to see visions, and prophesy. O! my reader, where do you find a gospel like this preached among men? Would men go mourning for weeks, upon weeks, without the forgiveness of sins, or the comfort of the Holy Spirit, if Peter stood among us, to tell precisely how to get such blessings? Now what would you think of a camp-meeting. Where three thousand men should come forward to be prayed for? and one of the ministers should (Peter-like,) command them every one to repent and be baptized for remission of sins, promising that all who obeyed, should receive the remission of sins, and the gift of the Holy Ghost, which should cause them to dream dreams and prophesy; and then should arise with his brethren of the same calling, and the same hour commence baptizing, and continue until they had baptized them all; and the Holy Ghost should fall upon them, and they begin to see visions, speak in other tongues, and prophesy. Would not the news go abroad far and wide, that a new doctrine had made its appearance, quite different from any thing now practised among men? O yes, says the reader, this to be sure would be something new, and very strange to all of us. Well, strange as it may seem, it is the gospel, as preached by Peter on the day of Pentecost: and Paul declares that he preached the same gospel that Peter did; and he also said, "though we, or an angel from heaven preach any other gospel, let him be accursed." Now the reader need no longer be astonished to see that these signs do not follow them that believe some other gospel or doctrine, different from that preached by the apostles.

But now let us return to the kingdom of God organized in the days of the apostles; you discover that three thousand persons were adopted into

the kingdom the first day the door was opened. These, together with the numerous additions which were afterwards made, were the subjects of this kingdom; which being fitly framed together, grew unto a holy temple in the Lord. Thus we have cleared away the rubbish of sectarian tradition and superstition, which arose in heaps around us and having searched carefully, we have at length discovered the kingdom of God as it existed at its first organization, in the days of the apostles; and we have seen that it differs widely from all modern systems of religion, both in its officers, ordinances, powers, and privileges, insomuch, that no man need ever mistake the one for the other.

By the High Council at Nauvoo, it is ordered to be published in the Times & Seasons, that they disfellowship any and all persons, who shall ferry, or carry over the river, persons or freight, to the injure of the ferry, from Commerce or Nauvoo, to Montrose. Or who shall, knowingly, suffer or allow any animals, (subject to their controll,) to destroy any crops, fruits or plants, to the injury of the owner thereof.

Also, that whereas, in times past, the house of Joseph Smith Jr. has been much thronged with crowds of visitors, to the great inconvenience of his family. It is by this Council thought advisable, that in future, he be exempt from the burthen and inconvenience thereof.

H. G. SHERWOOD, *Scribe.*

THE BOOK OF JASHER.

We shall shortly have a literary, or rather a Biblical curiosity, to present to the American reader, which we feel confident in predicting, will excite great interest among those who take pleasure in reading and studying the Scriptures. It is the Book of Jasher referred to in the Bible, in Joshua, and in the second book of Samuel, and which has been in the progress of translation from the Hebrew for several years in England, and is now completed, and will be published in a few days in this city, in a very elegant stereotyped edition.—There have been several simulated Books of Jasher, a notice of which we find in the Rev. Mr. Horn's Commentaries on the study of the Scriptures: but they bear no analogy to the present work, which is written in the purest Hebrew, and translated with an elegance and fidelity highly creditable to the eminent scholar who has been so long engaged in the work. The preface to the Hebrew edition

speaks of it as having been brought from Jerusalem with other sacred rolls and manuscripts, at the destruction of that city, and carried into Spain, where the Jews had their most celebrated colleges up to the eleventh century. On the discovery of printing the manuscript was copied, and carried to Venice, where it was printed by order of the Jewish Consistory of Rabbins, in 1613, and is now for the first time translated into the English language and published. The Royal Asiatic Society had a copy in Calcutta, and gave orders to the Rev. Mr. Adams to translate it; but it was abandoned on hearing that a translation was already in progress. It is full of interest, and written with a warmth of piety and sacred devotion, worthy of taking an equal rank with any of the missing books, not strictly canonical. It does not differ with the Bible in a single instance, but amplifies the events recorded in Scripture, with the single difference in chronology of some 50 years, by making Noah and Abraham contemporary—commencing with the creation of Adam, and ending with the death of Joshua. Josephus refers to this Book, and the great Mendelson extracts copiously from it. Recently the Book of Enoch has been discovered, translated from the Ethiopic, and published in England. Professor Stewart has lately reviewed it. The discovery of missing books referred to in Scripture, and the many yet to be discovered, joined to the singular signs of the times in relation to the chosen people, give great interest to this and similar works.—This Book, which makes nearly three hundred pages, clears up some points somewhat obscure in the Bible, and is very full in detailing the events of the reign of Nimrod; the building of the Tower of Babel, and confusion of tongues; the causes preceding the destruction of the doomed cities; the sacrifice of Isaac, and the life of Joseph; and has some curious facts about the deluge.—NEW YORK STAR.

Hymenial.

MARRIED—in Adams co. on the 12th, March 1840, by Elder John Cairns Mr. Edmund Landon to Miss Orphy Clark.

—In this place, on the 4th Inst. by Rev. Joseph Smith jr. Mr. Arthur Milkin to Miss Lucy Smith.

Obituary.

DIED—In Green Castle, Ia on the 6th, of April, Mrs. Aurila Knights, consort of Doct. L. M. Knights, of Pleasant Garden.

—In Quincy, on the 12th of April, 1839. Isaac Higbee Sen. aged, 74 years, 9 months, and 25 days.

[Communicated.]

DIED—In this place, on the 27th day of May, Bishop Edward Partridge, aged 43 years. In recording the death of this our brother, we record the death of

one of our earliest, most faithful, and confidential members. His life was one continual exhibition of the sincerity of his religious belief, and a perpetual evidence of his confidence in a future state of rewards and punishments: In view of which he always acted.—His strict regard through life, to all the commandments of heaven, and his un-deviating obedience to them, are consol-ing evidences to his friends, that if there are any such things as rewards in the future world for well-doing in this, he is certain of enjoying them.

No man had the confidence of the church more than he. His station was highly responsible; large quantities of property ever entrusted to his care. Deeds and conveyances of lands, to a large amount, were put into his hands, for the benefit of the poor, and for church purposes; for all of which, the directest account was rendered, to the fullest satisfaction of all concerned. And after he had distributed a handsome property, of his own, for the benefit of the poor; and being driven from his home, found himself reduced to very limited circumstances, still, not one cent of public property would he use to indemnify himself or family; but distributed it all, for the benefit of the widow, the fatherless, and the afflicted; has deceased, leaving his family in very ordinary circumstances.

Had there been one covetous desire in his heart, no man had the opportunity better to gratify it; but he has left a testimony, to be had in everlasting remembrance, that he lived above its influence, and over him it had no control; but in all things, he had respect to the reward of the just.

A life of greater devotedness to the cause of truth, we presume, was never spent on this earth. His religion was his all, for this he spent his life, and for this he laid it down. He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands. As a church we deplore our loss, but we rejoice in his gain. He rests where persecutors can assail him no more.

—In this town on the 16th of May, Harriet Pamela, daughter of Edward and Lydia Partridge, in the 19th year of her age. She was of an amiable dis-

position—kind and affectionate to her friends and acquaintance, but especially her parents. She embraced the everlasting gospel when only ten years of age; and was firm in the faith of the everlasting covenant ever after. As a member of the church she was faithful, ever ready to minister comfort and consolation to those around her, as far as her circumstances would permit.—She was sick about nine months, which affliction she endured with the greatest patience. She has been cut down in the flower of her age, and gone to dwell with Christ. The words of the Savior were verified, in her case, where he said “They who die in me shall not taste death for it shall be sweet unto them.” She died without a struggle or a groan. In her death her parents, sisters, and brother have been deprived of the society of one who was near and dear unto them: the church and society generally of one of its most lovely ornaments. She was too good to live in this world of affliction and sorrow. She was ripe for heaven, therefore God has taken her unto himself. Blessed are the dead who die in the Lord.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending \$5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.
7th. GEO. W. ROBINSON.

THE TIMES AND SEASONS.

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POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 1. No. 9.]

NAUVOO, ILLINOIS, JULY, 1840.

[Whole No. 9.]

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

It was before said that the Governor had long sought an opportunity to destroy us, and drive us from the state; he now had all things arranged according to his liking, an army of several thousand men were now arrayed against a few, innocent, unoffending citizens who had always been strict to obey the laws of the country; and several thousand more were on their march to Far West, and all this according to the orders of the Governor: the following is the exterminating order under which this mob militia were acting.

Head Quarters of the Militia,

City of Jefferson,

Oct. 27th 1838.

Sir,

Since the order of the morning to you, directing you to come with four hundred mounted men, to be raised within your Division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aids, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the Laws, and of having made war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond in Ray county, with all possible speed.—The Mormons must be treated as enemies and must be exterminated, or driven from the State, if necessary for the public peace.

Their outrages, are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wollock of Marion county, to raise five hundred men, and to march them to the northern part of Daviess

county and there to unite with Gen. Doniphan of Clay—who has been ordered with five hundred men, to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead therefore, of proceeding as at first directed to re-instate the citizens of Daviess in their houses, you will proceed immediately to Richmond and, there operate against the Mormons.—Brigadier General Parks of Ray, has been ordered to have four hundred of his Brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Sined) L. W. BOGGS,

Govenor and Commander-in-Chief

We would here observe that the large army, or rather mob, just before they reached Far West, took a man prisoner by the name of Carey who was a stranger in the country; and one of their number, coolly and deliberately beat out his brains with the breech of his gun. He was then thrown into a wagon and taken with them to their encampment. His family were not allowed to see him, or even permitted to administer to his wants, in the hour of death; he was given up to his family a few minutes before he expired.—This was known by all the officers, but was considered, probally, an act of *bravery*.

An aged man by the name of Tanner was taken about the same time and regardless of grey hairs, that were evident marks of hardship in the service of his country, he was struck over the head with the breech of a gun, and his skull laid bare: but to return. We here quote from S. Rigdon's Appeal to the American people &c. it being a well written statement of facts.

To S. D. Lucas.

This order of Boggs', was given, as he, and the whole band of them pretended, in consequence of the Bogard battle: pretending that he had been sent there, by legal authority. Now, for

this legal business. Bogard came into Caldwell, without any legal authority whatever, and committed all his outrages: but after he had committed them, he sends a messenger to General Atchison, for authority. Atchison sets down and sends him a writing, authorizing him to guard the line, between the counties of Ray and Caldwell. General Atchison's order to Bogard, was copied by Samuel Tillary after dark on the evening before the battle was fought, and that was fought before day light the next morning, and the letter had to be carried some thirty or forty miles. Here was another piece of legerdemain. Bogard was turned into militia, to hide up his wickedness.— We had this account from the mouth of Samuel Tillary; he is Clerk of the Circuit Court in Clay County and acts as clerk for General Atchison.

Let the reader particularly notice, that this L. W. Boggs, was well acquainted with the operations of the mob, for the space of five years; having been the leader of it, once, himself, at the time it raged in Jackson County; and had been petitioned, again and again, after he was Governor; to stop its ravages: and in every instance refused to do it. He now perfectly knew that the whole difficulty, had originated in consequence of its violence and plunder: yet no withstanding this, he issued the above order. Boggs, said, that if it had not been for the vote, which the Mormons gave at the late election, he would have exterminated them before.

After the citizens of Caldwell were made acquainted with the fact, that General Lucas, was there, by the Governor's order, they ceased to take any measures for defence; but submitted immediately.

In the meantime, the army employed itself in destroying the cornfields, potatoes and turnips, and in taking horses, and plundering houses. Houses were searched by them, as closely to find money, as a man would be searched by a set of Arabs, after a shipwreck. Every dollar was carried off, that could be found, while the lives of the owners were threatened, if they offered the least resistance. Cattle, hogs and shee, were shot down and left on the ground to rot. Men, wo-

men, and children, were insulted and abused, in a brutal manner!

The next day after we were betrayed into camp, Lucas, ordered all the persons in the county of Caldwell, to give up their arms. After the arms were given up, the men were kept under guard; and all property holders, compelled to sign a Deed of trust, signing away all their property, to defray the expenses of the war; and then they were all commanded to leave the State under pain of extermination, between that and corn-planting the next spring.

At the time of giving up the arms, there again followed another scene of brutality. The troops ran from house to house, taking all the arms they could find, from old men, that never thought of going into a field of battle; but there must not be left a single gun in the county; so the troops ran as before described, like a parcel of ravenous wolves; but their great object, in the pursuit of guns, was, to find plunder. They wanted to get into the houses, to see if there was not something they could carry off. Thus they plundered houses until they got satisfied. To secret their property from their ravages, the people had to go and hide it in the bushes, or any where they could find a place of concealment. The troops found some of the property that had been hid. This produced another savage operation. Those wild creatures, tearing like mad men through the bushes, ran from place to place, searching under hay stacks, tearing up floors, hunting pretendedly after arms; but the abundance of property plundered, testifies that they had another object in view.

While the troops were thus engaged, the officers were busily employed in forming some plan to dispose of those, whom they had betrayed into their camp. Seventeen preachers, and nineteen commissioned officers, met with Generals Lucas and Wilson, and held a court martial. The prisoners, were never admitted into it at all: they were not allowed to plead, introduce evidence, or any thing else. Finally, the august body came to a decision; and that was, that at eight o'clock the next morning, they should be taken into the public square, in the presence

of their families and shot. Who among the military characters of the day, will not say that Samuel D. Lucas is fit to command an army, when he was at the head of such a court martial as this?

At these high handed and lawless measures Gen. Doniphan demurred.—He told them, that there was not one of them, in the least degree, acquainted with the military law, and understood nothing about court martials; and for his part, if they were going to pursue that course, his hand should be clear of it; and he forthwith ordered his brigade to prepare; and he marched them off. This deterred the others, seeing Doniphan, was the only lawyer in their number. We presume they would have carried their design into effect, had it not been for Doniphan's leaving them. We had this account from the lips of Doniphan himself.

Our families had been apprised of their intentions, and were waiting in awful suspense, the arrival of the fatal hour. However, they changed their purpose, and it was decreed that we should be carried to Jackson county.

AN EXTRACT OF A LETTER WRITTEN TO BISHOP PARTRIDGE, AND THE SAINTS IN GENERAL: BY J. SMITH, JR. AND OTHERS WHILE IN PRISON.

Liberty Jail, Clay co. Mo.

[Continued to the Church of Latter Day Saints.]

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter Day Saints; whom we love with a fervent love, and always bear them in mind in our prayers to our heavenly Father. It still seems to bear heavily in our minds, that the church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity; we think his letters breath a kind and generous spirit.—We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States surveyor, Isaac Van Allen Esq. the attorney

general, and Governor Lucas of the Iowa Territory, from the kindness they manifest, may be of great service to the church. It seems to be deeply impressed upon our minds, that the saints ought to lay hold of every opening, in order to obtain a foot hold on the earth, and be making all preparations that is within their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess and thick darkness; as spoken by the prophet, which cannot be now long time lingering: for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days; and who have taken council together, and among the affairs transacted by that honorable council, they have taken cognizance of the murder of our beloved brethren at Hauns mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favor of the saints, these decisions will be made known in their time. We are desirous, that in your general conferences, every thing should be discussed, with candour and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principals of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence while their brethren are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bare the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights, of the priesthood, are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the

principles of righteousness, that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the prick; to persecute the saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproof with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproofed, lest he esteem thee to be his enemy, so that he may know, that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall destil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing, constantly from under thy hand: thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness: and thy God shall stand

by thee forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tare thee from the society of thy parents, and if with a drawn sword, thine enemies tare thee from the bosom of thy wife and thy offsprings, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say my father, my father why, cant you stay with us.—“Oh my father what are the men going to do with you”, and then he shall be thrust from thee by the sword, and thou be dragged to prison and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou shouldst be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gap open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all and art thou greater than he. Therefore hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, untill God shall open out a more effectual door. Again we would suggest to the brethren, that there be no organization of large bodies upon common stock principles until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the

plans may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large: However the time is coming, when God will signify many things, which are expected for the well being of the saints. We would likewise suggest for your consideration the propriety of the saints gathering up a knowledge of all the sufferings and abuse put upon them by the people of this state, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libellous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on, and set at naught—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish under the most damning hand of murder tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly revited the creeds of the Father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice, which has been growing stronger and stronger and has become a source of corruption until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackning deeds, are enough to make hell itself shudder and stand aghast, and the hands of satan to tremble and palsey.

These things ought then, to be attended to with great earnestness; let no man count them as small things, for

there is much that lies in futurity pertaining to the saints, which depend on our present action. You are aware brethren, that a very large ship is benefitted very much, by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secresies, but let the time past of our experience and sufferings by the wickedness of Doctor Averd suffice, and let our covenants, be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship, always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove every thing that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity begining to rear its head, for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature) against our neighbors, friends and brethren of the world, who choose to differ with us in opinion, and in matters of faith: our religion is between us and our God; their religion is between them and their God: there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God and is God-like. There is a duty, which we in common with all men, owe to Governments, laws, and the regula-

tions in the civil concerns of life; these guarantee to all parties and denominations of religion equal, and indefensible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also: hence we say, that the constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches, men from every clime, can be shielded from the burning rays of an inclement sun, we are deprived of the protection of this glorious principle, by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit is no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the constitution of the United States is true, that the bible is true, the book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand on them as it has on us. We ask; what is man? Remember brethren that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren, in the bonds of

the everlasting gospel, and prisoners of Jesus Christ.

JOSEPH SMITH JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER Mc RAE.

COMMUNICATIONS.

To the Editors of the Times and Seasons:

Dear brethren, I request you, if consistent with your sense of propriety, to publish the following correspondence.

Br. S. Rigdon,

Dear Sir,

I take the liberty to address a few lines to you, which I wish to have you answer.

John Rigdon, the Campbellite preacher, and his friends, are very busy in circulating in the south part of this country, that you challenged him to a discussion of Mormonism last summer. You were to meet him on bear creek, and appointed the day, and when he came to the place, he found a letter there from you, stating that you would not attend, but you said you would attend at another time; or send a man to meet him, and you appointed the time. He appeared again at the time, and found another letter from you stating that you would not attend. He says he has the letters that he can show from you to support this fact. I find it a hard point to settle with the people. I want you to state the facts in relation, and send to me at Columbus Adams county.—yours in the new and everlasting covenant.

H. W. MILLER.

—
Nauvoo, July 8th, 1840.

Br. H. W. MILLER:

Your letter of July 2nd, is received, and as my health has improved a little, I this morning answer it. My health continues very bad, and it is only at intervals that I am able to write. All I can say, or need say, about the reports of John Rigdon, and his satellites, as reported in your letter, are that they are a tissue of falsehoods, from first to last. I never challenged John Rigdon, nor any other

man to a debate on religion, in my life. But if my information be correct at a meeting had by the Campbellites, some where on Bear creek, John Rigdon, after a pretty good display of bombast which is the principle ingredient in the Campbellite religion, and this the candid and thinking part of them is begining to discover; and the consequence is, they are embracing the truth, gave a public challenge to all the saints for a debate on religion. He was taken up, on the spot, by Br. Alexander Williams, and notwithstanding, his boldness in challenging, he had to meanly creep out, and declined acting on his own challenge, saying to Br. Williams that he would not argue with any of mine or Br. Smiths understrappers, but he would meet either of us. In this management, he displayed as much cunning as I supposed was in him. And I also discovered, that by his connection with A. Campbell, he had inhaled all the meanness of his leige lord, and the master whom he serves, [A. Campbell] the bombast was made, for the purpose of making proselytes. not at all with the design or expectation of ever having a debate, for he took care to have it placed in such a situation, that I nor Br. Smith could not consistently, with the dignity and character of both ourselves and the church to which we belong, meet him. John Rigdon knew perfectly well, that he himself was as much the understrapper of A. Campbell, as Br. Williams was our understrapper, and that, if it were a condescension for him, to meet our understrappers, or as he meanly called them, it was equally a disgrace for us to meet an understrapper of A. Campbell's. Having thus fortified himself, as he supposed, by stratagem, as well as a porcupine is by his quills, he wrote me a letter, stating his conviction of the necessity of his and my meeting and investigating the subject of the difference of our religious sentiments. Previous to the time of his writing, he had ascertained, that myself and a number of my family were laying very sick, and the probability was, we or at least some of us would never recover, which proved to our great affliction to be true. He also knew before he wrote his letter, that it would be out of my power, if well, to

meet him at that time, as he knew of my previous engagements to go to Washington city, and he knew that it was my sickness alone that had hindered me from being gone before he wrote: to this letter I told a young man by the name of Higbee to reply, and tell him of my sickness and that of my family, not knowing, at that time, that he knew of it, and also of my engagements to go to Washington. This last I knew he knew before. And I have since found out that he knew of the other, at the time of his writing.

I am convinced when I put the whole of this maneuvering together, that there was no intention on the part of John Rigdon, or his friends, to have a debate, but only to open a door for bombast, which seems to be their particular business, otherwise, he would not have put it out of my power, at the beginning, to meet him.

In the letter written by Mr. Higbee I told him, to say to John Rigdon, that I would find a man who would dispute with him, I had my eye on Elder John Taylor, but before I was able to do any thing in the matter, Mr. T. had gone to England, there were two others on whom I designed to call, but before I had health and the circumstances of my family would admit of my doing any thing about it, they had both gone, one to England, the other to Philadelphia. This I purposed to do, before I had knowledge of all the meanness of their maneuvering in this affair. Since I have been made acquainted with the low condescension of J. Rigdon in this matter, as well as that of his frothy satellites; I feel myself bound, to take a different course. I say frothy satellites, I say so to make a distinction between the persons who profess faith in that religion; for among them, there are gentlemen who would scorn to be found engaged in the low driveling and ribaldry, of those who take for their pattern bombastic leaders,

John Rigdon did at Carthage; if the statements made to me by Mr Harper, with whom he had a controversy at that place be true, throw out insinuations, on this same subject, that were as mean as they were false. And also at your place, (Columbus) as declared to me by Mr. Driskill, a merchant of

Columbus, threw out insinuations, both low and contemptible, and the public will think so too, when they are made acquainted with the circumstances.—

All these despicable insinuations, were thrown out to make an impression on the public mind, in favor of both himself and his religion, which truth never would make, by trying to make them believe that I was afraid to discuss the subject of religion with him. Now for the condescension of this business—John Rigdon does know, and did know, that such was my health, that I was unable to hold a discussion on religion, or any other subject, all the time he was throwing out these foul insinuations; for it is known through the country, generally, that I am unable to get five miles from my house, let alone discuss a subject of importance with any person. And it is also a fact that my attendant Physician, has forbid my using any exertions, either mental or physical, except very moderate exercise, as it will endanger my life.

Yet notwithstanding these known facts and that I have been so since August last, previous to the time I received any communication from him, this braggadocio has been attempting to avail himself of my sickness, to make a false impression on the public mind. Will not the public then justify me in saying that his condescension is contemptible and mean? surely they will: and he and his coadjutors, to give better coloring to their falsehoods, reporting that I challenged John Rigdon to a controversy. I have learned from this and other similar things, that a stream never rises above its fountain. A. Campbell the Leige Lord of all the Campbellites, after the truth made its appearance, being conscious of the fallacy of his scheme, and knowing that it could not stand before the truth—for A. Campbell knows most absurdly, that his religious scheme is false, and is not according to truth—, had recourse to publishing in his ignorant Periodical, foul slanders, base calumny, and infamous lies, knowing them to be such when he published them, to injure the characters of certain individuals in the Church of Latter Day Saints. I ask why had Alexander recourse to these foul slanders? the answer is, truth would not answer his purpose, conse-

quently he had to sacrifice truth and common decency, on the alter of his fabled religion. So leader, so disciple.

When Dr. Nelson sent his letter to this place, for the purpose of having a discussion at Quincy, his whole course was that of a gentleman; he felt willing to meet any brother of our faith, acknowledging every religious teacher of the same faith, as having equal claims on himself and on the public, and as such entitled to equal respect. There were no offensive and foul assertions, no contemptuous epithets, such as understrappers, as though he himself was some august personage, some character of wonderful dignity. In consequence of this manly and honorable appeal, I felt myself bound to meet him, not as I would meet a braggadocio, but as a gentleman, of fine feelings, and honorable deportment, and as such I feel myself still bound to investigate with him, when my health will admit, at his request.

But as relates to John Rigdon, my course is fixed, I say let him redeem his character in the first instance, let him meet Mr. A. Williams, who accepted his challenge, and whom he insulted foully because he accepted it, for never will meet him at the expense of the character and feelings of a gentleman, whom I as highly esteem as I do Mr. Williams. Let him take back his foul epithet of understrapper, and let him know by so stigmatizing, Mr. Williams, he reproaches himself also. And after he shall have done this, if necessary, I also will condescend to meet an understrapper, if he is not sufficiently satisfied with what Mr. Williams has done. I use this as his own language, and not mine, and God forbid it ever should be mine. Now, if he is warm for a debate, the way is open, and he can reach it by putting it into my power to meet him. Let him do this, or let him acknowledge that the whole was a peice of ledgerdeman, and for want of being a gentleman, he acted like a blackguard, or else in the midst of his confusion. at having his challenge accepted, he forgot himself.

I wish the public to know that I hold him to his challenge, let him meet Mr. Williams, on his challenge as publicly given, and if he wants any

more, he can have a chance at the public's humble servant.

Yours as ever

SIDNEY RIGDON.

Mr. H. W. MILLER.

P. S. Br. Miller, I have taken the liberty, to lay your communication before the public, without your leave. I hope you will pardon me for so doing, as I had no opportunity of getting word to or from you: as also to answer it through the papers. I hope the readers of the Times and Seasons, will cause this correspondence to be read among the public, as much as possible.

S. R.

To all the saints in Christ Jesus, who are in the east, in the west, in the north and in the south; grace be unto you, and peace from God the Father and our Lord Jesus Christ.

As many of our brethren have written upon the subject of our persecution in Missouri, and have clearly set forth the powerful influence which the saints have had to contend with ever since its organization: I shall not attempt to fathom the depths of our persecution, though volumes might be written on the subject which would tell a tale that would make the savage of the wilderness blush, or the barbarian hide his head for shame.

The appeal of the church to the American people, clearly and understandingly sets forth the outrages practised upon the saints by the mob in the State of Missouri, a parallel of which cannot be produced in the annals of history since the days of our saviour; for we were stoned, we were whipped, we were robbed, we were imprisoned, and plundered, of all we possessed, and many of the saints sealed their testimony with their blood. But thanks be to our God, we take the spoiling of our goods, and the wasting of our substance joyfully, knowing that we have a building of God, a house not made with hands eternal in the heavens, and being expelled as we were from our homes, and plundered of all our property, renders us almost destitute of means to carry on the works which the Lord our God has commanded us to do, in order to bring about our redemption, to fulfill the words of the prophets, and to carry on the work of translation, that we may

be thoroughly furnished with every good word and work, and that we may be instructed in principle, in doctrine, and obtain correct ideas of the prophecies which have been corrupted by that abominable church, which is most abominable above all other churches; for they have taken away from the gospel of the Lamb many precious parts which are plain, and also many covenants of the Lord have they taken away.—*Book of Mormon, page 30, 1st ed.*

Now under these existing circumstances brethren, groaning under poverty as you see that we are, and being under a solemn obligation to our God; and to the inhabitants of this generation, to promulge the pure doctrine of our Lord and saviour Jesus Christ, what is to be done? shall the work stop for the want of means? no, God forbid, for we will propel the wheel of the kingdom by the power of union, until we accomplish all things whatsoever our God has commanded us: and we firmly believe that the brethren who have funds will notice this appeal and come to our aid, and give us influence, so that they may be heirs with those who offered their all in sacrifice, and by this obtain a knowledge that the course of life which they pursue is according to the will of God.—*See book of covenants, lecture 6, 9th paragraph.*

It is vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them who have offered their all in sacrifice, and by this means obtained faith with God and favor with him, so as to obtain eternal life, unless they, in like manner offer unto him the same sacrifice, and through that offering obtain a knowledge that they are accepted of him.— We have already expended twenty thousand dollars, in importuning at the feet of the rulers of this government; and we will again appeal to the authorities of this nation, for the redemption of our property in the State of Missouri: for inasmuch as congress was not authorized to handle our case, we are determined to hunt alternately, until we can find a tribunal (if on earth) that will redress our unparalleled wrongs, from a set of demons in the shape of men; then if we cannot find a tribunal on earth qualified for that purpose, the chief Magistrate who holds the destiny of eternal

worlds will hear the cries of innocent blood, and will let loose his indignation upon the rulers of this government, and vexation, and astonishment shall be the cry of this nation.

Now brethren I have thrown out a few hints of what has been done, and what remains yet to be done, therefore we will with our united effort both with our means and influence put shoulder to the wheel, and not rest until the knowledge of the Lord shall cover the earth as the waters cover the great deep.

Now I leave the subject for your consideration firmly believing that our God will instruct you, and teach you the duty which you owe to Him to yourselves, and to the church, which he has set up by his revelations, even so Amen.

A RIPLEY,
BISHOP.

FROM ENGLAND.

Clithero, May, 6th, 1840.

TO THE EDITORS OF THE TIMES AND SEASONS.

Dear Sirs,

According to promise, we now sit down to communicate to you the situation of the affairs of the church as it has been while we were absent, and the present state thereof &c. We landed in Liverpool on the 6 of April, after a passage of 28 days, 16 of which we had strong head winds, two very heavy gales; the officers of the ship said they were the heaviest they had known in 15 years: but through the goodness of God we came safe to land. On the second day after we arrived not knowing that there were any saints in Liverpool, as we passed along the streets elder P. P. Pratt observed in a window an advertisement of a work on the second coming of Christ; and by inquiring for the author, we found from him that elder Taylor and Fielding had been preaching in the town for several weeks, he also told where they were: we found bro. T. but bro. F. had just gone to see the church in Manchester: about 20 had been baptized, and an effectual door was opened in that large town, which contains, we understand, nearly 300,000 souls. Some families of Saints had started for America a few weeks before; and we found bro. Taylor on

board a ship in company with another family, who were expecting to sail that same day. On the 9th, all except bro. P. P. Pratt took the railroad for Preston, 31 miles, about a mile and a half of which at Liverpool, is a subteraneous passage, partly under the town, thro' which we pass without engine, it being inclined, and lighted with Lamps. Arrived at Preston 6 o'clock P. M.—found Br. Fielding in Manchester with elder Clayton, elder Richards in Clithero where we now are: there was great rejoicings at our return to this land.—On the Sunday following we met in the Cockpit, where we used to preach before; the news of our being here had ran through the churches in all directions, and 5 or 600 Saints were come together: It was something like the day of Pentecost, for there were some from various places, from a distance of 20 to 60 miles. Those of the Twelve that were present bore testimony to the work, and spoke with power, for the Lord was with them, and a good effect was produced; as a proff thereof eleven were confirmed the next Sabbath: several came to hear who had long left the church; but there is no hope of those who left through their own sin, as satan left his place; some that were led off by them are returning, but some of the former, after hearing all the testimony &c. that could be borne, are evidently harder than ever: we mention this as a caution to others, and to show that the Lord will not be played with by his creatures. The next day older B. Young P. P. Pratt W. Woodruff, J. Taylor, H. Clark, W. Claton, met in Preston; the Twelve met in conference the two following days, organized themselves & ordained elder Willard Richards to the Twelve: on the 15th a general conference, according to previous appointment, was held in the Cockpit; the minutes of which will be forwarded if you have not already received them: there was a good feeling, the measures proposed were adopted and carried with a unanimous feeling as well as voice.

The next day the Twelve met again in conference, appointed elder P. P.—Pratt to edit the Latter Day Saints Millinal Star which will be published in Manchester, and is expected to come out this month Br. B. Young; P. P.

Pratt J. Taylor to select the Hymns for a Hymn book, and such other business as appeared to be necessary, and from them agreed to separate to different parts of the land Br. Young accompanied Br. Woodruff to his field of labor in Herefordshire, a very extensive field. Br. G. A. Smith and Br. H. Clark went with elder Wm. Clayton to Manchester, there spent one Sabbath and from thence the former went to the Potteries, and Br. Clark to Macklesfield. Br. O. Pratt and Br. Hadlock went north, to the place where elder Russel formerly labored. Br. P. on his way to join elder Wright and Mulliner in Scotland, who had long been anxiously looking for some one to assist them; a letter has since come from them again, requesting some one to come to them, Br. Pratt not having then reached, but they had heard of our arrival in England, by a passenger in the same ship; the letter states that they had lately baptized 27 and others, were ready &c. A letter from Br. Taylor, Liverpool, last Sunday, states he had baptized 8 the last Sunday 6 on Tuesday, and a prospect of more soon, things there flattering.

Br. Fielding and myself are visiting the churches which were built up when I was here before; they are generally revived at our coming: it was said on all sides by the enemies that we should never come to England more, and whether the saints were afraid or not, they are heartily glad to see us; they say our coming has made many false prophets, we consider the churches in general are in a comfortable way; peace and unity prevails the brethren here expected that when the Twelve came, there would be greater power in the preaching in general, and so it is; many have been added of late, the field is widening, the work is rolling on in the land, the prospect is good. Br. Fielding says he dont know how to express his feelings, he so greatly rejoices to see it, and he is far from being alone in this.

We are surprised to see what these men that rose up against us formerly, have come to; they are objects of pity almost every where. We suppose there has been not much short of 100 Methodist preachers baptized in all; one bap-

tist preacher, who left baptizing his people, to be rebaptized himself. And now, we send our love to President Smith and council, our brethren of the Twelve in America, the High Council, the Bishops, and all the elders of Israel, and to all the saints, the health of us all is improving, we are of one heart and of one mind, we request an interest in all your prayers, that we may be enabled to do the work that is before us: and we pray the Lord to be with you all and bless you forever, Amen.

HEBER C. KIMBALL,
JOSEPH FIELDING.

TIMES AND SEASONS.

NAUVOO, ILL. JULY, 1840.

BOOKS!!!

The spread of truth for a few years past, has been so exceedingly rapid, that, amid the conflicting winds of persecution, that has rolled with unexampled fury upon the heads of the saints; it has been impossible to keep the public supplied with books: and, inasmuch as the universal cry has been "Books," "Books," "we want Books," &c. and none could be had: we announce with pleasure, that effectual measures are now taking to accomplish the long desired object of getting books once more into circulation. It will be seen in this sheet that the Book of Mormon is now being Stereotyped and printed in Cincinnati, Ohio, and by the first of September, there will be Books of Mormon to be had on the most reasonable terms possible. Therefore, as the saints and the public in general, are acquainted with the fact that our *means* (money,) is very limited, to accomplish a work of this magnitude, they will, (it is hoped) no doubt improve the opportunity, and every man secure

to himself a book; for in so doing they will open an effectual door for spreading before the world other Books, which are very much desired.

The authorities of the church here, having taken this subject into consideration, and viewing the importance of Publishing a Hymn Book, and a more extensive quantity of the Books of Mormon, and also the necessity of Publishing the new translation of the scriptures, which has so long been desired by the Saints; have appointed, and authorized Samuel Bent and Geo. W. Harris, as traveling agents, to make contracts and receive monies &c. for the accomplishment of this glorious work. They are truly responsible men, men in whom we repose confidence; their operations will be relied upon. We would advise our Patrons, and the saints in general to act the liberal part in subscribing and paying in advance for these valuable works; they will prove to be more than an equivalent to the *lucrative*, for they will benefit the soul, whereas riches will only serve to corrode and canker it.

Question. If every friend to the cause of apostolic christianity, would subscribe and pay in advance for the above mentioned books, (so small a sum that it would not be missed,) how long would it be before there would be an abundance of means to accomplish the whole work? The best way to answer this, is by example.

As there has been some complaining that our papers are not received regular by our mail subscribers, we would just observe that our patrons may rest

assured that we have spared no pains in preparing our papers for the mail, but we have taken extra pains to wrap them strong and snug, and directed them with a plain hand; and why they should not be received we know not, one thing we do know, and that is this: "Mormonism" has excited a great deal of curiosity in the world, and there are thousands of people, who have an itching disposition to know all about the matter, but dare not subscribe for the paper, for fear their priests will turn them out of the synagogue, and they be counted as heretics. It would be pleasing if such individuals would, after reading, send them along to the lawful owners.

Letters have been flooding the Post Office of late, directed to us with the Postage unpaid; the principle part of which will of necessity, be remailed for Washington. All letters to us for the future, will not receive attention unless the Postage is PAID.

Our subscription for one year is one dollar in advance: a letter comes requesting the paper for one year, containing \$1; Postage 25 cents, in the course of three months the second letter makes its appearance, requesting the paper to be directed to another Post Office: Postage 25 cents. After a short time a paper gets miscarried and one number is missing; the subscriber anxious to keep the volume complete, sends the third letter requesting the lost No. Postage 25 cents. The fourth letter comes lumbering along in a few days requesting the paper to be stoped at the office as he is about to move into the place: Postage 25 cents. The next letter that comes has a silver dollar, to pay for the paper one year; excess of Postage 75 cents. How do you think printers can live?

We have given in this No. the affidavits of men of known integrity, concerning the outrageous kidnapping transaction, and the enforcing of *gag*

law by some of the citizens of Missouri. The preamble &c. is expressive of our views, we shall therefore defer comment.

Missouri has secured to herself a great name, from an experience of actual service for nearly eight years, she has become notable for four things viz: GAG LAW, MURDERING, ROBBING, and EXTERMINATING: If Gov. Boggs should be re-elected, we shall expect that an *inquisition* will be established in the EMPIRE State.

Our patrons must have patience; if the August number should not come as soon as it is desired, the following may be assigned as the reason why. Bro. E. Robinson is absent on business, and my absence, of necessity, is required for a few weeks.

D. C. S.

The two following, affidavits, given by Messrs. Brown and Allred, contain facts in relation to the late Missouri kidnapping.—Ed.

State of Illinois, }
Hancock county. }

This day, personally appeared before the undersigned an acting Justice of the Peace, in the aforesaid county; Alanson Brown, a credible witness, who first being duly sworn according to law, deposes and says that on the 7th day of July, A. D. 1840, and in the county of Hancock, in said State, William Allensworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tate and Halsey White, in company with several other persons, to this affiant unknown forcibly arrested this affiant, and one Benjamin Boyce; whilst affiant and said Boyce were quietly pursuing their own lawful business. And that immediately after said arrest the said Allensworth, Woodyard, Martin Owsley, Bain, Tate and White, did illegally and forcibly take, kidnap, and carry this affiant and said Boyce, bound with cords from the said county of Hancock, in said State, on the day and year above set forth, into the county of Lewis, in the State of Missouri; without having established a claim for such a procedure, according to the laws of the United States. Affiant states that in a short time after he was taken into

the State of Missouri, he was put into a room with said Boyce, and there kept until about eleven o'clock the following night: when they were taken out of the room, where they had been confined, into the woods near at hand, by said Tate, a man by the name of Huner and another by the name of Monday and some others, whose names affiant did not learn: they previously placed a rope about the neck of the affiant, Huner and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this affiant heard repeated blows, which others belonging to the same gang of Huner, were inflicting upon Boyce, and he could hear also the cries of Boyce under the pain arising from the blows, after which, affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Allred.

Affiant further states, that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing, the Tuesday on which Boyce and himself were kidnapped, when he escaped out of their hands and returned into the State of Illinois.

Affiant has learned that the name of the place, in said county of Lewis, State of Missouri to which he was so taken from the State of Illinois, is called Tully, to which the said Allensworth, Woodyard, Martin, Owsley, Bain, Tate, and White, have fled as fugitives from Justice, and at which they are now to be found.

I hereby certify that the foregoing affidavit, was this day subscribed, and duly sworn to before me, by said Alanson Brown.

DANIEL H. WELLS.

Justice of the Peace.

July 13th, 1840.

State of Illinois, }
Hancock county, }

This day personally appeared before the undersigned an acting Justice of the Peace, in and for said county, James Allred, a credible witness, who first being duly sworn accor-

ding to law, deposes and says, that William Allensworth, John H. Owsly, and William Martin, on the seventh day of July, A. D. 1840, within the limits of the said county, of Hancock, aided by several other persons, to this affiant unknown—forcibly arrested this affiant and one Noah Rogers; whilst affiant and said Rogers, were peaceably pursuing their own lawful business and that the said Allensworth, Owsly and Martin, after said arrest, aided by sundry persons, to this affiant unknown; did forcibly take, kidnap and carry this affiant, and said Rogers, from the said county of Hancock, in the state of Illinois, on the day and year above mentioned, into the state of Missouri, without having established a claim for such procedure according to the laws of the United States.

Affiant further states, that in a short time after he had been so taken into the state of Missouri, he was put into a room with said Rogers, and there kept until some time during the following night, when they were taken out of the room where they were confined into the woods near by, and this affiant was bound by the persons conducting him to a tree he having been first forcibly striped by them of every particle of clothing. Those having him in charge then told affiant that they would whip him, one of them by the name of Monday, saying to this affiant God-dam you I'll cut you to the hollow. They however at last unbound the affiant without whipping him. Affiant states that said Rogers was taken just beyond the place where affiant was bound with a rope about his neck, and he heard a great number of blows which he then supposed, and has since learned, were inflicted upon said Rogers, and heard him cry out several times as if in great agony; after which affiant together with Rogers was taken back and placed in the room from which they were taken, together with one Boyce & Brown, and detained until Monday next succeeding the day on which he was kidnapped; at which time he received from one of the company who had imprisoned him, a passport, of which the following is a copy.

Tully Mo. July 12th, 1840.

The people of Tully, having taken up Mr Allred, with some others, and

having examined into the offences committed, find nothing to justify his detention any longer, and have released him. By order of the committee,

H. M. WOODYARD.

And then this affiant was permitted to return home into the State of Illinois. This place in Missouri to which affiant and said Rogers were taken, he has learned is called Tully, and is situated in the county of Lewis, and at which place Missouri, the said Allensworth, Owsley and Martin, are now living.

I hereby certify that the foregoing affidavit, was this day subscribed, and duly sworn to before me, by the said James Allred.

DANIEL H. WELLS.

Justice of the Peace.

July 16th, 1840.

At a meeting of the citizens of Nauvoo, Hancock co. Illinois, 13th July, 1840. Elias Higbee was called to the chair, and R. B. Thompson was appointed Secretary.

On motion, a Committee was appointed to report resolutions, expressive of the sense of this meeting, consisting of the following persons to wit: Isaac Galland, R. B. Thompson, Sidney Rigdon, and D. H. Wells, who retired and after a short absence, reported the following preamble and resolutions which were unanimously adopted.

PREAMBLE.

The committee, appointed to express the sense of this meeting, in relation to the recent acts of abduction and other deeds of cruelty, and inhumanity committed upon our citizens, by the citizens of the state of Missouri, beg leave respectfully to report;

That having under consideration, the principle matters involved in the discharge of their duty; they have been forced to arrive at the following conclusion.

1st That the people of Missouri not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the same scenes of brutality, which marked their whole course of conduct towards us during our unhappy residence among them.

2ndly, That notwithstanding, they have already robbed us of our homes—murdered our families, stolen and carried

away our property; and to complete the measure of their infamy as a state their Executive caused unofending thousands to be banished from the state, without even the form of a trial, or the slightest evidence of crime; they are now sending their gangs of murdering banditti, and theiving brigands, to roak further vengeance and satisfy their insatiable cupidity in the state of Illinois, and that to, before we have even had time to erect shelters for our families.

3rdly, That for the purpose of giving a semblance of justification to their most unhallowed conduct, of the people of Missouri, have again commenced concealing goods within the limits of our settlements, as they had done before in the state of Missouri, in order to raise a charge of stealing against our citizens, and under this guise they have within a few days kidnapped and carried away several honest and worthy citizens of this county.

4thly—Under these circumstances, the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois for redress, and protection from further injuries, with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage, unofending citizens.

Therefore.

Resolved first: that we view, with no ordinary feelings, the approaching danger, as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri in setting at defiance the laws of this, as well as all other States of this Union; by forcing from their homes and from the State, civil citizens of Illinois; and taking them into the State of Missouri without any legal process whatever, and there inflicting upon them base cruelties in order to extort false confessions from them, to give a coloring to their (the Missourians) iniquities, and scream themselves from the just indignation of an incensed public.

Resolved secondly—that while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disaprobation at the infringement of the laws of this State, as set forth in the above preamble, and

strongest indignation, at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved, thirdly—that, inasmuch as we are conscious of our honest and upright intentions, and are at all times ready and willing to submit to the just requirements of the laws; we claim of the citizens and authorities of this state, protection from such unjust, and before, unheard of oppressions.

Resolved, fourthly—that the forcible abduction of our citizens by the citizens of Missouri, is a violation of the laws regulating the federal compact, subversive of the rights of freemen, and contrary to our free institutions and republican principles.

Resolved, fifthly—that, the cruelties practiced upon our citizens, since their abduction, is disgraceful to humanity; the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient, or modern times; and can only find its parallel in the "Auto da Fa" the inquisitions in Spain.

Resolved, sixthly—that, such unconstitutional and unhallowed proceedings on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence, to put a stop to such procedure; and use all constitutional means to bring the offenders to justice.

Resolved, seventhly—that, we memorialize the Executive of this state of the gross outrage which has been committed on our citizens; and pledge ourselves to aid him in such measures, as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman.
R. B. THOMPSON, Sec't.

NOTICE.

The elders of the church of Jesus Christ of Latter Day Saints, in Iowa Territory, are hereby requested to enroll their names in the quorum of elders, by the 4th Saturday of August next, or they will not be considered in fellowship with said quorum.

Also that the quorum of elders will hereafter meet at Ambrosia, on the 4th Saturday of each month, at 1 o'clock A. M. Ordered by the unanimous voice of the quorum of elders convened at

Ambrosia, Lee county, Iowa Territory, this 27th day June, A. D. 1840.

DANIEL AVERY Pres't.

GEO. W. GEE, Clerk.

TO THE SAINTS SCATTERED ABROAD.

We announce, with pleasure, to the saints throughout the world, that our beloved brother, E. Robinson, has gone to Cincinnati for the express purpose of getting the Book of Mormon stereotyped and printed, and that he has entered into a contract to have it done immediately. This is therefore to request all those, who feel an interest in the accomplishment of this glorious work, to assist in the arduous undertaking, by forwarding to him means to help defray the expences, which it requires in publishing a work of such magnitude. We will give a copy of the work, well bound, for every dollar received in time to meet our engagements, which will be the first of September, or one hundred and twenty copies for every hundred dollars. then remitted.

All orders for books addressed to Robinson and Smith, Cincinnati, Ohio, Post Paid, will receive prompt attention.—Ed.

Hymenial.

MARRIED in this place on the 4th Inst. by Elder Seymour Brunson, Mr. Simmons J. Curtice to Miss. Emiline Buchannon.

—In Kane, Green co. Ill. on the 16th of June, by elder Oliver Walker, Mr. Amos Moore to widow Claricy Smith.

Obituary.

DIED in this place, June 26th, 1840. Mary, daughter of Josiah W. and Nancy Fleming, aged 13 days.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending \$5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill. 7tf. GEO. W. ROBINSON.

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TIMES AND SEASONS.

“TRUTH WILL PREVAIL.”

VOL. I. No. 10.] NAUVOO, ILLINOIS, AUGUST. 1840. [Whole No. 10.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

While these things were carrying on, in and about Far West, scenes still more horrid and soul thrilling, were going on, in another part of the county, at a place called Hauns' Mill, because a man of that name built a mill there. We will give it from the testimony of eye witnesses. We will give it from the testimony of three, who have testified to it; that is, Joseph Young and his wife; and David Lewis. We also, have the testimony of Mrs. A. Smith, whose husband, and a little son of nine years of age, were killed, and also a younger boy wounded. But wishing to bring our account into as narrow limits as possible, we omit inserting it.

Here follows the testimony of Joseph Young, and his wife, transcribed from their own hand writing.

The following is a short history of my travels to the State of Missouri, and of a bloody tragedy acted at Haun's Mills, on Shoal Creek, October 30th, 1838. On the 6th day of July last, I started with my family from Kirtland, Ohio, for the State of Missouri; the county of Caldwell, in the upper part of the State, being the place of my destination.

On the 13th of October, I crossed the Mississippi at Louisiana, at which place I heard vague reports of the disturbances in the upper country; but nothing that could be relied upon. I continued my course westward till I crossed grand river at a place called Compton's ferry, at which place I heard for the first time, that if I proceeded any further on my journey, I would be in danger of being stopped by a body of armed men. I was not willing however, while treading my native soil, and breathing republican air, to abandon my object; which was, to lo-

cate myself and family, in a fine healthy country, where we could enjoy the society of our friends and connexions. Consequently, I prosecuted my journey, till I came to Whitney's mills, situated on Shoal Creek, in the eastern part of Caldwell county. After crossing the creek, and going about three miles, we met a party of the mob, about forty in number, armed with rifles and mounted on horses, who informed us, that we could go no farther west; threatening us with instant death if we proceeded any further. I asked them the reason of this prohibition, to which they replied that we were *Mormons*, and that every one who adhered to our religious faith would have to leave the State in ten days or renounce their religion. Accordingly they drove us back to the mills above mentioned. Here we tarried three days, and on Friday the twenty-sixth, we recrossed the creek, and following up its banks, we succeeded in eluding the mob, for the time being, and gained the residence of a friend, in Myers' settlement. On Sunday 28th of October, we arrived about noon at Haun's mills; where we found a number of our friends collected together, who were holding a council, and deliberating on the best course for them to pursue, to defend themselves against the mob, who were collecting in the neighborhood, under the command of Col. Jennings of Livingston; and threatening them with house burning and killing. The decision of the council was, that our friends there, should place themselves in an attitude of self-defence.

Accordingly, about twenty eight of our men, armed themselves and were in constant readiness for an attack of any small body of men that might come upon them. The same evening, for some cause best known to themselves, the mob sent one of their number, to enter into a treaty with our friends; which was accepted of, on the condition of mutual forbearance on both sides, and that each party, as far as their influence extended, should exert themselves to prevent any further

hostilities upon either party. At this time however, there was another mob collecting on Grand river, at William Mann's, who were threatening us; consequently we remained under arms on Monday the 29th, which passed away without molestation from any quarter. On Tuesday the 30th, that bloody tragedy was acted; the scenes of which, I shall never forget.

More than three fourths of the day had passed in tranquility, as smiling as the preceding one. I think there was no individual of our company that was apprized of the sudden and awful fate that hung over our heads like an overwhelming torrent, to change the prospects, the feelings, and circumstances of about thirty families. The banks of Shoal Creek, on either side, teemed with children sporting and playing, while their mothers were engaged in domestic employments, and their fathers, employed in guarding the mills and other property; while others were engaged in gathering in their crops for their winter consumption. The weather was very pleasant; the sun shone clear; all was tranquil, and no one expressed any apprehensions of the awful crisis that was near us, even at our doors.

It was about 4 o'clock, while sitting in my cabin, with my babe in my arms, and my wife standing by my side, the door being open, I cast my eyes on the opposite bank of Shoal Creek, and saw a large company of armed men on horses, directing their course towards the mills, with all possible speed. As they advanced through the scattering trees that stood on the edge of the prairie, they seemed to form themselves into a three square position, forming a van guard in front. At this moment David Evans, seeing the superiority of their numbers (there being two hundred and forty of them, according to their own account) swung his hat and cried for peace. This not being heeded, they continued to advance, and their leader Mr. Comstock, fired a gun, which was followed by a solemn pause of ten, or twelve seconds, when, all at once they discharged about one hundred rifles, aiming at a black smith's shop, into which our friends had fled for safety: and charging up to the hop, the cracks of which, between

the logs, were sufficiently large to enable them to aim directly at the bodies of those who had there fled for refuge from the fire of their murderers.— There were several families, tented in rear of the shop, whose lives were exposed, and amidst a shower of bullets, fled to the woods in different directions. After standing and gazing on this bloody scene for a few minutes, and finding myself in the utmost danger, the bullets having reached the house where I was living, I committed my family to the protection of heaven, and leaving the house on the opposite side, I took a path which led up the hill, following in the trail of three of my brethren that had fled from the shop. While ascending the hill, we were discovered by the mob, who immediately fired at us and continued so to do, till we reached the summit. In descending the hill, I secreted myself in a thicket of bushes, where I lay till eight o'clock in the evening, at which time I heard a female voice calling my name in an under tone, telling me that the mob had gone and there was no danger. I immediately left the thicket and went to the house of Benjamin Lewis, where I found my family (who had fled there) in safety, and two of my friends mortally wounded, one of whom, died before morning.

Here we passed that awful night in deep and painful reflections on the scenes of the preceding evening. After day light appeared, some four or five men with myself who had escaped with our lives from the horrid massacre, repaired as soon as possible, to the mills, to learn the condition of our friends whose fate, we had truly anticipated.

When we arrived at the house of M Haun, we found Mr. Merrick's body lying in the rear of the house, Mr. McBride's in front, literally mangled from head to foot. We were informed by Miss Rebecca Judd, who was an eye witness, that he was shot with his own gun, after he had given it up, and then was cut to pieces with an old corn cutter, by a Mr. Rogers of Daviess County, who keeps a ferry on Grand river, and who has since, repeatedly boasted of this act of savage barbarity. Mr. York's body we found in the house; and after viewing

these corpses we immediately went to the black-smith's shop where we found nine of our friends, eight of whom were already dead, the other, Mr. Cox of Indiana, struggling in the agonies of death and soon expired. We immediately prepared and carried them to a place of interment: This last office of kindness due to the relics of departed friends, was not attended with the customary ceremony nor decency: for we were in jeopardy, every moment expecting to be fired on by the mob, whom, we supposed were lying in ambush, waiting for the first opportunity to despatch the remaining few, who were providentially preserved from the slaughter of the preceding day. However, we accomplished without molestation this painful task. The place of burying, was a vault in the ground, formerly intended for a well, into which we threw the bodies of our friends promiscuously. Among those slain, I will mention Sardius Smith, son of Warren Smith, about nine years old, who, through fear, had crawled under the bellows in the shop, where he remained until the massacre was over, when he was discovered by a Mr. Glaze of Corroll County, who presented his rifle near the boy's head and literally blowed off the upper part of it. Mr. Stanley of Corroll, told me afterwards that *Glaze* boasted of this deed all over the County.

The number killed and mortally wounded in this wanton slaughter, was eighteen or nineteen, whose names, as far as I can recollect, were as follows: Thomas McBride Levi Merrick, Elias Benner, Josiah Fulior, Benjamin Lewis, Alexander Campbell, Warren Smith, Sardius Smith, George Richards, Mr. Napier, Mr. Harmar, Mr. Cox, Mr. Abbot, Mr. York, Wm. Merrick a boy 8 or 9 years old and three or four more, whose names I do not recollect, as they were strangers to me. Among the wounded who recovered, were Isaac Laney, who had six balls shot through him, two through his body, one through each arm, and the other two through his hips. Nathan K. Knight shot through the body; Mr. Yokum who was severely wounded, besides being shot through the head, Jacob Myers,——Myers, Tarlton Lewis, Mr. Haunn, and several oth-

ers. Miss Mary Stedwell, while fleeing, was shot through the hand and fainting, fell over a log, into which, they shot upwards of twenty balls.

To finish their work of destruction, this band of murderers, composed of men from Daviess, Livingston, Ray, Caldwell, and Corroll Counties; led by some of the principal men of that section of the upper country, proceeded to rob the houses, wagons and tents, of bedding and clothing; drove off horses and wagons, leaving widows and orphans destitute of the necessaries of life: and even striped the clothing, from the bodies of the slain!

According to their own account, they fired seven rounds in this awful massacre, making upwards of fifteen hundred shots at a little company of men of about thirty in number!

I certify the above, to be a true statement of facts relative to the above mentioned massacre according to my best recollection.

(Signed) JOSEPH YOUNG.

JANE A. YOUNG.

A short time previous to the massacre at Shoal creek, we made peace with the mob characters living near us, as declaration had been made by the leaders of the band, that all persons who would not take up arms against the society, should, with the Mormons, be driven out of the State; and thus drawing the division line so close that we thought it necessary to ascertain the feelings of our neighbors around us. We met them and an agreement was entered into between us, that we would live in peace, let others do as they would. A large number of our company living at the mill at that time, were immigrants who had just came into the place. On the first day of November 1838, without apprehending any danger whatever from the mob, we were visited by about three hundred mounted men, coming with great speed, and fell upon us with the ferocity of tigers. They were not discovered until within one hundred and fifty yards of us. They immediately commenced firing upon us, without asking us to surrender, or giving us a chance to surrender, or even giving us to understand what they wanted, only as we were taugth by the sound of guns, the groans of

the dying, and the screams of the women and children, being only about forty in number, and wholly unprepared to engage in any contest whatever. We were forced to take shelter under cover of an old log building, used as a black-smith's shop, which was neither chinked or mudded.

When men ran out and called for peace they were shot down; when they held up their hats and handkerchiefs and crying for mercy, they were shot down; when they attempted to run, they were cut down by the fire of guns; and when they stood still, they were shot down by putting their guns through the cracks of the building.—After pleading for mercy, and having none shown us, and seeing they were determined to slaughter us *en masse*, and many of our brethren slain around us, leaving our numbers but few, and seeing it was but death for us, we concluded to sell our lives as dear as possible, and soon commenced firing at the mob who were firing from all directions at us. But few of the mob were injured in consequence of their shielding themselves by trees and logs; women and children were equally brutally treated with the men, and found no place from the sympathies of these murderers. One woman by the name of Mary Steadwell was shot through the hand while holding it up in the attitude of defence. As she ran from the mob, others pierced her clothes; after running as far as she could, she threw herself behind a log, whilst a volley of balls poured after her, filling the log where she lay, twelve or fourteen of which were taken out and preserved for future generations to witness. Many other women had balls shot through their clothes, while fleeing into the woods with their children in their arms; others were brutally insulted and abused: One small boy was killed, having his brains blown out; and during the affray, two other boys, belonging to Warren Smith, (who was also killed at the time,) hid themselves under the bellows; and when those murderers came into the shop, after killing all within except two men, one wounded and the other not, who lay concealed from their view by being covered with blood and dead bodies of the slain. The elder

of the boys, crying for mercy from his hiding place, was immediately put to death by putting the muzzle of a gun to the lad's ear and blowing off the top of his head. One of these savages who participated in this transaction, accosted his comrade, (while committing this horrid deed,) thus—"It is a damned pity to kill boys;" but was hushed by having the thought put into his head in reply, that "little sprucights soon became large trees" and if these boys were suffered to live, they, like their father, would be *Mormons*—a crime punishable with death even before committed,—a faith now extant in Missouri, where it is supposed to have its birth, and it is hoped will have its burial. The other lad was supposed to have been killed, but they did not quite accomplish their object the younger receiving a wound in his hip which carried off his hip bone.—While the mob were in the shop, if they perceived life remaining in any of the wounded, while struggling in the agonies of death, they were immediately dispatched, at the same time plundering the pockets of the dead stripping off their boots, shoes, and clothing. After the mob had learned that two men escaped with their lives they would declare publicly, that if they got into another such affair they would inspect more closely by sticking their knives in their toes. This Massacre took place about sun an hour high, on Tuesday, and continued until seventeen were killed and fifteen wounded, the remaining few escaping.

Among those who attempted to escape, was a man by the name of Thomas McBride, a soldier and Patriot of the revolution and a Justice of the Peace. While making the best use of his tottering limbs and worn out frame for his escape, he was met in his retreat by a young man from Daviess county by the name of Jacob Rogers, who immediately demanded the old man's gun, which was delivered up, and was then shot down by said Rogers. This not killing the old man, he lifted his hands in the attitude of supplication and begged for mercy, at the same time appealing to his silvery locks as adding still more force, and credit to his cries and tales of suffering, while in the defence of his country and the

constitution thereof. But the young man deaf to every thing but death and murder, regarded not the old man, but seizing an old corn cutter or piece of a sythe, commenced first to hew off the old man's fingers while holding them up for mercy, and next cutting his hands from his arms, and then severing his arms from his body, and last of all, laying open the skull and beheading the body of the poor sufferer who had fought and spilt his blood for the privileges enjoyed by his murderer.

There not being any men left, or not enough to bury the dead, the women were compelled to bury their husbands by throwing them into a well close to the black-smith shop. The next day after the massacre a large company of them came back, blowing their bugle and firing their guns in an exulting manner. They carried off goods of all description, horses, wagons, and harnesses, stripping the horses and moving wagons of all the goods, furniture and clothing of any value, leaving the widows and orphans to suffer in that inclement season of the year. Cows, hogs, and horses were driven off in droves. They robbed the families of all their beds and bedding, and even took the widow's cloaks; the dead men striped of their clothing; also, another of the persons engaged in this horrid affair was a man by the name of Stephen Bunnels, who made his boasts, at public places, that he was the man who killed one of the little boys. This boasting has been made in the presence of the authorities of the state at Richmond, when innocent men were kept in chains for nothing but defending themselves, wives and children from such savages as these.

After this bloody affray was ended, a young man had crept from his hiding place and returned to the shop was sent to Far West to obtain assistance to bury the dead, (a distance of about 20 miles.) The young man arrived within two or three miles of Far West, where he met a company of men; he was asked where he was from and where he was going; and answering them correctly he was then asked if he knew where the militia were; he told them he did not know of any. They then told him to face about and go with them, and they

would lead him where there were five or six thousand of them. He was then compelled to go to Ray county, and stopped at Samuel McCriston's that night. In the morning they robbed him of a fine fur cap, and ordered him to take off his overcoat, telling him it was too fine for a Mormon to wear. They then concluded to shoot him, and disputed among themselves who should do it. And some hard words and threats were used among themselves who should have the fine horse the young man rode. However they soon quit their dispute and Scarcial Woods, (a Presbyterian Preacher of long standing in Corrilton, the county seat of Corril county,) saddled the young man's horse, and rode him about for some time, as if trying him, to see if he would answer his purpose. This was also the same man who took the young man's cap, and his boy wears it now, or did the last information received from that quarter. After being thoroughly satisfied with riding the horse, he dismounted and Samuel McCriston mounted and rode for some time, while Woods was equally engaged in the trial of another horse, which it appeared had been obtained in the same way in which they intended to get this.

McCriston rode off the horse and the young man was taken to Richmond, although he begged to be let loose that he might go and help the widows and children bury the dead at Haun's mill; still he was kept for many days a prisoner at Richmond, in Ray county.

The mobbing party here mentioned, consisted of nine persons, Scarcial Woods, (*preacher*,) Joseph Ewing, (*preacher*,) Jacob Snorden, Wiley Brewer, John Hills (*preacher*,) and four more, their names not mentioned or known. After tormenting the young man all in their power, he was let go, and returned to mourn the loss of friends, without being able or privileged to pay the last debt of honor and respect to his murdered relatives.

A short time after this affair at Haun's mill, Capt. Nehemiah Comstock, the same who commanded a Massacre, with forty or fifty others, took possession of the mill for two or three weeks, and thus cut off all the resources of the widows and orphans who had

survived. During this time they lived on the best that the neighborhood could afford, plundering and stealing all the palatable food which had by the industry and prudence of murdered husbands, been laid in store for themselves and families.

They burned all the books that they could find, they shot the hogs and cattle, it seemed for pleasure of shooting game, as they did not consume near all they killed.

One day Capt. Comstock with a number of men went to Jacob Fauts, who was at the time laying confined with wounds received in the massacre. They came to question Mr. Fauts, to ascertain where certain of his neighbors were who had escaped the murdering party. Mr. Fauts told them he did not know. I then got up, left the room, but was followed by some of the company, who commanded me not to leave until the Captain could see me. The Captain was accordingly called upon and came out to see me; he very gravely and sternly charged me to be gone or on the act of starting on Tuesday evening, this being on Sunday evening. He said I must obey at my peril, or renounce Mormonism. I asked him what I must deny; he said deny that Jo. Smith is a Prophet. As for moving I told him I thought it quite a short notice to get ready to leave the county, and the weather being so cold, and robbed of all our clothing, &c.— I also told him that my wife was quite sick and not able to move so soon, and furthermore the roads are guarded or said to be, so that no Mormon could pass either way without being mobbed. I asked him if I must be driven off by one company, and another lay in wait to murder me as I go. I told him I thought the condition of the treaty was that we could stay until spring; he replied that was the first conclusion, but he had just received new orders from the General, and that was, that all Mormons should be driven out of the state forthwith. I then asked him if the way was not guarded so that I would be in no danger in passing the roads. He said he would give me a pass or ticket which would carry me safely through the state, provided I continued to travel in an eastward course and minded my own business. We

soon parted, and on the next day I went to the mill and received my pass which reads as follows. Having the original in my possession I give it verbatim.

November 13th, 1838.

This is to certify that David Lewis, a Mormon, is permitted to leave and pass through the State of Missouri in an eastward direction unmolested during good behaviour.

NEHEMIAH COMSTOCK,

Capt. Militia.

The next day Hiram Comstock, the Captain's brother, with two or three others, brought a prisoner to me to see, if I knew him; I told them I had seen him, but did not know his name. After questioning me for sometime, they told me to go with them into their camp, and said I might consider myself a prisoner. They kept me until the next day, and set me at liberty charging me to be gone from the state forthwith. I was compelled to comply with these orders at the sacrifice of all I had, and leave the state of Missouri agreeably to the order of the Executive of that state, a thing unprecedented in the history of the world. I was taught to hold sacred the rights of man in my childhood. I was raised in Kentucky, born in 1814, and lived in that state until April, 1837. Such doctrine as taught and practised in Missouri, by the officers of that state was never taught, neither practiced in my native state.

DAVID LEWIS.

COMMUNICATIONS.

Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel what has God wrought! Numbers 23 chap. 23 verse.

The above was the language of the prophet when the son of Zippor had sent for to curse the children of Israel, who had encamped near the borders of Moab, and who were about to enter into, and take possession of the land of Canaan. Fear took hold of the king Moab who had undoubtedly heard of the great deliverance which the Al-

mighty had wrought out for them, in bringing them from the land of Egypt, and delivering nations, greater and stronger than they, into their hands.

Their heroic actions, and warlike achievements spread far and wide, and spread terror and dismay amongst the people through whose country they had to pass.

The King of Moab, terror struck like the rest, and thinking it would be folly to hazard a battle with them; resorted to means the most extraordinary to stop the journey; and blast the expectations of the promised seed. Having called the Elders of Midain together and loaded them with presents, he sent them to Balaam, who at that time dwelt in Pether, requesting him to come and curse the seed of Jacob. Extraordinary as was the conduct of Balack in sending for Balaam; yet, more so was that of Balaam in consenting to go on such a mission, after he had been forbid to do so by the God of heaven; and the remarkable circumstances which took place on his journey. On his arrival he would undoubtedly be received with the highest marks of respect, while every enducement would be held out to him, and every earthly honor promised him, provided he would curse the promised seed. After Balack had shown him, from the mountains of Moab the extended plains below, where the thousands of Israel had taken up a temporary abode, he requested altars to be erected and offered a bullock on every altar, but notwithstanding his frequent sacrifices, and his desire to oblige the King of Moab, he was not suffered to curse the favorite people of the Lord; but was constrained to bless them. Realizing that all attempts of cursing them were futile; he was obliged to exclaim, and by the spirit of inspiration too. "Surely there is no enchantment against Jacob, there is no divination against Israel, according to this time shall it be said of Jacob and of Israel what has God wrought."

To the children of Israel, heaven had indeed been favorable and manifested a peculiar regard, and had exerted a power in their behalf, sufficient to surprise the world; the facts of the plagues in Egypt, crossing the red sea, water issuing from the rock, the raining down of manna the over

throw of Ammon, Moab and many other nations; and the final settlement of the children of Israel, in the land of Canaan; conspire to show forth the attributes of Jehovah, and cause every considerate man to exclaim "what has God wrought."

Nor has the Almighty ceased to be kind to the children of men; but since those events referred to, he has manifested his love and made known his power for the good of his people, in a great many instances, which might be enumerated, and will continue to display his power and shew forth his glory to the end of time.

In our own day and generation, we have been favored with the manifestations of God, by the renewal of the new and everlasting covenant, the development of the principles of truth, the bringing forth of the ancient records, and the establishment of that kingdom, the glories of which have been the theme of the prophets, apostles and the saints of the most high, in every age. Although its introduction has not been attended with the thunderings of Sinai, the dividing of waters, and other circumstances as conspicuous to the world, yet there has been a glory, and a display of the love and power of the Almighty, not inferior to any preceding dispensation, and when all the circumstances which attended its introduction, and the almost overwhelming tide of opposition which it has since met with, are taken into consideration, as well as the great events which have already been accomplished, we may well exclaim "what has God wrought."

Twelve years have not yet rolled round since the world was in comparative darkness, ignorance, and superstition, and the fear of God was taught by the precepts of men, and when the way of peace was not known, nor the principles of the gospel understood, each one was pursuing the way he thought best, all destitute of that principle which bringeth life and immortality to light; surely "darkness covered the earth and gross darkness the people."

Amid the variety of religions and the contention of the sects, a new era broke forth upon the world, and a light burst forth, which like the star which led the amazed shepherds to

Bethlehem city led men to the fountain of intelligence and truth; and pointed out in language, not to be misunderstood, the errors of the world, and at the same time declared the principles, by which mankind could be put in possession of that Spirit which leads into all truth and shews things to come.

Angels have frequently been employed in ancient days to announce important information to the world—warning men of impending judgments, and unfolding the events of futurity: Although it was not anticipated, or the least expected, by the world or by professing christians, that any thing which would transpire for ages would render it necessary for those celestial messengers to revisit our globe, to communicate any intelligence, yet to the astonishment of the world and to the confounding of false doctrines, a holy messenger, an ambassador from the court of heaven, with a brightness above the mid-day sun appeared to a youth, and with a voice sweeter than music, saluted his ears, and made known the object of his mission, told him of the corruptions of christendom, and communicated to him the important fact, which had heretofore been involved in doubt, that the aborigines of this country were the descendants of the promised seed, nor was this all, but the gospel of christ was made known, the priesthood was communicated, and a commission was given to preach this gospel to this generation. Nothing but a sense of the importance of the work, his responsibility, and unshaken reliance on the aid of Omnipotence, could have induced him to deliver a testimony, or preach doctrines so unpopular to the world, which struck directly at the root of all the creeds, doctrines and opinions of this age, which is so celebrated for intelligence, piety literature and arts.—He was pitied by a few as being of a weak mind, cursed by others as being a designing knave, and laughed at by all on account of his folly in introducing another religion, and setting forth such strange doctrines, as “baptism for the remission of sins, & the laying of hands for the gift of the holy ghost,” but conscious of the integrity of his heart, desiring to obey the mandate of heaven, feeling a love to his fellow mortals, and being assured of the truth and importance of

those things he “had seen and heard and which had been declared to him,” induced him, young and inexperienced as he was, to go forth and proclaim like the servants of God in ancient days, the message of heaven to this generation, nor did scoffs and ridicule suffice, but to the eternal disgrace of its instigators, persecution was resorted to in order to put down the truth he promulgated, and many who were zealous for their favorite creeds, were equally so to destroy his life.

Some time after he had borne testimony to the truth, he had the pleasure of introducing a few, who were noble-minded enough to obey the truth for the truth's sake, into the kingdom, agreeably to the rules and ordinances that were revealed, some of whom were ordained to be fellow laborers in the vineyard, and to assist in spreading the gospel of the son of God; nor did they labor in vain, or spend their strength for naught, for when they reared the standard of truth, and proclaimed the tidings of salvation to the listening multitudes; the power of the most High rested upon them; their testimony was convincing, the truth of heaven found a reception in the honest heart, the meek increased their joy in the Lord and the poor amongst men rejoiced in the holy one of Israel.

Attacks were frequently made upon them by the learned teachers of the day, but with all their intelligence and combination of superior talents, they found the bulwork of truth too formidable for their gigantic efforts, and its doctrines laid upon too sure a basis, to be overthrown by their herculian powers, and as frequently as they assailed those high and holy principles, they have as frequently retired in shame, and the words of the Savior have been fully verified, to his servants, “that at the same time it should be given them what to say,” and frequent has been the expression which has escaped the anxious listener, that these “men speak with authority.” Notwithstanding the superiority of truth, many rejected it and chose to continue in error on account of their love of the world and a good name, yet there were others who notwithstanding their former prejudices came forward and obeyed the gospel,

regardless of the smiles or frowns of their fellow mortals.

It was in the State of New-York, where the church was first organized, but on account of the persecutions to which they were continually subject; they moved into the State of Ohio, where they built a large and handsome place of worship; the pattern of which was given by revelation; but there they were not suffered to dwell in peace, but were harrassed and persecuted, even by men who were once their dearest friends; but the most cruel persecution, and one which will be an everlasting stain on the American character, was in the State of Missouri, where cruelties of the most atrocious and wicked character were practiced, which would disgrace the annals of the most barbarous nations. Many noble hearted and virtuous men, whose characters were unimpeachable, and whose names will be handed down to future generations as such, fell victims to the foul spirit of religious persecution, which commenced by a few reckless characters in the shape of men, but which was consummated by the executive and authorities of the State. Little did those unfeeling wretches feel, when butchering the innocent and unoffensive; the broken hearted widow, and the piercing cries of the fatherless were alike unheeded by these monsters, who spared neither age nor sex, but "whose feet were fast to shed blood." The saints had to flee from a land of oppression, and were scattered far and wide on the extensive plains of Illinois. But have the enemies of the truth triumphed, is the religion of heaven extinct, No! thank God it lives, although many have sealed their testimony with their blood, and the saints have been scattered, yet like the persecutions practiced upon the children of Israel by the Egyptians, which was the forerunner of their memorable deliverance; so the persecutions in Missouri, is but the prelude to far more extensive usefulness of the saints, for since the saints have been scattered, the word has been every way preached, and an inquiry respecting the truth of these things is made in every quarter, and the cries of "come over and help us" is heard far and near; and never since the commencement of the church, have the Elders

been so successful in proclaiming the gospel. Not only have the poor believed its precious truths and rejoiced in the same, but the rich, the noble, the honorable, men of all ranks and stations, are beginning to investigate those principles, the adherence to which, have brought on the saints repeated persecutions and on some a MARTYR'S CROWN. Yes, our Senators and Representatives, our Governor's and our Judges "shut their mouths; "for that which had not been told them they see, and that which they had not heard, do they now consider."

Not only on this continent does the work spread and prevail, but distant nations have heard the tidings of salvation. Britania has spread out her arms and welcomed the elders of Israel, her dense population are crowding to hear the tidings as they roll, and thousands are coming forth in obedience to the gospel; nor will it stop here, but with a light more glorious than the king of day, shine forth in its strength, until it shall penetrate and diffuse its genial warmth and light over the moral world, and erradiate with its brightness, all who come to the light—yes, the elders of Israel, shall have faith, power and intelligence commensurate with their important mission, and shall lift up their voices in the various tongues of the earth—shall be wafted over every sea, enter every port, traverse every land, until every ear shall hear and every heart shall be penetrated,—until the purposes of our God shall be fulfilled, Zion established, satan bound, and an everlasting righteousness bro't. in, and when shall be heard from every creature under heaven, blessing and honor, and glory and power be unto him that setteth upon the throne, and to the Lamb, forever and ever."

In consideration of what has already been accomplished, and the promises of God in regard to the future, we are led emphatically to exclaim, "Surely there is no enchantment against Jacob, there is no divination against Israel, from this time it shall be said of Jacob and of Israel, what has God wrought."

Not only has the Almighty been kind by clothing his servants with power, and spreading the work throughout the land, but a location has been secured for the saints, on the banks of the

Mississippi; and sure "ne'er sun,
view'd in its wide career, a lovelier spot"
with sufficient lands in the Iowa Territory
for all farming purposes &c.

When I contemplate the scenes
which occurred and our situation in the
State of Missouri, when mobs were combin-
ing against us, when our wives and
little ones, had to wander on the bleak
prairies, when the flames of our houses
enlightened the canopy of heaven, when
our beloved brethren were torn from
the bosom of their families and friends,
by ruthless villains, and thrust into
prison, while their feet were hurt with
fettors, and not suffered the privileges
of freemen; while thousands destitute
of money and of means had to make
their way out of a State whose govern-
ment refused them protection: when
we were taken up in the lips of talkers,
and when reports were circulated
against us, with an industry which
would have done honor to a better
cause; reports which were false, wicked
and scandalous: and contrast them with
our present situation, prospects, and ad-
vantages; I am led to exclaim, "Sure-
ly there is no enchantment against Ja-
cob, there is no divination against Is-
rael; from this time it shall be said of
Jacob and of Israel, what has God
wrought."

R. B. THOMPSON.

Nauvoo, July 10th, 1840.

Cotton, Switzerland co. Indiana.

BR. D. C. SMITH.

Sir I will inform you in
short of my labors, and success in this
county,—I commenced preaching the
gospel of Jesus Christ,—on the 14th of
October last, in the township of Cotton,
Switzerland co. and was violently op-
posed by all the sectarians priests; and
some of the learned doctors, from Scot-
land, under took to assist their priests
to put down the truth. But the Lord
soon put those mockers to silence.—
"Truth will prevail".

"Paul said he fought with the beasts
of Ephesus, so I fought with the beasts
of Switzerland until they left the field
and 36 received the gospel, and more
now standing in the church of Latter
Day Saints in good faith and fellow-
ship.—

JONATHAN DUNHAM.

TIMES AND SEASONS.

NAUVOO, ILL. JULY, 1840.

It is with great pleasure we lay be-
fore our readers the proclamation of the
Jews from the land of their inherit-
ances, which will be read with great
interest by the saints, and every inquir-
er after truth.

The judgements which the Lord de-
nounced against that people, in conse-
quence of their repeated transgressions
have indeed been fulfilled to the very let-
ter; and the promises of their restoration,
to the land of their Fathers, with their
ultimate splendour and glory, now re-
main to be accomplished.

From the events which have taken
place in Europe within a few years
past. The liberal and enlightened pol-
icy of the Pacha of Egypt, which with
the document in question, conspire to
prove, that the day of their liberty has
already dawned, and that God has pre-
pared the way, and set his hand again,
the second time, to gather them to their
beloved city. Surely the "work of the
Father," as spoken of in the book of
Mormon, has commenced, which shall
roll forth with power and great glory,
until Jerusalem shall be built up—the
land of Canaan become as the garden of
Eden, and Zion be established to be
thrown down no more forever.

Most of our new subscribers, desire
the Times and Seasons from the com-
mencement of the Volume, and we are
sorry that it is not in our power to ac-
commodate them: the three first No's.
of the Times and Seasons are all gone:

therefore, all new subscribers that wish to commence with the 4th No. of the present Volume, can be accommodated for the present, and they will receive the three first No's. of the second Volume to make out their years subscription. Those who commence with the 4th No. will obtain the most essential part of the history of the Missouri persecutions.

From the daily increase of subscribers, and the general news from the messengers of truth, who are spreading the gospel proclamation; we are led to conclude that the work of reformation, is going on very extensively, throughout all the world. Wherever the elders are laboring, they are crowned with great success; almost every State in the Union, has furnished more or less subjects for the kingdom of God that is now established: and at the present time, the heralds of salvation, whom God hath called by his own voice from the heavens, are lifting the warning voice and extending the invitation of the gospel to the principle States in the Union, and to the Islands of the sea, and also to foreign lands.

The dispensation that God has committed to his servants, is a great dispensation; it requires faithful laborers, and more of them: it requires diligence on the part of those who are now engaged in this great work—example should go hand in hand with precept—the principles of virtue should be their associate—wisdom, be their counsellor, and the Spirit of God preside over them.

There are many parts of the earth, that have not yet been penetrated with the everlasting gospel; and all these places must, of course, be looked after; for "this gospel of the kingdom shall be preached in all the world, and then shall the end come." The elders of Israel should remember, that the press, rightly managed, is one of the greatest preachers on the earth, and is well calculated to penetrate the darkest corners of the earth, and search out the honest in heart, and gather them from the midst of Babylon, saying, "come out of her my people and per-take not of her sins that ye receive not

of her plagues." The press too, is a mighty "hunter," well calculated to "hunt" Israel, from the "holes of the rocks," and from "all the world, whither they have been scattered."—Therefore, as a word to the wise is sufficient, we feel in hopes, that the Lord's "hunters," who are to do the work of which we have been speaking, will have respect to each other, and be united in their exertions, holding up each other's arms effectually, in their feeble efforts; that the work of God, the great and last dispensation, propelled by his own arm, may roll on, until the enemies of truth are subdued; and the earth shall be full of the glory of God.

We have several communications of interest, which we are under the necessity of laying over for the present; among the number is the petition of L. Wight, and the report of the committee, appointed to explore parts of Iowa Territory, to seek a suitable location for the Saints, we shall try to remember them in our next.

The following is from brother E. Robinson, dated Cincinnati, July 16th. After giving an account of the success of his business transactions, he says:

By this you see, that the work is progressing; and I have to say to you that not only the work of the book, is progressing but the work of the Lord is onward, with rapid strides; I have formed an acquaintance with several in this place who are very anxious to hear of our doctrine, and to become better acquainted with the principles of our holy religion: I have to spend a considerable of my time in conversation with different individuals in various parts of the city. Be assured dear brother, the seed is sown, in many an honest heart in this place, and great will be the harvest here, before many moons pass away, I trust. I have quite unexpectedly, met with a brother and a mighty man of God, whom the Lord sent here to make an uproar among the priests of Baal, in this place. I need not tell you that one morning, just after breakfast, as I was standing in a back room in the foundry, a gentleman

stepped in at the door, whom I thought I knew, but not expecting that he was in this country, dare not flatter myself that it was him—he too gazed at me with the same surprize and astonishment, thinking that it could not be possible, but that his eyes deceived him; in this situation we stood for a moment, not daring to smile for fear we should be mistaken—but at length we both burst into laughter, and clasped each other by the hand, and enjoyed a very agreeable surprise—It was our beloved brother Orson Hyde; we have spent many a pleasant hour together, we are now expecting elder Page every day, when we shall commence holding public meetings; brother H. had a letter from him yesterday morning, stating that he was then in Milton, preaching and baptizing, he had baptized six in that place, and was to baptize six more yesterday, (15th,) among the number baptized, was a respectable Merchant and family, of the first standing in the country. Bro. Hyde has a great many calls to converse with the people in different parts of the city which he attends with pleasure, in which he is laying the foundation for a great work.

May the Lord roll on his great and mighty kingdom, until the earth shall be illumined by the light and glory of the gospel of peace, and the kingdoms of this world, become the kingdoms of our God and of his Christ, is the prayer of your brother in the the Lord.

E. ROBINSON.

D. C. SMITH.

Below is an extract of a letter written by our beloved brother O. Hyde, dated Franklin, Warren co. Ohio, July 7th, 1840. We have since the receipt of this, heard by the way of bro E. Robinson that these brethren were laboring in Cincinnati, and a place called Milton, with considerable success; they had baptized in all, since leaving this place 62: there is such a wide extended field of labor in the vineyard of the Lord, that these brethren make but slow progress on their way to Palestine; however, from accounts they are not idle, the Spirit of the Lord is with them, and they are sowing the seed of the gospel effectually wherever they travel. We rejoice that they feel

the spirit of their mission, and we say speed them on their journey, O Lord! arm them with the sword of the Spirit, cause error to flee before them like the hoary frost before the burning rays of the morning sun: cause the kingdoms of the devil to crumble into forgetfulness before them, and the kingdom of our God to be reared triumphantly behind them, waving the banner of truth to all nations, that all who will, may come and partake of the waters of life freely.—Ed.

—
This work of the Lord is prospering; and many are convinced of the truth, and some obeying it. Bro. Page is a boanarges, well calculated to storm sectarian ramparts and castles; and spread terror and dismay through the strong holds of Babel's empire. We have by the grace of God, succeeded in routing priests and people from scriptures hallowed ground; and we now stand on the frontiers of the same, with the sword of truth, pleading the cause of our Master, while our enemies stand afar off and cry, "Give us a sign," "give us a sign," thus revealing the true character of most of this generation. clearly showing that they are in the slough of wickedness, and mire of adultery according to our Savior's words.

In Dayton, we preached in the court house to crowded congregations; and also in the grove. We have baptized only five persons there, but we have left a great harvest for some faithful elders to reap—we felt hurried to Cincinnati and so on east. The Jews are gathering; and have issued orders, or a circular, and universal proclamation for their brethren, in all the world, to return to Palestine, for the land is ready for their reception. "But there is none to guide her among all the sons whom she hath brought up, but these two things are come unto thee."—See Isaiah 51:18,19. *Things*, you know, in English means any kind of fish, beast, or birds. But the book of Mormon says, "These two sons are come unto thee;" this is better sense, and more to the point. As Jerusalem has no sons to take her by the hand and lead her among all the number whom she hath brought forth, Bro. Page and myself feel that we ought to hurry along and take her by the hand; for

we are her sons but the Gentiles have brought us up.

I am informed that both England and Russia, have extended protection to the Jews in Palestine; and proffer to aid them in their return. Let Kings become nursing fathers, and Victoria a nursing mother; and I will say, roll on thy righteous cause, thou King of saints.

I spoke to a crowded audience last night in this place, and expect to have a greater one to night. We had the Presbyterian and Methodist ministers out to hear. The Methodist made an attack upon me; but when he had fired his second round, he retreated.

If each of us could be divided into 20 parts; and each part be a Mormon preacher, we could find business for the whole. * * *

Elder Page is laboring in Fairfield for a few days, and I am here doing all I can.

I hope the Saints in Nauvoo will show favor to Bro. Jonathan Crosby and Ross R. Rogers of Pleasant Garden, Ia. for they have spared no pains to wait upon the traveling elders; and they, of their pecuniary have freely administered to their wants. Therefore let them be had in remembrance.—The brethren in Quincy, Jacksonville and Springfield, have been exceedingly kind to us, and have done all they could for this mission; and my heart feels to bless them, and God will bless them and they shall be his when he makes up his jewels. Bro. Eldridge of Indianapolis, has done well by us; and, also, bro. Willson who lives near Cadiz in Ia. may the Lord remember all these brethren and reward them all according to the spirit of kindness and generosity with which they have treated us. We have no fault to find with any of our brethren and sisters: we believe they are all trying to do the best they can. We have not proceeded fast on our journey; but those among whom we have laboured, can testify whether we have been faithful or not. * * *

Bro. Joseph's letter to us was a treat, I assure you: it was just such an one as we might expect his generous spirit to produce. We feel as though we were free men and had all the liberty we want to do good, and hope we may never do any thing to restrict our privileges or curtail our blessings. I

feel that the time past of my life is sufficient to have wrought the will of the Gentiles and my prayer is Lord deliver me from the snare of the devil.

Yours forever in the
bonds of the covenant.

ORSON HYDE.

A VOICE FROM THE HOLY CITY--RE-BUILDING OF THE TEMPLE OF SOLOMON---RECALL OF THE PEOPLE OF GOD TO JUDAH.

We have received by the last packet from England, a copy of a very extraordinary "Circular," issued by the Jews now residing at Jerusalem, and addressed to all the descendants of Abraham to the uttermost ends of the earth. It is written in the pure Hebrew character, and accompanied with an English translation, which we annex, as matter of the deepest curiosity to the people of this country. Next week, if we possibly can, we shall publish the original Hebrew in a double sheet; but at present we must content ourself with the translation.—MORNING HERALD.

TO OUR BRETHREN THE ISRAELITES OF EUROPE AND AMERICA.

The Liberal and Benevolent Contributors towards every holy and pious purpose—ready to stand in the breach to evince their love for the land of promise: to the well-wishers of Jerusalem, and friends of Zion (dearer to us than life), who extend their bounteous aid to this holy city, and devote their best means, in love and affection, "to take pity on her stones, and show mercy to her dust." To the illustrious and excellent Rabbies, to their worthy and distinguished assessors, to the noble chiefs and faithful leaders of Israel, to all congregations devoted to the Lord, and to every member thereof—health, life, and prosperity. May the Lord vouchsafe his protection unto them. May they rejoice and be exceeding glad: and with their own eyes may they behold when the Lord restoreth Zion. Such be his gracious will, Amen.

It is a fact well known throughout Judah and Israel, that "the glory altogether departed from the daughter of Zion," since, upwards of one hundred years ago, the congregation of German Jews in this holy city were forcibly deprived of their homes and inheritance. Dreadful and grievous was the yoke under which the despots of this land oppressed them. Tyran-

ny and cruel usage ground them to the dust, and forced them to forsake their habitations, to abandon their houses and all their property, and to seek safety in flight. Thus, the large Court they inherited from their ancestors remained deserted and uninhabited, until it was seized upon and possessed by aliens. The sacred edifices it contained, namely the Synagogue and Medrash, were by them demolished, the whole of the property utterly ruined, and possessions, lawfully ours, devastated before our eyes. Then did our souls refuse all consolation! for how could we bear to witness the evil which befel our people!

As the light gleams forth from a spark, so did our Congregation take heart and return, again to form their establishments, and to take root on the holy Mount. But we could find no rest for our wearied feet—no place consecrated and appointed for prayer and instruction. Our aching eyes beheld how every nation and tongue, even from the most distant isles of the ocean, is here possessed of structures defended by walls, gates, and portcullis, whilst the people of the Lord, forcibly expelled from their inheritance by rapacious barbarians, were covered with obliquy, scorn, and disgrace. The cries of the people ascended unto the Lord, who dwelleth in Zion. He looked down, and in pity beheld their sufferings and oppression. And ever since the ruler of Egypt first assumed the government of the Holy Land—a ruler who maintains justice throughout his dominions—an edict was issued, permitting Jews to do whatsoever they deemed right and expedient, with respect to the rebuilding of their demolished Synagogues and Colleges. Us, likewise, the Lord, in his mercy vouchsafed to remember, and caused us to be reinstated into the heritage of our fathers, even to the afore-mentioned Court, which is called the Ruin of R. Jehudah the pious (of blessed memory.) Blessed be the Lord our God, the God of our fathers, who inspired the heart of the ruler of Egypt, to restore unto us the possessions of our ancestors: nor did we delay or lose time in the matter, but exerted ourselves to rebuild Jerusalem. “We fenced it, and gathered up the stones thereof,” and the

sacred undertaking prospered in our hands, so that we have completed the Medrash, “and great is the glory of the house;” and also houses for the teachers of the law, and for the hospitable reception and entertainment of strangers, which were indispensably necessary to accommodate the many pious Israelites who visit the Holy City during the festivals. And on *Rosh Hodesh Shebath* last we joyfully placed a Sepher Torah in the Medrash, which we consecrated by the name of “MENAHEM ZION,” for the Lord has vouchsafed to comfort his people.

But although we have thus, under the blessing of Providence, retrieved from devastation a part of the possessions bequeathed unto us by our pious ancestors, yet our hearts are afflicted, and our eyes are dimmed when we behold the sanctuary of the Lord, the Synagogue, which still lies in ruins; nor is it in the power of all of us (the German Congregation) to rebuild it; for, alas, great is the number of our poor who stand in need of bread, and the debts we contracted in building the Medrash are large, and weigh heavily upon us.—The cause of our grief is thus ever present to our eyes, the ruins of the Synagogue are heaped in the middle of the Court, and rank weeds spread over the consecrated pile. We, therefore, deem it our bounden duty to dispatch a messenger unto our brethren the children of Israel, who are dispersed and in exile, in order to acquaint them with “the salvation of the Lord in the land,” so that they may arise and take pity on Zion, for it is time to show mercy unto her.

To undertake this laborious duty was the voluntary offer of our dearly beloved friend, that profound and renowned Rabbi, the zealous and honorable AARON SELIG ASHKENAZI. He is a man confirmed in the fear of the Lord, of a faithful stock; and him we depute as our messenger, worthy of all trust, to make proclamation unto the communities of Israel, “according to the sight which he has seen in the holy mount,” and to him we have given letters of authorization, containing full particulars as to his pious mission, and every necessary information relating thereto.

Now, therefore, let the righteous be-

hold and rejoice; let the pious exult and triumph in gladness: the day ye so long have hoped for is come, and ye see it. The crown of holiness will again adorn its former abode. Therefore, arise, and take upon yourselves, according to the words of this letter, to devote a portion of your wealth as a sacred tribute towards erecting "the temple of the most holy King on the Mountain of the Lord," that ye may have a portion and a righteous record in Jerusalem. Let no one among you refuse his aid, but let the poor man contribute his mite for himself and his household freely, as the rich dispenses the bounty wherewith the Lord hath blessed him. Let fathers and their offspring, the aged and the youthful, alike arise in mercy to Zion at this propitious season, Let each man encourage his neighbor, and say, "We will be zealous and persevering for our people and the city of our God. And for the love of Zion and the sake of Jerusalem we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys, even as we have vowed. If I forget thee, Jerusalem, let my right hand forget her cunning: if I prefer not Jerusalem above my chief joy."

Such are the words of your brethren who address you for the glory of God and for the honor of his land, his people and his inheritance—continually praying for our exiled brethren, and offering up our orisons on holy ground, and particularly near the WESTERN WALL, that it may be well with you everlastingly, as you yourselves desire, and we most sincerely wish.

Signed at Jerusalem, the 18th day of year 5597, A. M. by the Wardens of the Medrash and members of the building Committee, on behalf of the Congregation of German Jews in this holy city.—(Signed.)

HIRSH JOSEPH,
DAVID REUBEN,
NATHAN SAADIS,
ABRAHAMS. SALMONS,
MORDECAI AVIGDOR,
URIAH S. HYAM,

The undersigned assessors of the Beth-din, by the direction of the Rev. Chief Rabbi, hereby certify that Rev.

Aaron Selig Askenazi is actually depicted for the purpose mentioned in the above Circular.

London, the 7th Tebath—24 Dec. 5599.

ISRAEL LEVY,
AARON LEVY,
A. L. BARNETT.

STORM AND LOSS OF LIFE AT PONDICHERRY.

The Paris Temps publishes accounts from Pondicherry of the 22d Jan. and from Yanaon, French factory about 250 miles along the coast from that city, up to the 7th of December, which contains numerous details of the dreadful hurricane and inundation of the sea on that coast. They coincide in stating the force of the wind to have been such as had never before been witnessed there, and the inroad of the sea as dreadful beyond description. Upwards of ten thousand corpses had been found, but many thousands more had, no doubt been washed away. So many bodies lying unburied had caused a pestilence, and the condition of the survivors, who had lost most of their property, was exceedingly distressing. The British authorities and settlers had shown the greatest kindness to the French sufferers, but the factory town of and Yanaon, which alone had lost 1,500 inhabitants, could not recover from such a calamity for a great many years. The Government chest and most of the public records had been preserved. As instances of the extensive scale on which this great natural calamity acted, it is mentioned that at Talarivou one house, in which 400 persons had taken refuge: was blown down, and most of them killed, while at Malavoram, a village on the English territory, only 49 were saved out of 2000 inhabitants.—NEW WORLD.

Hymenial.

MARRIED In Pike Co. Ill. on the 26 of June by elder Harlow Redfield Mr. Hawkins Judd, to Miss. Electa P. Howland.

—In this place on the 9 of July by elder Redden Allred, Mr. George W. Clift to Miss. Amanda C. Fosett.

Obituary.

DIED—At Longton, Staffordshire, Eng. Johnathan Locket, aged 63 years, he was a saint and rests from his labors.

—In Juliatt, Will Co. Ill. April 21st. Mr. Benjamin Fletcher aged 29 years.

TO THE PUBLIC.

AN Appeal to the American people has recently been published at Cincinnati, giving an account of the persecutions inflicted on the saints in the State of Missouri, etc. etc. They are printed in

pamphlet form, of between 80 and 90 pages, and elegantly bound. They will be sold at 25 cents per copy, or 10 copies for two dollars. Any person sending \$5, current money, shall receive 30 copies of the Appeal.

All letters to be addressed to the Post Master of Nauvoo, Hancock Co. Ill.
7tf. GEO. W. ROBINSON.

For delegate to Congress from Iowa,
AUGUSTUS C. DODGE.

For Council from Lee county,
EDWARD JOHNSON.

For the Times and Seasons.

THE WORD OF WISDOM.

BY MISS ELIZA K. SNOW.

"For to one is given by the spirit, the word of wisdom." 1st Cor. 12:8.

The Lord imparted from above

The word of wisdom for our blessing?

But shall it unto many prove

A gift that is not worth possessing?

Have we not been divinely taught,

To heed its voice and highly prize it?

Then who shall once indulge the thought

It can be better to dispise it?

Has self denial grown a task?

Or has that word been vainly spoken,

Or why, I fain would humbly ask,

Why is that word, so often broken.

It is a straight and narrow way,

That leads to the Celestial City:

That high taught saints should go astray,

Thro' gentile customs, is a pitty.

O; that the saints would all regard

Each gracious word that God has given

And prize the favor of the Lord

Above all things beneath the heaven.

TO THE SAINTS SCAT-
TERED ABROAD.

We announce, with pleasure, to the saints throughout the world, that our beloved brother, E. Robinson, has gone to Cincinnati for the express purpose of getting the Book of Mormon stereotyped and printed, and that he has entered into a contract to have it done immediately. This is therefore to request all those, who feel an interest in the accomplishment of this glorious work, to assist in the arduous undertaking, by forwarding to him means to help defray the expences, which it requires in publishing a work of such magnitude. We will give a copy of the work, well bound, for every dollar

received in time to meet our engagements, which will be the first of September, or one hundred and twenty copies for every hundred dollars, then remitted.

All orders for books addressed to Robinson and Smith, Cincinnati, Ohio, Post Paid, will receive prompt attention.—Ed.

AGENTS FOR THE TIMES AND SEASONS.

PENNSYLVANIA.

Benj. Winchester, Philadelph
Stephen Post, Centerville, Crawford Co.
Charles Carter, P. M. Beaver, Beaver Co.
Wm. P. McIntire, Strongstown,
Indiana Co.

NEW YORK.

Joseph L. Robinson, West Leyden,
Lewis Co.

MASSACHUSETTS.

Nathaniel Holmes, Georgetown, Essex Co.

NEW HAMPSHIRE.

Chilon Mack, P. M. Gilsum,
Zadock Parker, Lisbon, Grafton Co.

TENNESSE.

T. K. Witcher, P. M. Whitleyville, Jack-
son co.

Wm. J. Dixon, P. M. Centerpoint, Ky.
ENGLAND.

John Taylor, Willard Richards,
Hiram Clark, Wilford Woodruff,
Theodore Turley, Joseph P. Fielding,
Orson Pratt, Heber C. Kimball,
Brigham Young, George A. Smith,
P. P. Pratt,

SCOTLAND.

Samuel Mulliner, Edinburgh.

TRAVELLING AGENTS.

John E. Page, Orson Hyde,
Lorenzo Barnes, Albert Brown,
Samuel James, James Blakeslee,
Almon Babbit, Joseph Wood.

SOUTH CAROLINA.

Lysander M. Davis,

NORTH CAROLINA.

Jedediah M. Grant.

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TIMES AND SEASONS.

“TRUTH WILL PREVAIL.”

Vol. 1. No. 11.] NAUVOO, ILLINOIS, SEPTEMBER, 1840. [Whole No. 11.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

We will now return to the prisoners. They had meanly betrayed us into their hands; we were kept in their camp till the third day of November; we were then started for Jackson county. Let us here observe that they increased our number having added to it Messrs. Hyrum Smith and Amasa Lyman. By our special request, they took us into Far West, to see our families, whom we found, when we got there, living on parched corn, as the town was so closely invested they could not get out. I will not attempt to describe this parting scene. I will leave every person to place themselves in our situation and then judge for themselves.

In writing this narrative it is no part of our intention to play upon the passions of the public, but give a faithful narrative of facts and then leave it.— After we arrived at Independence, the county seat of Jackson county, we served the same purpose that a caravan of wild animals would for a show, as hundreds of people called to see us. We were put into an old house and left to sleep on some blankets we had with us. Shortly after we had started from Far West, a messenger came riding after us with a demand from Gen. Clark, to take us back. With this, Gen. Lucas would not comply. Upon the whole, we were treated at Jackson county with respect. We were boarded at a tavern, and soon were taken into the tavern house. A man was appointed to see that we had every thing we wanted. They dispensed with their guards, and we were at liberty to go where we pleased, and return when it suited us. These privileges were not granted us at first, but

after we had been there a few days. At first we were put into an old house and closely guarded. While we were there, Burrell Hicks, a lawyer of celebrity, and leader of the Jackson county mob, confessed in our presence, and in the presence of many others, that the Jackson county mob, was a wanton attack upon the saints without cause, and he said he presumed that the attack then made was of the same character.

We state this to show that the men of intelligence in Jackson, knew that they were again engaged in robbing a people of their rights. Indeed, General Wilson went so far as to say that if ever the mobs attacked us again, he would fight for us. We will here leave the prisoners and relate what took place in Diahman. After General Clark's arrival at Far West, General Wilson, I think, was the General's name, that was sent to Diahman. On his arrival there, he placed guards around the town, so that no person might pass out or in without permission. All the men in the town were then taken and put under guard, and a court of inquiry was instituted, with Adam Black on the bench; the said Adam Black belonged to the mob and was one of the leaders of it from the time mobbing first commenced in Daviess county. The Attorney's name I have forgotten, if I ever knew, but belonged to General Clark's army.

After two or three days' investigation, every man was honorably acquitted. General Wilson then ordered every family to be out of Diahman in ten days, with permission to go to Caldwell, and there tarry until spring, and then leave the state under pain of extermination. This was on the first of November, the weather was very cold, more so than usual, for that season of the year; and, in keeping this order of General Wilson's they had to leave their crops and houses, and to live in tents and wagons in this inclement season of the year. As for their flocks and herds, the mob had delivered them from the trouble of taking

care of them, or from the pain of seeing them starve to death, by stealing them. An arrangement was made in which it was stipulated that a committee of twelve, which had been previously appointed, should have the privilege of going from Far West to Daviess county for the term of four weeks, for the purpose of conveying their crops from Daviess to Caldwell. The committee were to wear white badges on their hats for their protection.

But in a short time after this arrangement was made, Gen. Wilson withdrew with his army, and the mob rose up as soon as the army had gone, and forbid the Committee from coming again into Daviess county under pain of death. By this the mob secured unto themselves several hundred thousand bushels of corn, besides large quantities of oats, and the saints were left to seek their bread and shelter where they could find it.

We will now return to the prisoners in Jackson county. Shortly after our arrival in Jackson county, Colonel Sterling Price from the army of Gen. Clark, came with orders from Gen. Clark who was commander-in-chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly, on Thursday morning, November 8th, with three guards only, and they had been obtained with great difficulty, after laboring all the previous day to get them. Between Independence and Roy's ferry, on the Missouri River, they all got drunk, and we got possession of their arms and horses. It was late in the afternoon, near the setting of the sun. We travelled about half a mile after we crossed the river, and put up for the night. The next morning there came a number of men some of them armed, their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore despatched to Richmond to obtain them. We started before their arrival, but had not gone far before we met Col. Price with a guard, if we recollect right of seventy four men. As to the number, however, we are not certain: and were conducted by them to Richmond and put into an old vacant house, and a guard set. Sometime through the course of that day, Gen.

Clark came in and we were introduced to him. We enquired of him the reason why we had been thus carried from our homes and what were the charges against us. He said that he was not then able to determine, but would be in a short time, and with very little more conversation withdrew. Some short time after he had withdrawn, Col. Price came in with two chains in his hands, and a number of padlocks. The two chains he fastened together. He had with him ten men armed, who stood at the time of these operations with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkerson whom he had with him, to chain us together with chains and padlocks, being seven in number. After that, he searched us, examining our pockets to see if we had any arms; finding nothing but pocket knives, he took them and conveyed them off.

General Clark spent several days in searching the statutes of Missouri to find some authority to hold a Court Martial. (The troops said that he had promised when they left, that there were two or three that they should have the privilege of shooting before they returned.) But he could find none, and after a fruitless search of a number of days he came again to see us and informed us that he would turn us over to the civil authorities for trial. Accordingly, the trial commenced; Austin A. King on the bench, and Thomas C. Birch, attorney. This was surely a new kind of Court: it was not an inquisition nor yet a criminal court, but a compound between. A looker on would be convinced that both the judge and attorney were not satisfied that some or all of the prisoners had been guilty of some criminal act or acts, but on the contrary that their object was to try by all means in their power to get some person to swear some criminal thing against us, through they were innocent.

The first act of the court was to send out a body of armed men, to obtain witnesses without any civil process whatever; and after witnesses were brought before the court, they were sworn at bayonet point. Dr. Sampson Avard was the first brought

before the Court. He had previously told Mr. Oliver Olney, that if he (Olney) wished to save himself, he must swear hard against the heads of the Church, as they were the ones, the court wanted to criminate, and if he could swear hard against them, they would, that is neither court nor mob, disturb him. I intend to do it, said he, in order to escape, for if I do not, they will take my life. To aid him in this work, there was standing a body of armed men; a part of this armed body stood in the presence of the court to see that the witnessess swore right, and another part was scouring the county to drive out of it every witness that they could hear of, whose testimony would be favorable to the defendants. This course was kept up during the whole time of the court. If a witness did not swear to please the court, he or she would be threatened to be cast into prison. They never pleased the Court when their testimony was favorable to the defendants. One instance is all the proof that need be adduced on this head. A man by the name of Allen was called on, he began to tell the story about Bogart's burning houses in the south part of Caldwell, he was kicked out of the house and three men took after him with loaded guns, and he hardly escaped with his life. Every witness that the defendants had, (that these creatures knew of, and they made dilligent search to find all they could) were either arrested under pretention of some charge, or else driven off. When a witness did not swear to please the attorney, Birch he would order them to be taken into custody and they were immediately cast into prison and the next morning they would be brought forward and tried again. Such was the course the Court and their armed body pursued during their sittings till they got through; by such means they got men to swear for them, and to swear to most unhallowed falsehoods. It was indeed suborning witnesses to swear, to promise a man's life if he would swear, and death or imprisonment if he did not swear, and not only to swear, but swear to please them.

This matter of driving away witnesses or casting them into prison or chasing them out of the county, was car-

ried to such a length that our lawyers, Gen. Doniphan and Amos Rees, told us not to bring our witnesses there at all, for if we did there would not be one of them left for the final trial, for no sooner would Bogart and his men know who they were, than they would put them out of the county; as to making any impression on King, if a cohort of angels were to come down and declare we were clear, Doniphan said it would all be the same, for he (King) had determined from the beginning to cast us into prison; we never got the privilege of introducing our witnesses at all; if we had we could have disproved all they swore.

We here must rather go back a little, for after Clark arrived at Far West, he arrested a great many persons, an account of which will be found in the memorial of the citizens of Far West, to the Legislature of Missouri. Their trials also went on at the same time. One thing in relation to Clark's proceeding, we forgot to mention—we will insert it here. After he had arrived, some persons made application for a privilege to go and plunder houses for goods; this was readily granted, and under this authority, houses were plundered, locks broken, and property taken at pleasure; and all this without any civil process whatever.

We will here give a specimen or two, of their swearing. We will first introduce William W. Phelps. This said Phelps was angry at one of the prisoners—George W. Robinson, in consequence of a law-suit existing between them. Phelps, we suppose, thought he had a fair opportunity now, to take vengeance, in swearing against him; so he swore that in Daviess county he saw George W. Robinson have a clock, in his arms. There had been a clock found in some hazel bushes, somewhere in the neighborhood of Far West. This clock, a man in Daviess county, swore to be his; it was presented to Phelps, and Phelps swore positively that, that was the clock, he saw George W. Robinson have in Daviess county. Now the truth is, that the clock which said Robinson had, belonged to another man; who had it at that time, and has it at this, if he has not sold it; and it is now in Illinois

This, Mr. Robinson could have proven if he could have introduced his witnesses. For this, he was bound over to appear at the county Court, in the sum of one thousand dollars. Another, by the name of Job, whose mother had gone to the house of Mr. Wight, and swore a feather bed which was in his house was her's: After she got away, she said she never had a bed since she lived in Daviess county; but she wanted one of "old Wight's" beds. Her son came to the court, to swear against Mr. Wight for stealing; and accordingly swore that his mother's bed was found in his house. The question was asked, how he knew it was his mother's bed? He said he had slept upon it and he felt the stripes with his feet. His mother's bed, had a striped tick, and the stripes went two ways, and he felt them with his feet, while lying in the bed. He was then asked if there was not a sheet on the bed under him? He said there was, but still he felt the stripes in the tick, through the sheet, so distinctly that he knew that they went two ways, and that it was his mother's bed, and that was the way they found out, his mother's bed was there. Mr. Wight proved, in the mean time, that, that same bed had been in his house for many years. We give these as specimens of men's swearing. We might multiply them to a great number, but it would swell this narrative beyond the limits allowed it. Let so much suffice.

The court at last closed, on the 29th of November, after a session of two weeks, and three days, and during most of the time we were closely confined in chains. At the close of the court, and some few days before it closed, there were a considerable number of those who had been arrested by Gen. Clark released. Out of that number was Amasa Lyman, Esq. who was one of the seven, who had been carried to Jackson county, and from thence to Ray. They were either all released, or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRay, Joseph Smith, Jr. and Sidney Rigdon; who were sent to Liberty, Clay co. to jail, to stand their trial for treason and murder. The treason, for having whipped the mob out of Daviess co. and taking their

cannon from them; and the murder, for the man killed in the Bogart battle. Also Parly P Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer; who were put into Richmond jail, to stand their trial, for the same crimes. At this time the Legislature had commenced its session, and a Memorial was presented to the senate and house of Representatives, to obtain a committee to investigate the whole affair pertaining to the Governor's order, the operations of the mob, and the conduct and operations of the Militia, while at Far West.

After much legislation, disputation, and controversy, and angry speechifying; as the papers of Missouri, published at the time, abundantly testify, the petition and memorial, were laid on the table, until the July following; thus utterly refusing to grant the memorialists, their request; thereby refusing to investigate the subject; and thus it stands until this day, uninvestigated by any legal authority.

After we were cast into prison, we heard nothing but threatenings, that if any Judge or Jury, or court of any kind, should clear any of us, that we should never get out of the State alive. This soon determined our course; and that was, to escape out of their hands as soon as we could; and by any means we could. After we had been some length of time in prison, we demanded a writ of Habeas Corpus of Judge Turnham, one of the county Judges; which with some considerable reluctance, was granted. Great threatenings were made at this time by the mob, that if any of us were liberated we should never get out of the county alive. After the investigation one of our number was released from prison by the decision of the Judge; the remainder were committed to jail. He also returned with them until a favorable opportunity offered which through the friendship of the Sheriff, Mr. Samuel Hadley, and the Jailor, Mr. Samuel Tillery, he was let out of the jail secretly, in the night, and being solemnly warned by them to be out of the state with as little delay as possible, he made his escape.— Being pursued by a body of armed men, it was through the direction of a kind providence that he escaped out of their hands and safely arrived in Quin-

cy, Illinois This was in February, A. D. 1839.

In the May following, the remainder that were in the Liberty Jail, were taken to Daviess county to be tried by a grand jury of the principal mobbers, in order to see if a bill of indictment, could be found as could be expected from the characters of the jury. Bills were found, they obtained a change of venue to Boon county, accordingly the Sheriff of Daviess county, with guards, started to take them from Daviess to Boon county. On their way after journeying a day or two, one evening the guard got drunk they left them, and also made their escape to Quincy, Illinois.

Those that were in Ray County Jail were brought to trial, but no bill of indictment was found against Darwin Chase and Norman Shearer, and they were released and sent home.— A bill was found against Parley P. Pratt, Morris Phelps, and Luman Gibbs for murder, and also a man by the name of King Follet for robbery.— They also obtained a change of venue to Boon co., and were carried thither and put into jail and there remained until the fourth of July. At this time the town was all hilarity and mirth at the celebration. They also made a flag and had it placed over the jail doors. In the evening when the Jailor brought in their suppers, they walked out at the door: that is, Parley P. Pratt, Morris Phelps, and King Follet; Luman Gibbs continued, the others were closely pursued and Follet was retaken and carried back; but the other two effected their escape to the state of Illinois. Some time afterwards King Follet had his trial and was acquitted. Luman Gibbs remains in prison unto this day, 26th October, 1839.

As to those that were left in the Counties of Caldwell and Daviess, they were making all possible exertions to get away all winter, contrary to the stipulations of Gen. Clark and Lucas, granting them the privilege of staying until spring. Bodies of armed men were riding through the town of Far West in the County of Caldwell, threatening death to them if they were not out in the month of February, and otherwise insulting them. They continued however to exert themselves with

all possible means in their power; many of them had no teams nor waggons. Having been robbed, yes completely robbed of all they had, great exertions therefore had to be made by those who had means. Through great exertions and timely perseverance they succeeded in getting them safely into the State of Illinois, where we all are now and where we have met with a kind reception.

Public meetings were held in Quincy; contributions raised to assist the suffering, and every exertion which humanity dictated was made for our relief.— But still we are, as a people, poor and destitute. We have been robbed of our all and many of us are without houses, living in tents and waggons. In consequence of our exposure, we have suffered this summer much sickness and numbers have died, and our prospects for the ensuing winter are gloomy. But gloomy as they are, still we are not discouraged. A large majority of us are farmers, but our teams, as well as our flocks and herds and all our farming materials were taken from us. Many who were independent, are now working by days works, to maintain their families, numbers of them old men, sixty years old and upwards.— Such is our true situation, and as such we make our Appeal to the American People.

COMMUNICATIONS.

For the Times & Seasons.

Burglary! TREASON!! ARSON!!!

MURDER!!!!

Lt. Col. Smith:—

I feel disposed to address you a few lines in relation to one of the darkest events that ever blackened the history of man in his most savage and barbarous state. The history of the Goths and Vandals, the cruel Arabs, or the Savage Indians, does not contain a parallel—the heart sickens at the thought, and turns from the contemplation of it with loathing and disgust. In the year of our Lord 1838, it is generally known, (for it came heralded forth from the Grampion hills of the Saints of light, was written by a celestial messenger on the altar of God, and reflected on the heavenly canopy, that all the world might see,) L. W.

Boggs, Governor of Missouri, and Prince of midnight assassins and cowardly brigands, issued, in the face of high heaven, exterminating order (which was ratified by the Legislature,) against the Mormon people residing within his jurisdiction—directing his general officers, first to “drive them from the state;” second to “intercept their retreat;” and third to “exterminate them” with the weapons of war: but the Mormons threw their banners on the air, and under the proudest motto that ever blazed upon a warrior’s shield—*Sicut patribus sit Deus nobis; As God was with our fathers, so may he be with us*—the great God of battles led his people victors, to this land of peace and plenty—the beloved Illinois—a state that has always shown one of the brightest Stars in the American Constellation—a precious glittering gem on the National Escutcheon, without spot or blemish—but no sooner had they began to build up Nauvoo a great city and resting place for the Saints scattered abroad, than does this same L. W. Boggs, not having the fear of God before his eyes, but being moved and instigated by his father, the devil, demand of his Excellency, Thomas Carlin, Governor of Illinois, that a portion of this people shall be given up to the brigand authorities of Missouri, or Western Egypt, to be inhumanly butchered! Look at the brutal, heathen, picture! Missouri wages war on the entire Mormon church—the church of Latter Day Saints—violates their women; shoots down, and scalps, their innocent, defenceless, children; confiscates their property, and throws it to the four winds of heaven—brings them from affluence to beggary in an hour; and orders them all exterminated, murdered, butchered, by an infuriated, savage, fiendish, diabolical, infernal, Missouri mob of ruthless brigands, or driven from the state—and declares them outlaws from the common family of man: and now, in the year of our Lord 1849, two years after, demands, this self-same people, whom she has wantonly outraged, outlawed, prejudged, and condemned, for the slaughter, charging them with burglary, treason, arson, and murder, four of the foulest crimes in the black catalogue of hellish deeds: and all this in a

land of boasted liberty—and simply because the Mormons wish, and are determined, to exercise one of our greatest and most dear and sacred constitutional rights—the liberty of conscience—the inestimable privilege of worshipping the God of heaven in the way that they believe to be pointed out! Should they be given up into the hands of wicked men and devils in order to enable them to celebrate a kind of Auto-da-fe, by burning them to the stake, or butchering them in the shambles, at Jefferson city, to satiate Missouri’s inordinate thirst for blood? No. They will not be given up. Missouri has too long bathed her hands in crimson gore, and drank the blood of the innocent; she must now be checked in her wild and mad career—she has passed from the palmy state of her political glory to the sear and yellow leaf—the civilized world now turns from her with horror and ineffable contempt—and, should it become necessary, (which may God avert.) she must be met—Missouri must be met, not only by the Mormon people, but by the states—and all the friends of liberty and equal rights should gird on their armour, and swear by the everliving God that the sword shall not depart from the thigh, nor the buckler from the arm until the contest is ended. “And shall not God avenge his own elect, though he bear long with them? I tell you he will avenge them speedily,” and that by the strong arm of military power. “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” I tell you God will avenge the wrongs of his people. How accurately and felicitously does the Psalmist describe the situation of the Saints of light when in the hands of the marauding Missouri horde of banditti when he says: “Plead my cause, O Lord, with them that strive with me; fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute mo

say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord; who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? False witness did rise up, they laid to my charge things that I knew not.— They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me; and said, Aha, aha, our eye hath seen it. This thou hast seen, O Lord: keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord my God, according to thy right-

eousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. Let them be ashamed and brouget to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me. Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant.— And my tongue shall speak of thy righteousness and of thy praise all the day long.”

Missouri has hewn down the innocent and defenceless, it is true, but she is entirely destitute of military knowledge or prowess. The Poet truly describes her citizens when he says—

“Their pow’r to hurt, each little creature feels,
Bulls aim their horns, and asses lift their heels;”

but the blood of the slain is crying from the ground for condign vengeance, and should she continue to pursue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated—for her plains shall be bleached with the bones of the slain, and her rivers flow with blood, before another massacre will be suffered. More anon.

Yours, Respectfully,
JOAB,
General in Israel.

GOOD NEWS FROM ENGLAND.

The following is an extract of a letter from Elder W. Woodruff to his wife; dated, Manchester, England, July 8th, 1840.

“I am enjoying the best of health and spirits, and am happy; and I never enjoyed myself better while in the vineyard of the Lord, and could I behold the face of my wife and children often, it would greatly add to my joy and consolation: but knowing that we shall have our reward for all the sacrifices that we are called to make in this life, for Christ’s sake, and for all that we do in his cause and vineyard; causes me to be reconciled to his will. I wrote a letter to Pres’t. J. Smith jr. in company with Elders G. A. Smith, and T. Tur-

ley. June 27th, in which I gave him a brief account of my labors in the vineyard.

We have held two conferences of late, in the South of England where I have been laboring: the first was held at the Godfield Elm Chapel, in Worcestershire, England, June 14th. Elder W. Richards was with me, we had an interesting time; we organized 12 churches, and transacted much business; the other was held on the 21st of June, at Stanlx Hill, Herefordshire, England. Elder Richards and myself conducted the meeting, or conference with the help of God; and I never saw more business executed in one day, than on this occasion. We organized 20 churches, ordained 4 elders, 7 priests, and 4 teachers; baptized 10, confirmed 20, and blessed 20 children, besides a multitude of other business, and broke bread to several hundred Saints, &c. The work had been so rapid, it was impossible to ascertain the exact number belonging to each branch, but the whole number is 33 churches, 534 members, 75 officers, viz: 10 Elders, 52 priests, and 13 teachers, all of which had embraced the work in less time than four months in a new field which I have opened in Herefordshire, Worcestershire, and Gloucestershire, and the church now in that place numbers over 600; and the work never in a more prosperous state in that place, than at the present time. I have no doubt but what the churches in that place, will soon number 1000 souls.— We have set all the churches in that region in order, with officers to preside over them: and they, are now baptizing daily in that region: about 50 of those baptized, were preachers of the different orders: between 3 and 400 of the above, I have baptized. So you see the sacrifice, which we are called to make, is not in vain. I feel very thankful to God, for the manner he has blessed me in my labors since I have been in England.

I also attended Conference at the Staffordshire Potteries, on my way to Manchester, and had an interesting time. I arrived in Manchester on the first day of July, and I spent 3 days with the Twelve, and other friends, in writing, transacting business, visiting the Saints, preparing for the Conference, &c. and had a pleasant time.

On Sunday, the 5th of July, I met with the Saints, and a large congregation of citizens, in the Joiner's Hall, in Manchester, for public worship. This Hall, the Saints have hired for their regular place of meeting, they pay 100 pounds (about \$500) yearly; it will seat about 2000 souls: the rent is paid by contribution. There was about one thousand persons present: I preached in the forenoon, and several testified in the afternoon, while we were communing with about 400 Saints: the power of God was upon the people.

Monday, July 6th, the quorum of the Twelve, and a general Conference of the church of Christ, of Latter Day Saints, in Europe, met at the above named place; and we had an interesting day: there were Elders present from almost every church in England, and Scotland; there was 40 churches represented, containing 2,495 members, 59 Elders, 122 Priests, 61 Teachers, 13 Deacons, making an increase of about 824 members, 25 Elders, 70 Priests, 23 Teachers, and 5 Deacons, during the last three months; and 374 members, 9 Elders, 50 Priests, and 13 Teachers of the above number, were added in the Herefordshire churches where I have been laboring.

The foundation is now laid in such a manner in this country, and new doors opening in England, Scotland, Ireland, and Wales, so that we have every reason to expect a greater increase for three months to come, than has been in the three that are past. I pray God to roll on his work in mighty power in this country, and in all nations, and enable us to be humble in the midst of prosperity, and work righteousness with all diligence, while the day lasts, and learn that it is the mercy, and work of God that giveth us souls as seals to our ministry.

July 8th.

The Elders are mostly leaving Manchester to day for their missions abroad. The Twelve are all well, also Elders Hadlock, and Turley; bro. Clark has a little of the ague. Elder O Pratt was not at our conference, but preaching in the city of Edinburgh, Scotland, and has baptized 5. Elder Hadlock has established a preaching place in Glasgow, and baptized several. Elder Taylor has baptized 70 in Liverpool, but is intending to visit Ireland. Elder Young

is expecting to remain in Manchester for a season, to assist in printing the book of Mormon. We have 3000 copies of the Hymn book just out of press, which is a good selection. I am going to visit the city of London in about 3 weeks if the Lord will, in company with Elders Kimball, and G. A. Smith. We are determined to lift the standard in that City, the Lord being our helper.

I remain as ever,

Yours &c.

W. WOODRUFF.

We are requested to say to all those living in the United States, who have communication by mail, with the following persons, viz: Brigham Young, Heber C. Kimball, P. P. Pratt, Willard Richards, Wilford Woodruff, and George A. Smith, to direct their letters, papers, and all communications, to 149, Oldham Road, Manchester, England. "And should letters be directed to any other friends who are in England, whose names are not given in the above list, they can be forwarded to them from Manchester."—ED.

TIMES AND SEASONS.

NAUVOO, ILL. SEPT., 1840.

One more number closes the present volume of the Times and Seasons, and then, we shall have waded up through one year, with our little sheet under the most trying circumstances possible: the galling yoke of poverty on the one hand, and sickness and death and disappointment on the other but through the blessings of a kind Providence we have waded up, although we commenced without means, and without houses to shelter our tender families from the storm, or to provide for the wants of life. The causes of our poverty, we will not attempt to enumerate they will be found in the great day of accounts, registered in the archives of heaven, in letters of HORROR, against the State of Mo. "Judgement is

mine and I will repay saith the Lord," But under these circumstances, we have progressed until now and have received a liberal patronage, for which our patrons have our heart felt gratitude.

The progress of the kingdom is such at the present times that it is impossible for our little sheet, published but once a month to keep up with the general news, that, which is of the deepest interest: inasmuch as the velocity of truth is so violently rapid, that its parallel is not on record; and the prospect grows brighter, and brighter; and the demand for general information is continually increasing: we have thought it wisdom to published the Times and Seasons *Semi-monthly*, (twice a month,) and in order that our patrons may be prepared, we give this timely notice, and that, the second volume of the Times and Seasons will be published *Semi-monthly*, at TWO DOLLARS per annum payable in all cases in advance. Any person procuring, 10 *new* subscribers and forwarding us twenty dollars current money, shall receive the eleventh volume gratis. No subscription will be received for a less term than six months, and all letters addressed to the publishers must be POST PAID, or they will not be taken out of the office.

All those of our patrons, who wish their papers to be continued will make remittances as soon as practicable, as we shall forward to none except those ordered.

The Gov. of Missouri, after a silence of about two years, has at last, made a demand on Gov. Carlin of Illinois, for J. Smith, jr. S. Rigdon, L. Wight,

P. P. Pratt, Caleb Baldwin, and Alanson Brown, as fugitives from justice. The demand, it seems, has been complied with by Gov. Carlin, and an order issued for their apprehension: accordingly our place has recently received a visit from the Sheriff for these men; but, through the tender mercies of a kind Providence, who by his power has sustained, and once delivered them from the hands of the blood-thirsty and savage race of beings in the shape of men that tread Missouri's delightful soil; they were not to be found; as the Lord would have it, they were gone from home, and the Sheriff returned, of course, without them.

These men do not feel disposed to AGAIN try the solemn realities of *mob law* in that state; and a free and enlightened republic should respond against it, for Missouri has no claim on them, but they have claim on Missouri. What right have they to demand of Gov. Carlin, as fugitives from justice, men against whom no process had ever been found in that state. No not so much as the form of a process. They were taken by a *mob militia*, and dragged from every thing that was dear and sacred, and tried (without their knowledge) by a court martial, condemned to be shot, but failing in this, they were forced into confinement, galled with chains, deprived of the comforts of life, and even that which was necessary to save life, then brought to a pretended trial, without having a legal process served, and then deprived of the privilege of defence. They were taken by a mob tried, condemned, and imprisoned by the same; and this Missouri cannot deny. What a beautiful picture Gov. Boggs has presented to the world; after driving 12,000 inhabitants from their homes, forcing them to leave the state under the pain of extermination and confiscating their property, and murdering innocent men, women, and children, then, because that a few made their escape from his murdering hand, and have found protection in a land of equal rights so that his plans and designs have all been unfruitful, to that extent that he has caused Mormonism to spread with double vigor; he now has the presumption to demand them back in order that his thirst for innocent blood may yet be satiated.—

He has no business with them, they have not escaped from justice, but from the hands of a cursed, infuriated inhuman, set, or race, of beings who are enemies to their country, to their God, to themselves and to every principle of righteousness and humanity.— They loath christianity and dispise the people of God, they war against truth and inherit lies; virtue they tread under their feet, while vice with her ten thousand ofsprings is their welcome associate, therefore, men on whom Missouri has no claim she cannot no she *never shall* HAVE.

An address delivered at the funeral of JOSEPH SMITH Sen. late Patriarch of the church of Jesus Christ of Latter Day Saints. by R. B. Thompson, September 15th, 1840.

The occasion which has brought us together this day, is one of no ordinary importance, for not only has a single family to mourn and sorrow on account of the death of the individual, whose funeral obsequies, we this day celebrate; but a whole society; yes, thousands will this day have to say, *a Father in Israel is gone*. The man whom we have been accustomed to look up to as a *Patriarch*, a *Father* and a *Counsellor*, is no more an inhabitant of mortality; he has dropped his clay tenement, bid adieu to terrestrial scenes, and his spirit now free and unincumbered, roams, and expatiates in that world, where the spirits of just men made perfect dwell, and where pain and sickness, tribulation and death cannot come.

The friends we have lost prior to our late venerable, and lamented father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the several walks of life in which they moved, and to whom we feel endeared by friendship's sacred ties: Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart broken parent, and by a large circle of acquaintances and friends. These like the stars in yonder firmament, shone in their several spheres, and filled that station in which they had been called

by the providence of God; with honor to themselves and to the church: and we feel to mingle our tears with their surviving relatives. But on this occasion, we realize that we have suffered more than an ordinary bereavement, and consequently we feel the more interested. If ever there was a man who had claims on the affections of community; it was our beloved, but now deceased patriarch—If ever there was an event calculated to raise the feelings of sorrow in the human breast and cause us to drop the sympathetic tear? it certainly is the present; for truly we can say with the King of Israel, “A Prince and a great man has fallen in Israel.” A man endeared to us by every feeling calculated to entwine around, and adhere to the human heart, by almost indissoluble bonds. A man faithful to his God and to the church in every situation, and under all circumstances through which he was called to pass. Whither in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of the domestic circle; or, when called upon, like the Patriarchs of old, to leave the land of his nativity, to journey in strange lands, and become subject to all the trials and persecutions which have been heaped upon the Saints with a liberal hand, by characters destitute of every principle of morality or religion, alike regardless of the tender offspring, and the aged sire whose silvery locks, and furrowed cheeks ought to have been a sufficient shield from their cruelty: But like the apostle Paul he could exclaim, (and his life and conduct have fully borne out the sentiment,) “None of these things move me, neither count I my life dear, so that I may finish my course with joy.” The principles of the gospel were too well established in that breast, and had got too sure a footing there, ever to be torn down, or prostrated by the fierce winds of persecution, the blasts of poverty, or the swollen waves of distress and tribulation. No, thank God, his house was built upon a rock, consequently it stood amid the contending elements, firm and unshaken.

The life of our departed Father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated

by the ancient prophets, who once dwelt on this continent, as the Father of him, whom the Lord had promised to raise up in the last days; to lead his people Israel; and by a uniform, consistent, and virtuous course, for a long series of years, he has proved himself worthy of such a Son, and such a family, by whom he had the happiness of being surrounded in his dying moments; most of whom had the satisfaction of receiving his dying benediction.

He was already in the wane of life, when the light of truth broke in upon the world, and with pleasure he hailed its benign and enlightening rays, and was chosen by the Almighty to be one of the witnesses to the book of Mormon. From that time his only aim was the promotion of truth, his soul was taken up with the things of the kingdom, his bowels yearned over the children of men; and it was “more than his meat and drink to do the will of his Father which was in heaven.

By unceasing industry, of himself and family, he had secured a home in the state of New York, where he, no doubt expected, with every honest and industrious citizen, to enjoy the blessings of peace and liberty. But when the principles of truth were introduced, and the gospel of Jesus Christ was promulgated by himself and family, friends forsook, enemies raged, and persecution was resorted to by wicked and ungodly men, insomuch so, that he was obliged to flee from that place and seek a home in a more hospitable land.

In Ohio, he met with many kind and generous friends, and was kindly welcomed by the Saints; many of whom continue to this day, and can call to mind the various scenes which there transpired; many of which were of such a nature, not to be easily obliterated.

While the house of the Lord was building, he took great interest in its erection, and daily watched its progress, and had the pleasure of taking a part at the opening, and seeing it crowded by hundreds of pious worshippers. As the King of Israel longed for and desired to see the completion of the house of the Lord, so did he; and with him he could exclaim, “O Lord, I love the habitation of thine house, and the place where thine honor dwelleth.” To dwell in the house of the Lord, and to en-

quire in his Temple, was his daily delight; and in it he enjoyed many blessings, and spent many hours in sweet communion with his heavenly Father.

He has trod its secret alleys, solitary and alone from mankind, long before the King of day has guided the eastern horizon; and he has uttered his aspirations within its walls, when natures has been asleep. In its holy enclosures have the visions of heaven been opened to his mind, and his soul has feasted on the riches of eternity; and there, under his teachings have the meek and humble been instructed, while the widow and the orphan have received his Patriarchal blessing.

There he saw the work spreading far and wide,—saw the elders of Israel go forth under his blessing, bore them up by the prayer of faith, and hailed them welcome when they again returned bringing their sheaves with them.—There with his aged partner, he spent many happy days, in the bosom of his family, whom he loved with all the tenderness of parental affection. Here I might enlarge and expatiate on the "Scenes of joy, and scenes of gladness" which were enjoyed by our beloved Patriarch, but shall pass on to an event which was truly painful and trying.—The delightful scene soon vanished, the calm was succeeded by a storm, and the frail bark was driven by the tempest and foaming ocean, for many who had once been proud to acknowledge him a Father and friend, and who sought council at his hands, joined with the enemies of truth, and sought his destruction; and would have rejoiced to see his aged and venerable form immured in a dungeon: but thank God, this they were not suffered to do; he providentially made his escape, and after evading his enemies for some time, he undertook, and accomplished a journey of a thousand miles, and bore up under the fatigue and suffering necessarily attendant on such a journey, with patient resignation. After a journey of several weeks, he arrived in safety at Far West, in the bosom of the church, and was cordially welcomed by the Saints; who had found an assylum in the rich and fertile county of Caldwell. There he in common with the rest of the Saints hoped to enjoy, the privileges and blessings of peace—

There, from the fertile soil and flowery meads, which well repaid the labor of the husbandman, and poured forth abundance for the support of the numerous herds which decked those lovely, and wide spread prairies, he hoped to enjoy uninterrupted, the comforts of domestic life. But he had not long indulged these pleasing anticipations, before the delightful prospect again vanished, the cup of blessing which he began again to enjoy, was dashed from his aged lips; and the cup of sorrow filled to overflowing was given him instead; and surely he drank it to the very dregs: for, not only did he see the Saints in bondage, treated with cruelty, and some of them murdered; but the kind and affectionate parent, saw; and ah! how painful was the sight, two of his Sons, to whom he looked up to for protection, torn away from their domestic circles, from their weeping and distracted families, by monsters in the shape of men, who swore and threatened to kill them, and who had every disposition to embrew their hands in their blood. This circumstance was too much for his agitated, and now sinking frame to bear up under; and although his confidence in his God was great, and his conduct was that of a christian and a saint; yet he felt like a man and a parent. At that time his constitution received a shock from which it never recovered. Ah! yes, there were feelings agitated in the bosom of our deceased friend at that time, of no ordinary kind, feelings of painful anxiety and emotion, too great for his earthly tabernacle to contain without suffering a great and a sensible injury; and which from that time began to manifest itself.

It would be unnecessary to trace him and his aged partner, (who shared in all his sorrows and affections,) from such a scene, as many of the Saints are knowing to the privations and sufferings, which they in common with the church, suffered while moving from that land of oppression; suffice it to say he arrived in safety in Illinois, broken down in constitution, and in health, and since then he has labored under severe affliction and pain, while disease has been slowly, but surely undermining his system.

Whenever he had a short respite

from pain, he felt a pleasure in attending to his Patriarchal duties, and with cheerfulness he performed them; and frequently his labors have been more than his strength would admit of: but having great zeal for the cause of truth, he felt willing to be spent in the service of his God.

For some time past he has been confined to his bed, and the time of his departure was near at hand. On Saturday evening last, an eruption of a blood vessel took place, when he vomited a large portion of blood. His family were summoned to his bed side, it being now evident that he could not long survive. On Sunday he called his children and grand children around him, and like the ancient Patriarchs, gave them his final benediction. Although his strength was far gone, and he was obliged to rest at intervals, yet his mind was clear, perfectly collected, and calm as the gentle zephyrs. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing.—All the circumstances connected with his death, were calculated to lead the mind back to the time, when an Abraham, an Isaac, and a Jacob bid adieu to mortality, and entered into rest.—His death like theirs was sweet, and it certainly was a privilege indeed, to witness such a scene: and I was forcibly reminded of the sentiment of the Poet,

“The chamber where the good man meets his fate,

Is privileged beyond the common walk of virtuous life.”

There were no reflections of a mispent life—no fearful forebodings of a gloomy nature in relation to the future, the realities of eternity were dawning, the shades of time were lowring; but there was nothing to terrify, to alarm, or disturb his mind, no, the principles of the gospel, which “bring life and immortality to light,” nobly triumphed in nature’s final hour. Those principles so long taught and cherished by our lamented friend, were honorably maintained to the last; which is not only a consolation to the immediate relatives: but to the church at large.

The instructions imparted by him, will long be remembered by his numerous progeny, who will undoubtedly

profit by the same, and strive to render themselves worthy of such a Sire: and that the whole church will copy his examples, walk in his footsteps and emulate his faith, and virtuous actions, and commend themselves to his God and to their God.

Notwithstanding his enemies frequently “shot at him, yet his bow abode in its strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob;” and his courage and resolution never forsook him. His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep interest he watched its progress; and he had the satisfaction of beholding thousands on this Continent, rejoicing in its truths, and heard the glorious tidings, that other lands were becoming heirs to its richest blessings. Under these circumstances he could exclaim, like pious Simeon of old “Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation.”

Although his spirit has taken its flight, and his remains will soon mingle with their mother earth, yet his memory will long be cherished by all who had the pleasure of his acquaintance, and will be fresh and blooming, when those of his enemies shall be blotted out from under heaven.

May we, beloved friends, who survive our venerable Patriarch, study to prosecute those things, which were so dear to his aged heart, and pray that a double portion of his spirit may be bestowed on us, that we may be the humble instruments in aiding the consummation of the great work, which he saw so happily begun; that when we have to stand before the bar of Christ, we may with our departed friend, hear the welcome applaudit, “Come up hither ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Amen.

TO THE SAINTS ABROAD.

Beloved brethren:—

As many of you are anxious to settle with the Saints, we thought best to give you a short description of this County, and the in-

duancements which it offers to emigrants, this county (Lee county I. T.) is situated between the rivers, Desmoines and Mississippi, and opposite Hancock co. Ill. There is a town called Nashville, laid out on the Rapids of the Mississippi river, 5 miles below Nauvoo, which is in the possession of the Saints; a number of Buildings are already built, and others in progress: It is the only good Steam Boat landing on the Rapids, and during a considerable part of the year the Boats on the upper trade receive their freight and passengers at this place, which is brought from the foot of the Rapids, in Lighters.

These Rapids afford facilities for hydraulic purposes to any extent necessary; besides there are numerous creeks in this county on which, Machinery and Manufactories can be supplied with a sufficient quantity of water at all seasons of the year; and for richness of soil, health of climate, morality, enterprise, and industry of its inhabitants; this county is not surpassed by any in the great valey of the Mississippi. The prairies here have a deep rich soil, and are bordered with beautiful streams and rivulets, supplied with large quantities of excellent timber. Several hundred of the Saints have settled in this county, and organized themselves into five different branches of the church and all under the superintendance of a President, Bishop and High council. Large tracts of excellent land can be purchased on very liberal terms in almost all parts of the county: but in Nashville and vicinity, the greatest facilities are now offered: Town lots, as well as farming lands adjacent to the town can be purchased on very liberal terms, also a very large stone building designed as a place of public worship; and a Seminary of learning is in contemplation.

There is a Ferry on the Mississippi at this place and those emigrating to this part of the country, will find it most convenient to cross here: and to this place we invite our brethren and friends, by the unanimous vote of this branch of the church, of Jesus Christ of Latter Day Saints, convened at Nashville this 23d day of August 1840. And that you may be preserved spotless to the coming of the Lord Jesus, is

the prayer of your brethren, in the new and everlasting covenant.

JOHN SMITH, Pres't.

GEORGE W. GEE, Clerk.

MEDICAL CONVENTION OF ILLINOIS.

To the Medical Profession of Illinois.

At a meeting of a number of the Physicians and Surgeons of the State of Illinois, convened in Springfield, on the 9th of June, 1840, for the purpose of making preliminary arrangements for the organization of a State Medical Society, the undersigned were appointed a committee of correspondence, and, as such, directed to address you on that subject. It was proposed that the medical men of the State of Illinois, should assemble in Convention, at Springfield, on the first Monday of December next, and then and there proceed to the complete organization of the Illinois State Medical Society—the Convention to be composed of one or more delegates from each County in the State. This proposition was unanimously adopted; and we now call upon you to co operate with us in the consummation of so desirable a result. Hitherto we have been like a vessel cast upon a boisterous ocean, without compass or helm; we have acted solitary and alone, without harmony or concert; but when we see hundreds of our fellow citizens and worthy friends, annually sacrificed by the empirical prescriptions of charlatan practitioners, on the altars of ignorance, erected within the very temple of Æsculapius, by rude and unskilful hands, is it not time for us to act?—We think so: not however, by declaring war against mountebanks and uneducated pretenders to the art of healing within our borders; but by digesting a plan that shall be calculated in its legitimate operations to benefit the people, instruct the unlearned, improve ourselves, and elevate the entire profession above all mercenary considerations to a station of superior mental, moral and medical excellence. Already do our forests groan under the axeman's hand, and our prairies swarm with a busy, free and enterprising population; in Agriculture and Commerce, we are rapidly approximating to the level of the oldest States: our citizens are rearing Colleges and Universities

for mental culture; our Divines and Lawyers have already attained a high rank and an elevated standing; and shall medicine be wholly neglected? Is law of more consequence than medicine or property more valuable than life? If not, let us not be behind our sister States in our efforts to improve our profession, and place it on a level with that of law. We ask not the protection of legal power, nor do we require the strong arm of legislative enactment to sustain us. We place ourselves before the public on our true merits, having a strong and abiding confidence in the wisdom of the people. All we require is a concerted effort, to enable us to diffuse true and useful medical knowledge—and this we ask. It is due to the profession and to humanity, now, and in all time to come. We hope then to see a general attendance on the day proposed.

J. C. BENNETT, of Nauvoo.

C. V. DYER, of Chicago.

A. W. BOWEN, of Juliet.

M. HELM, of Springfield.

E. H. HERRYMAN, do

F. A. McNEIL, do

J. TODD, do

W. S. WALLACE, do

D. TURNEY, of Fairfield.

C. F. HUGHES, of Rochester.

I. S. BERRY, of Vandalia.

B. H. HART, of Alton.

Quarter-Master-General's Office,
Nauvoo, Illinois, Sept. 25, 1840.

The Editorial Corps of the State of Illinois, friendly to the medical profession, the advancement of science, or the diffusion of true medical lore, are respectfully requested to publish the above notice in their respective journals—the invitation is not confined to a mere *delegation*, or the *elite* of the profession, but is extended to the entire *Corps Medicale* of Illinois; and it is sincerely hoped that there will be a *great gathering of the Faculty*, at the time and place above mentioned.

J. C. BENNETT,

Secretary to the above meeting.

NOTICE.

A new Post Office has been established at Ambrosia, Lee county, Iowa Territory, and George W. Gee appointed Post Master.

CIRCULAR LETTER.

Quarter Master General's Office,
Nauvoo, Illinois, Oct. 2nd, 1840.

To the Commandants of Independent Companies:—

On the 26th ultimo, in obedience to the commands of our worthy Governor, I made the designation, and requisition, on the Ordnance Department, at Washington, for the public arms due this State, from the General Government, for the years, 1838, '39, and '40, directing that said arms be consigned to the care of the Warden of the Penitentiary, at Alton, subject to my orders—but the vouchers in my possession being insufficient to authorise me to proceed to their distribution, when received, (with the exception of those appertaining to the Companies at Quincy, Chicago, Juliet, and Nauvoo, which will soon be supplied,) you are hereby directed to procure from His Excellency, Thomas Carlin, Commander-in-Chief, to this Department, special official orders, in relation to your respective commands, which will be filled in *order of date*, until the entire distribution is consummated,—you will, therefore, please to take notice and govern yourselves accordingly, without further delay. Editors of News papers in this State are respectfully requested to publish the foregoing for the information and benefit of the Independent *Corps Militaire* of Illinois.

J. C. BENNETT,

Quarter Master General of Illinois.

Hymenial.

MARRIED—In this place, Aug. 23rd by elder Neuman J. Blodget, Mr. Jesse P. Reed, to Miss. Mary Burk.

On the 13th of July, by elder H. W. Miller, Mr. Alworthy Leach to Miss. Rebeca Wilcox both of Adams co. Ill.

Obituary.

DIED—In this place, July 29, 1840. Mary Hawkins, in the 27th year of her age.

—In this place, Aug. 22nd, Nancy R. Thompson, aged 40 years, and 5 months.

—In this place, on the 18th Inst John F. Thomson, aged 11 years and 4 days.

—In this place, Aug. 10th Leut. Col. Seymour Brunson, aged 40 years, 10 months and 23 days. Col. Brunson, was one among the first elders; he has always been a lively stone in the building of God: he was much respected by his friends and acquaintances; he died in the triumphs of faith, and in his dying moments he bore testimony to the gospel he had embraced by which "life and immortality was bro't to light."

—On Crooked Creek, near Fountain-green, of Nervous Fever on the 18th Inst Sister Anna P. Johnson, Consort of elder Joel H. Johnson, aged 40 years, one month, and four days. — Sister Johnson embraced the gospel in May 1831 at Amherst Ohio, and has ever manifested an unshaken confidence in the same, both by word and deed. She was a kind and attentive companion, and a tender and affectionate mother. She died rejoicing in the hope of a glorious resurrection among the just.

—In this place, Aug. 29th Widow Sarah Beeman, aged 65 years, 2 months and 12 days. Sister Beeman embraced the gospel in N. Y. near where the work commenced, and was in affluent circumstances, surrounded with this worlds goods, but she has always manifested a zeal for righteousness which is worthy of imitation; and always willing to suffer for the sake of the gospel. She lived respected, and died lamented.

—In this place, on the 2nd day of August last, Tabitha Talle, consort of Lewis Talle, aged 35 years.

—On the 17 of July in Lee county Iowa Territory Sarah Emma Woodruff aged 2 years and 3 days.

Thus the iron hand of death,
Laid heavy on, and stopped the breath,
Of one who lived but to beguile,
Our lonely moments, with a smile.
Beloved she lived, beloved she died,
Her fathers joy and mothers pride—
Beloved by all who did her see,
Yea, and more beloved by me.
There was no bell for to toll,
But many a briny tear did fall—
With anxious looks our hearts did tell,
Little Sarah, dear, farewell!
Ye, little Sarah, lovely one, [come—
Sleep on, sleep on, till Christ shall
Then thou wilt rise, shake off thy dust,
And be numbered with the just.

For deligate to Congress from Iowa,
AUGUSTUS C. DODGE.
For Council from Lee county,
EDWARD JOHNSON.

AGENTS FOR THE TIMES AND SEASONS.

IN ILLINOIS.

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Samuel James, James Bickeslee,
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SOUTH CAROLINA.

Lysander M. Davis,

NORTH CAROLINA.

Jedediah M. Grant.

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TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 1. No. 12.] NAUVOO, ILLINOIS, OCTOBER, 1840. [Whole No. 12.

A HISTORY OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

The following address, was delivered at Far West, by Maj. Gen. Clark, to the Mormons, after they had surrendered their arms, and themselves prisoners of war:

"Gentlemen—You whose names are not attached to this list of names will now have the privilege of going to your fields to obtain corn for your families, wood, &c. Those that are now taken, will go from thence to prison; be tried, and receive the due merit of their crimes—but you are now at liberty, all but such as charges may be hereafter preferred against. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I now lay before you. The first of these you have already complied with, which is, that you deliver up your leading men to be tried according to law. Second, that you deliver up your arms—this has been attended to. The third is, that you sign over your properties to defray the expenses of the war—this you have also done. Another thing yet remains for you to comply with, that is, that you leave the State forthwith, and whatever your feelings concerning this affair—whatever your innocence, it is nothing to me. Gen. Lucas, who is equal in authority with me, has made this treaty with you. I am determined to see it executed. The orders of the Governor to me, were, that you should be exterminated, and not allowed to continue in the State, and had your leader not been given up and the treaty complied with before this, you and your families would have been destroyed, and your houses in ashes.

There is a discretionary power vested in my hands which I shall try to exercise for a season. I did not say that you shall go now, but you must not think of staying here another sea-

son or of putting in crops; for the moment you do, the citizens will be up on you. I am determined to see the Governor's Message fulfilled, but shall not come upon you immediately—do not think that I shall act as I have done any more—but if I have to come again, because the treaty which you have made here shall be broken, you need not expect any mercy, but extermination—for I am determined the Governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their fate is fixed, their die is cast—their doom is sealed.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are;—and, oh! that I could invoke the spirit of the unknown God to rest upon you, and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound. I would advise you to scatter abroad and never again organize with Bishops, Presidents, &c., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors—you have brought upon yourself these difficulties by being disaffected, and not being subject to rule—and my advice is that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

[CONCLUDED.]

COMMUNICATIONS.

TO THE SAINTS SCATTERED ABROAD.

BELOVED BRETHREN:

We address a few lines to the church of Jesus Christ, who have obeyed from the heart, that form of doctrine which has been delivered to them by the servants of the Lord, and who are desirous to go forward in the ways of truth and righteousness,

and by obedience to the heavenly command, escape the things which are coming on the earth and secure to themselves an inheritance among the sanctified in the world to come.

Having been placed in a very responsible situation in the church, we at all times feel interested in the welfare of the Saints and make mention of them continually in our prayers to our heavenly Father, that they may be kept from the evils which are in the world and ever be found walking in the path of truth.

The work of the Lord in these last days, is one of vast magnitude and almost beyond the comprehension of mortals: its glories are past description and its grandour insurpassable. It has been the theme which has animated the bosom of prophets and righteous men from the creation of this world down through every succeeding generation to the present time; and it is truly the dispensation of the fulness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered together in him, and when all things shall be restored, as spoken of by all the holy prophets since the world began: for in it will take place the glorious fulfillment of the promises made to the fathers, while the displays of the power of the Most High will be great, glorious, and sublime.

The purposes of our God are great. his love unfathomable, his wisdom infinite, and his power unlimited; therefore, the Saints have cause to rejoice and be glad, knowing that "this God is our God forever and ever and he will be our guide unto death."

Having confidence in the power, wisdom and love of God, the Saints have been enabled to go forward through the most adverse circumstances, and frequently when to all human appearances nothing but death presented itself, and destruction, inevitable, has the power of God been manifest. his glory revealed, and deliverance effected; and the Saints, like the children of Israel who came out of the land of Egypt, and through the Red Sea, have sung an anthem of praise to his holy name: this has not only been the case in former ages, but in our own days, and withis-

a few months, have we seen this fully verified.

Having, through the kindness of our God, been delivered from destruction, and secured a location upon which we have again commenced operations for the good of his people, we feel disposed to go forward and unite our energies for the upbuilding of the kingdom, and establishing the Priesthood in their fullness and glory.

The work which has to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the prophets: and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

The work of the gathering spoken of in the scriptures, will be necessary to bring about the glories of the last dispensation: It is probably unnecessary to press this subject on the Saints, as we believe the spirit of it is manifest, and its necessity obvious to every considerate mind; and every one zealous for the promotion of truth and righteousness, is equally so for the gathering of the Saints.

Dear brethren feeling desirous to carry out the purposes of God, to which we have been called; and to be co-workers with him in this last dispensation: we feel the necessity of having the hearty co-operation of the Saints throughout this land, and upon the Islands of the sea; and it will be necessary for them to hearken to council, and turn their attention to the church, the establishment of the kingdom, and lay aside every selfish principle, every thing low, and groveling; and stand forward in the cause of truth, and assist to the utmost of their power, those to whom has been given the pattern and design; and like those who held up the hands of Moses, hold up the hands of those who are appointed to direct the affairs of the kingdom, so that they may be strengthened, and be enabled to prosecute their great designs and be instrumental in effecting the great work of the last days.

Believing the time has now come when it is necessary to erect a house of prayer, a house of order, a house for

the worship of our God; where the ordinances can be attended to agreeably to his divine will, in this region of country; to accomplish which, considerable exertion must be made, means will be required; and as the work must be hastened in righteousness, it behooves the Saints, to weigh the importance of these things, in their minds, in all their bearings, and then take such steps as are necessary to carry them into operation; and arm themselves with courage, resolve to do all they can, and feel themselves as much interested, as though the whole labor depended on themselves alone; by so doing they will emulate the glorious deeds of the Fathers, and secure the blessing of heaven upon themselves and their posterity to the latest generation.

To those who feel thus interested, and can assist in this great work, we say let them come to this place, by so doing they will not only assist in the rolling of the kingdom, but be in a situation where they can have the advantages of instruction from the presidency and other authorities of the church, and rise higher and higher in the scale of intelligence, until they "can comprehend with all Saints the length and breadth and depth and height, and know the love of God which passeth knowledge."

Connected with the building up of the kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, Hymn book and the new translation of Scriptures, It is unnecessary to say any thing respecting these works; those who have read them, and who have drank of the stream of knowledge, which they convey, know how to appreciate them, and although fools may have them in derision, yet they are calculated to make men wise unto salvation, and sweep away the cobwebs of superstition of ages, throw a light on the proceedings of Jehovah which have already been accomplished and mark out the future in all its dreadful and glorious realities; those who have tasted the benefit derived from a study of those works, will undoubtedly vie with each other in their zeal for sending them abroad throughout the world, that every son of Adam may enjoy the same privileges and rejoice in the same truths.

Here then, beloved brethren is a

work to engage in worthy of arch-angels; a work which will cast into the shade the things which have heretofore been accomplished; a work which kings and prophets and righteous men, in former ages have sought, expected, and earnestly desired to see, but died without the sight: and well, will it be for those who shall aid in carrying into effect the mighty operations of Jehovah.

By order of the first Presidency,

R. B. THOMPSON,

Scribe.

Nauvoo, Sept. 1840.

Waterville, N. Y. July 29th, 1840.

DEAR BRETHREN,

E. ROBINSON & D. C. SMITH:

Having a few leisure moments to spend in writing, I sit down at this time to address a few lines to you, to inform you where I am at present, and what I am doing; through the goodness of our kind heavenly Father, I am yet alive and have the privilege of informing you that the work of the Lord in this part of his vineyard, is still progressing, though opposed by the wicked of all classes, (in this region,) from the bloated faced drunkard of the Bar Room, even to the long faced priests of different sects, whose crafts are in dangered by the principles of the Renewed Covenant, as taught by the Elders of the church of Jesus Christ of Latter Day Saints: and notwithstanding all the opposition, the kingdom of God in its native purity is rolling forth in mighty power; in this north country, and gathering in its progress, the honest in heart from all classes and sects of religious institutions, as well as scores from among the non professing portion of community. Since I last wrote to you, July last 1839. I addressed a letter to the presidents of the seventies dated Feb 22d 1840, in which I gave a history of the work of the Lord in this region, and also wished them to write to me, but as I have received no answer from the aboved named letter, I have no evidence to believe they ever received it, and shall give a general history in this; since last July, the 22nd; I have added to the different branches of the church in this region, about fifty members, and the young Elders about us many more, by baptism, I have attended two

conferences of late, the minutes of which will soon be forwarded to you.

The saints in this region are strong in the faith, and are making the necessary preparations to remove west; some are going west this season, others are doing all in their power to be ready to go next. We should be glad to have one of the agents who has authority to exchange lands (as they are passing,) call on the different branches of the church in this region; for instance, the Hamilton church, the Boonville church in Oneida co. N. Y. the Williamstown and Amboy churches in Oswego co. N. Y. The saints here are very anxious to remove west and settle with their brethren. I saw Elder Bates a few days since, he had just returned from Canada, and said many of the saints in that place were removing west, and that many had been added to the church in that region the present season. We have many and very pressing calls for preaching in almost every direction, and for many miles distant which we cannot fill; and on learning from the 8th number of your interesting paper, which came to hand a few days since, of the spread of the gospel in the old world; and the call for twenty of the seventies to go to that country, to assist in the great work of God, truly it made our hearts rejoice, while we can pray the Lord of the harvest, to send forth more laborers into his vineyard, that the wheat may be secured in the garner, to possess eternal life; and I now say to my brethren, the seventies who have not as yet gone forth into the harvest field to labor, (if any such there are;) my dear brethren, arise and gird on your armour, and walk forth into the field, and clear your skirts of the blood of souls, by testifying unto this generation of those things which God has communicated unto his servants; for the salvation of this generation.

Since writing the above I have visited the church at Amboy and Williamstown, attended a special conference, in that place, at which, a new branch of the church was organized, in the town of Albion, Oswego co. at a place called Pineville, the Elders are requested to call on them as they are passing. A company of saints consisting of about 35 souls in all, with

six two horse waggons and one two horse carriage, with Elder Truman Gillett jr. to lead them, set out for Nauvoo, while I was at Amboy; and a company of saints from Boonville are about starting for the same place, led by elder Hiram Hoyt. Truly my heart rejoices to see the work of the gathering roll on. J. BLAKESLEY.

Amboy, Oswego co. N. Y. July 8, 1840.

MESSRS. ROBINSON AND SMITH.

Dear Brethren,

It is with feelings of pleasure that I avail myself of a few leisure moments to drop a few lines to you, to let you as well as all the friends of truth, know of the advancement of the cause of our Redeemer in this part of the vineyard of the Lord. I have been laboring since about the first April in the counties of Jefferson, Oswego, Onondaga and some in Oneida, N. Y. And truly the cause of God is rolling forward with a mighty impetus, propelled by the hand of Israels God.— Truth is advancing; error and false doctrine is receding, priest craft is falling; priests of Baal are howling, saints are rejoicing, (and the word of God grows and multiplies,) yes notwithstanding all the lies, slanders and scurrillous reports put in circulation by hirling priests and their supporters, whose craft are in danger by the forth coming of the truth; the cause and kingdom of God is rolling forward as steady as the bright luminary of day; and will continue to roll until the honest in heart are gathered out of Babylon, until the wheat is gathered from among the tares, untill wickedness is swept from the earth; the earth cleansed from its pollution, Christ makes his appearance in the clouds of heaven with power and great glory to reign on the earth a thousand years with his saints while satan is bound. There are two or three hundred saints or more, in the above mentioned counties who have come in through the instrumentality of different Elders.

I have baptized since the first of April or a short time previous some sixteen or eighteen, and some are to go forward next Sabbath; and multitudes believing, who I think will obey soon, I never saw such calls for preaching.— East, West, North and South, the Mac-

edonian cry: surely if ever it could be realized that the harvest is great, and the laborers few, it is at the present time; if some of the Elders could come into this region they could find plenty of ground to work upon; while writing this I received a visit from Elder Blakesley, and he states that the work of the Lord is rolling forth in the region where he is laboring; in Oneida and Madison counties. He has baptized in a short time some 20 or 30 and a number more expect to come forward soon. Thus the little stone is rolling forth and smites the image on the its feet which will soon become like the chaff of summer threshing floor, and the stone become a great mountain and fill the whole earth.

Yours &c.

TRUMAN GILLETT, Jr.

We have several other communications laying before us, from the elders of Israel, which we should feel glad in publishing entire, but owing to the press of matter, we shall have to content ourselves with giving but short extracts.

Elder Rufus Beach writes from Livonia, Wayne Co. Mich. under date of Sept. 3, 1840.

"The cause of truth is slowly, but steadily progressing in this section of country, prejudice is giving way to the force of truth, and some are obeying the gospel: last Sabbath two were baptized by elder A. Blanchard, one of which has been a professor for many years.

A wide field for the spread of the gospel is opened in this country, but the laborers are few, but three only preaches the gospel of the kingdom in all this section of the country. One year ago last spring the Lord opened the eyes of my understanding to know he had commenced pruning his vineyard for the last time, and I do know he has called laborers by revelation into the work, and I know the work will be propelled forward by the power of God, until the kingdoms of this world, shall become the kingdoms of our God and his Christ.

Yours, &c.

RUFUS BEACH.

Elder Daniel Tyler, from Scott co. Ill., says, that he has lately baptized six, and has had a debate with a Cambellite preacher, which has had the effect of breaking down much prejudice and that many are believing the precious truths of the kingdom.

Elder A. O. Smoot writes from Whitleysville Jackson Co Tenn.

You will believe me, when I say is with no ordinary feelings of gratitude to the great Shepherd of Israel, that I now assume my seat, and employ my pen to let you know something of my labors in this part of our divine masters vineyard. I am happy to say, that the cause of truth is progressing here, while error, bigotry, priestcraft and superstition, is falling before its mighty influence; and many made to rejoice that the light of heaven has once more shone upon the sons of Adam.

In company with Elder Pitkins, and priest Webster, I arrived here the 12th of June, and commenced laboring in this, and the adjoining counties, Smith and Overton. I found almost every species of religion prevailing here, (that of Jesus Christ excepted) which was as strange as it was to the Jews in the apostolical dispensation.

The greater part of my labors in this country, has been confined to some small branches of the church in this and Overton co's. raised up by elder J. Moses and others. These churches I proposed visiting when I left home by request of brother Moses, in order to organize, and set them in order: as they were left in an unorganized state: This I have been able to do in part, by the assistance of elder Pitkins.

When we arrived here the saints in this country numbered 51 members; and since we arrived we have baptized 14 more, making in all 65. There are some 4 or 5 more who are candidates for the waters of baptism, which will be attended to when convenient.— Thus, the kingdom of our God rolls forth with mighty power.

I am, as ever, yours, &c.

A. O. SMOOT,

Elder Elisha H. Groves writes as follows:

I left home May 12th, in company with brother Isaac Cleveland, traveled

to Commerce, from thence to Savena by water, landed the 21st, preached the same evening; from thence to Napoleon, held several meetings: we also preached several times in Eli abeth-town, and in a place called the Townson settlement, on the head of Rush creek; from here we traveled to Big Grove, where we unexpectedly met with brother Ezra Strong; himself and family have been much afflicted; from thence we traveled to Waines Grove, held several meetings, from thence into the settlements of the Pecatolika river. June 20th, brother Cleveland left me for the east: I traveled up and down this river preaching whenever I could get an opportunity.

I have baptized 12 and organized a church of 20 members: br. Strong is appointed to preside over them. In all the above places there are believers, and great calls for preaching, also on Rock river, but the situation of my family will not permit me to stay.— This branch of the church is 40 miles east of Galena in Stephenson co. Ill.— This is an excellent country the soil is equal to that of Missouri, the land is not yet in market. There is plenty of heavy timber on the Pecatolika river, and good mill privileges; there is a saw and flouring mill within 5 miles of this branch.

Yours &c.

E. H. GROVES.

Elders James Carrole and Alva L. Tippetts writes as follows:

Oct. 8th, 1840.

Dear Brothers,

ROBINSON & SMITH.

With pleasure we write to you, concerning our labors in the vineyard, brother Carrole and Southworth, with four other elders went into the Iowa Territory, about 50 miles from Nauvoo, into Henry county, near Jefferson, on the 13th of June last; and we entered upon our ministerial labors and labored about three weeks, and baptized ten; during that time we came home on the fourth of July, and after staying at home until the 27th of July, brother Tippetts and myself left home and visited the same place, and during the time we stayed, which was till the first of October, we traveled about two hundred and fifty miles, baptizing our

held one debate with a Campbellite preacher, and held twenty eight meetings, we felt that the Lord was with us and we prospered insomuch that there were many that came out to hear us, and the signs truly did fellow them that believe, and it appeared that desolating sickness followed them that railed out against us; but still there are yet many honest hearted people, and we expect to visit that place again shortly and we ask the prayers of the church that our labors may be blest and many more be brought into the kingdom through our instrumentality: and we shall ascribe the praise to God alone.

We remain your servants in the gospel,
JAMES CARROLE.
ALVA L. TIPPETS

Philadelphia Pa. July 8th 1840.

MESSES. ROBINSON, & SMITH:

I am happy to state to you once more, that the work of the Lord is still prospering in these eastern lands.— Many of the honest in heart are coming to a knowledge of the truth, and are flocking into the kingdom of God.

The branch of the church in Chester co. where I have been laboring considerably, now numbers upwards of 100 members. The branch of the church in Lancaster co. where elder's, Davis and Dean have been laboring, numbers upwards of 50; and the branch of the in this city, numbers upwards of 200 members; elder B. Winchester is about to leave this place for England. elder Erastus Snow is here, and will probably remain in this section of country some length of time and proclaim the gospel. There are many calls for preaching and a wide field for labor throughout this whole region of country, and many are believing who have not as yet been baptized, but whom I trust will ere long obey the everlasting gospel. Pray for us dear brethren that we may ever be found faithful.

Yours &c.

LORENZO BARNES.

The following is a report of a Committee appointed to examine the country in the South west corner of Iowa Territory.—Ed.

Nauvoo, Illinois, July, 28th, 1840.

We a committee appointed to exam

ine and report a place in Iowa Territory, (if any could be found) suitable for establishing and building up a stake or branch of the church, of *Jesus Christ* of Latter Day Saints. Submit the following report.

We left the head of the Rapids on the west bank of the Mississippi river opposite Nauvoo, on the 22nd day of this Inst. we explored the county North of the Desmoine river, in Lee county and part of Van Buren county. The surface is neither hilly nor level, but may be termed undulating, having near equal portions of timber and prairie: the timber prevailing on the Desmoine and its tributaries, and on the sources of the Skunk river, and on the minor tributaries of the Mississippi river.—The soil is generally very fertile, especially on the Desmoine river: The bottom land or valley of this river average about one mile in width, soil dry and exuberantly fertile, with abundant good springs on the river margins, but elsewhere springs scarcely ever occur, though abundant stock water is found on all the small streams, and excellent well water may be obtained in any place by digging from 12 to 30 feet. stone abounds on all (or near all) the streams suitable for building and other purposes.

We examined the Desmoine river from near its junction with the Mississippi river, up to the Sauk village, a distance of near 90 miles, it averaging 600 feet wide, gliding over a smooth lime stone bed, or bottom for the greater portion of the distance, only a few instances of a thin coating or strata of gravel. The depth of this river is uniform, and at the stage of water we made the examination about 18 inches deep, finding no place but you might drive a loaded waggon, or ride on horse back along the channel. Steam boats ply a portion of every Spring and Fall to the Sauk village, and could run much higher was there business, say to the Raccoon forks; a distance of 200 miles. Small keel boats can ply any time unless obstructed by ice. The prevailing timber, Oak, shell bark Hickory, Walnut, Sugar Maple, Hackberry, Buckeye, Mulberry, Elm, and some other varieties; under growth Paupau, Hazle, &c.

We have seen the principal rivers of the States, and say without hesitancy, that the river now under consideration is the most pleasant and beautiful known to us.

There was offered unto us a mill seat with chartered privileges, (on the Desmoine river,) together with a donation of about \$700 if we would go on to improve the same: this offer will be taken in a few days by one of our brethren.

We now proceed to take into consideration the country south of the Desmoine, to the Mississippi boundary line, (on the north,) and east of the Indian boundary line. Its form is that of a right angle triangle, having the Desmoine river for the hypotenuse, covering a surface of about 353 square miles, equal to 217840 acres—near half of this is not surveyed and subject to settlement and pre-emption, being that portion from the Desmoine river along the Indian boundary line South, to the North boundary line of Missouri, averaging 9 miles wide and 22 miles long, from north to south: about 90,000 acres of this tract is not settled or claimed: we therefore, deem this the best location that can be made in Iowa Territory to build up a Stake. This district is watered by the Desmoine river, and a creek called Chequest, [signifying in the Indian tongue, thunder and lightning,] there is however, small tributaries to both the above streams, watering the surface now under consideration. It may be described as a timbered country consisting of timber, brush, openings, and a small portion of prairie, surface rather broken, though nearly all susceptible of cultivation; and mostly in the highest degree fertile, and may be more densely populated than any other portion we have examined. Stone, and other crude building materials abound, with a sufficiency of water power on the Desmoine river and Chequest creek, that can be easily improved. This region has many other advantages and resourced not adverted to in this description.—Submitted, July, 29th, 1840.

GEORGE MULLER.

JOHN A. MIKESELL.

TIMES AND SEASONS.

NAUVOO, ILL. OCT., 1840.

In this number we lay before our readers the minutes of the conference held at this place on the 3rd inst. which will be perused with interest, by the saints throughout the length and breadth of the land. The proceedings were highly satisfactory and pleasing; the most perfect harmony prevailed during the whole proceedings which lasted three days. Notwithstanding there was some mistake respecting the day of commencement which with the unfavorable state of the weather for some time previous was the cause of many not being present, yet there was a very large and respectable congregation amounting we suppose to no less than five thousand persons, some of our friends estimated them at more. A number of strangers from a distance were present, who, were not connected with the church, who generally, were highly gratified with the proceedings.

The report from the different branches of the church both on this continent and on the islands of the sea, were of a nature calculated to awaken feelings of joy in the hearts of all those who love the prosperity of the kingdom, and more particularly those, who have had to bear the heat and the burthen of the day.

The subject of building a house, for the worship of Almighty God, was brought up, when it was decided that immediate preparations should be made to carry into effect, an object so dear to the saints. A committee was appointed to

erect the same, who are men of tried integrity, and who will do their duty, and it only remains for the brethren to hold up, and strengthen their hands, and a building to the honor of our God, will be erected, where the saints can offer up their orisons to the God of their salvation, and where the order of the kingdom will be manifest.ed

We this month conclude the history of the persecution of the church of Jesus Christ of Latter day Saints in Missouri, by inserting in our columns the memorable speech of Maj. Gen. Clark to our brethren at Far West—and sure never a more, unconstitutional and bloody address, blackened the pages of history. The sentiments contained in it are such as make every lover of freedom, every patriotic American citizen, as well as all civilized men throughout the world, capable of appreciating the blessings of freedom, to look upon its author with contempt. Not only does he charge them with crimes, of which they were never guilty but says that if they did not leave the state they “need not expect mercy, but extermination.” This was the language of a man high in authority in that state, and for the noble feats he then performed, has since sought the suffrages of the Missourians to be elevated to the gubernatorial chair of that state. Sure such a governor would shed a darker polish on the blackened aspect of that disgraced state. For whenever he had a desire to persecute any one or bring them to condign punishment, guilty or not guilty “whatever your innocence is, it is nothing to me” your “fate is fixed, your die is cast, your doom is sealed.” This would be carrying out the principle which he then avowed and in which he was supported by the citizens of that state.

We are knowing to most of the circumstances, mentioned in the history of the persecutions, and that a correct account has been given, which, has been proven from time to time, these things have been placed before the legislature of Missouri, but they have refused to investigate them, they have

been repeated in Congress, but no redress has been granted, they have been sounded in the ears of the president, but he could do nothing for us.

What remains to be done, if the nation will not arouse itself in behalf of suffering humanity, and with a voice more terrible than thunder, speak out against a people, who have trod down the inherent rights and privileges of freemen and bring the authors of our suffering and woes, to that punishment which the well being of our country demands? Are the tears of widows, the sobs of orphans, the groans of the dying, and the blood of the innocent, to cry to this people in vain? Where art thou, ye American citizens, are those high toned feelings of patriotism? where is the spirit of freedom which animated the bosom of your noble sires, who waded through scenes of carnage and of gore to purchase the glorious privileges which you enjoy, but of which we are denied, although our fathers fought side by side with yours and many of them fell in the glorious struggle for liberty? Is it extinct? does it not now warm the bosom of the scions of those noble men, who presented a spectacle in their days, to the world at large, an and example worthy of imitation to the latest generation? Shall we appeal to you in vain? will you turn away from the scene, unmoved and unconcerned and suffer it to pass unnoticed; Remember,

"He who allows oppression,
Shares the crime.—"

We hope better things of our countryman and that they will by and by arise in their majesty, dry up the tears of the widow and fatherless, and restore our people to their rightful inheritances and to all the privileges of freemen.

We sometime since received the minutes of a conference held in the town of Superior, Washtenaw county, Michigan, which commenced on the 19th of June, 1840, and continued two days, the proceedings were interesting, a number of branches were represented, and ten were baptized.

In our last number, on the 175 page, in the Hymenial notice of Jesse P. Reed; it should have read, Neuman G. Blodget, and Mary Rush, instead of Neuman J. Blodget and Mary Bark.

Minutes of the general conference of the church of Jesus Christ of Latter Day Saints, held in Nauvoo, Hancock county, Ill. Oct., 3rd 1840.

The conference was opened by prayer by President W. Marks.

Joseph Smith jr. was then unanimously called to the chair, and R. B. Thompson, chosen clerk.

A letter from elders Bent and Harris and one from Elder John E. Page were then read by the Clerk, which gave very satisfactory accounts of their mission.

On motion. Resolved, That a committee be appointed to ordain such as have recommends to this conference for ordination, and that elders

Jonathan Hale, Elisha H. Groves,
Charles C. Rich, John Murdock,
Simeon Carter

compose said committee, and report their proceedings before the conference closes.

The president arose and stated that there had been several depredations committed on the citizens of Nauvoo, and thought it expedient that a committee be appointed, to search out the offenders, and bring them to justice.

Whereupon it was resolved, that,
Joseph Smith, Elias Higbee,
William Marks, Vinson Knight,
William Law, Charles C. Rich,
Dimick Huntington,

compose said committee.

On motion. Resolved, that R. B. Thompson be appointed the general church clerk in the room of Geo. W. Robinson, who intends to remove to Iowa.

It having been requested by Elder Page that the conference would appoint an elder to take charge of the church which he and Elder Hyde had raised up in Cincinnati.

On motion. Resolved, that Elder Samuel Bennett, be appointed to preside over the church in Cincinnati.

The president then rose, and stated that it was necessary that something, should be done with regard to Kirtland, so that it might be built up; and gave it as his opinion, that the brethren from the east might gather there, and also, that it was necessary that some one should be appointed from this conference to preside over that stake

On motion. Resolved, that Elder Alman Babbit be appointed to preside over the church in Kirtland, and that he choose his own counsellors.

Conference adjourned for one hour.

One o'clock P. M. Conference met pursuant to adjournment.

An opportunity was given to the brethren who had any remarks to make on suitable locations for stakes.

Elder H. Miller stated that it was the desire of a number of the brethren residing in Adams county to have a stake appointed at Mount Ephraim in that county, and stated the advantages of the place for agricultural purposes &c.

On motion. Resolved, that a stake be appointed at Mount Ephraim in Adams county.

There being several applications for the appointment of stakes, it was resolved that a committee be appointed to organize stakes between this place and Kirtland, and that

Hyrum Smith,
Lyman Wight and
Alman Babbit

compose said committee.

The president then spoke of the necessity of building a "House of the Lord" in this place.

Whereupon it was resolved, that the saints build a house for the worship of God, and that Reynolds Cahoon, Elias Higbee, and Alpheus Cutler, be appointed a committee to build the same.

On motion. Resolved, that a commencement be made ten days from this date, and that every tenth day be appropriated for the building of said house.

President Hyrum Smith arose and stated that there were several individuals, who on moving to this place, had not settled with their creditors and had no recommendation from the branches of the church where they had resided.

On motion. Resolved that those persons moving to this place, who do not bring a recommendation, be disfellowshipped.

J. C. Bennett, M. D. then spoke at some length, on the oppression, to which the church had been subject, and remarked, that it was necessary for the brethren to stand by each other and resist every unlawful attempt at persecution.

Elder Lyman Wight then addressed

the meeting. Conference adjourned until to-morrow morning.

Sunday morning. Conference met pursuant to adjournment, and was opened by prayer by Elder Babbit.

The clerk was then called upon to read the report of the presidency, in relation to the city plot, after which the president made some observations on the situation of the debts on the city plot and advised that a committee be appointed to raise funds to liquidate the same.

On motion. Resolved, that William Marks and Hyrum Smith compose said committee.

On motion. Resolved, that a committee be appointed to draught a bill for the incorporating of the town of Nauvoo, and other purposes.

Resolved, that Joseph Smith Jr. Dr. J. C. Bennett and R. E. Thompson, compose said committee.

Resolved that Dr. J. C. Bennett, be appointed delegate to Springfield, to urge the passage of said bill through the legislature.

President Hyrum Smith then rose and gave some general instructions to the church.

Conference adjourned for one hour.

One o'clock P. M. Conference met pursuant to adjournment and was opened by prayer by Elder J. P. Green.

President Joseph Smith Jr. then arose and delivered a discourse on the subject of baptism for the dead, which was listened to with considerable interest, by the vast multitude assembled.

Dr. Bennett, from the committee, to draught a charter for the city, and for other purposes, reported the outlines of the same.

On motion. Resolved that the same be adopted.

Dr. Bennett then, made some very appropriate remarks on the duty of the saints in regard to those, who had, under circumstances of affliction, held out the hand of friendship, and that it was their duty to uphold such men and give them the suffrages, and support.

Elder E. Robinson then arose, and gave an account of the printing of another edition of the book of Mormon, and stated, that it was now nearly completed and that arrangements had been made for the printing of the hymn book book of doctrine and covenants, &c.

Conference adjourned to Monday morning.

Monday morning, Oct., 5th. Conference met pursuant to adjournment and was opened by prayer by Elder Lyman Wight.

Elder R. B. Thompson after a few preliminary remarks, read an article on the priesthood, composed by president Joseph Smith jr, after which,

Elder Babbitt delivered an excellent discourse on the same subject at some considerable length.

Conference adjourned for one hour.

During the intermission a large number were baptized.

Two o'clock P. M. Conference met pursuant to adjournment.

Elder Lyman Wight addressed the conference on the subject of baptism for the dead and other subjects of interest to the church.

The president then made some observations, and pronounced his benediction on the assembly.

Dr. J. C. Bennett said that many persons had been accused of crime, and been looked upon as guilty, when on investigation it has been ascertained that nothing could be aduced against them,—Whereupon,

On motion; it was resolved that no person be considered guilty of crime, unless proved so by the testimony of two or three witnesses.

Dr. Bennett next brought before the conference the treatment the saints had experienced in Missouri, and wished to know, whether the conference would take any further steps in relation to obtaining redress.

On motion. Resolved that Elias Higbee and R. B. Thompson be appointed a committee to obtain redress for the wrongs sustained in Missouri.

The committee on ordinations reported that they had ordained thirty nine to the ministry.

On motion. Resolved that this conference be dismissed, and that the next conference be held on the 6th day of April next.

JOSEPH SMITH jr., Pres't.
R. B. THOMPSON, Clerk,

REPORT FROM THE PRESIDENCY.

The Presidency of the church of Jesus Christ of Latter Day Saints, would respectfully report: that they feel rejoicing to meet the saints at another general conference and

under circumstances as favorable as the present. Since our settlement in Illinois, we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy, has generally been manifested by all classes of the community, who with us, deprecate the conduct of these men, whose dark and blackning deeds, are stamped with everlasting infamy and disgrace.

The contrast between our past and present situation is great. Two years ago, mobs were threatening, plundering, driving and murdering the saints. Our burning houses enlightened the canopy of heaven. Our women and children houseless and destitute, had to wander from place to place, to seek a shelter from the rage of persecuting foes.— How we enjoy peace, and can worship the God of heaven and earth without molestation. And expect to be able to go forward and accomplish the great and glorious work to which we have been called. Under these circumstances we feel to congratulate the saints of the Most High, on the happy and pleasing change in our circumstances, condition and prospects, and which those who shared in the perils and distresses; undoubtedly appreciate. While prayers and thanksgivings daily ascend to that God, who looked upon our distresses and delivered us from danger and death, and whose hand is over us for good. From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion, in this however, we are agreeably disappointed, which gives us strong assurance that the saints are as zealous, untiring and energetic as ever in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way.

Let the brethren ever manifest such a spirit, and hold up our hands, and we must, we will go forward, the work of the Lord shall roll forth, the Temple of the Lord be reared, the Elders of Israel be encouraged; Zion be built up. And become the praise, the joy, and the glory of the whole earth; and the song of praise, glory, honor and majesty to him that setteth upon the throne, and to the Lamb forever and ever, shall reverberate from hill to hill, from mountain to mountain, from Island to Island and from continent to continent, and the kingdoms of this world become the kingdom of our God and his Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the churches, and at home and abroad; on this continent, as well as on the Islands of the sea, for by this principle and by a concentration of action shall we be able to carry into effect the purposes of our God.

From the Elders abroad we receive the most cheering accounts; wherever the faithful laborer has gone forth reaping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him; and the information we receive from all quarters is, that the laborers are few and that the harvest is great. Many wealthy and influential characters have embraced the gospel, so that not only will the poor rejoice in that they are

exalted, but the rich in that they are made low.

The calls to the southern states are indeed great, many places which a short time ago would think it a disgrace to give shelter to a Mormon, on account of the many false misrepresentations which were abroad, now desire to hear an Elder of the church of Latter Day Saints.

On the islands of the sea, viz. great Britain, there continues to be a steady flow of souls into the church—branches have been organized in many large and populous cities and the whole land appears to be thirsting for the pure streams of knowledge and salvation. The Twelve have already printed a new edition of the Hymn book, and issue a monthly periodical in that land. Several families have already arrived here from England and a number more are on their way to this place, and are expected this fall.

If the work roll forth with the same rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation, the polished European, the degraded Hottentot, and the shivering Laplander. Persons of all languages, and of every tongue, and of every color; who shall with us worship the Lord of Hosts in his holy temple, and offer up their orisons in his sanctuary. It was in consideration of these things, and that a home might be provided for the saints, that induced us to purchase the present city for a place of gathering for the saints, and the extensive tract of land on the opposite side of the Mississippi. Although, the purchase at that time and under the peculiar conditions and circumstances of the church, appeared to many to be large and uncalled for; yet from what we now see, it is apparent to all, that we shall soon have to say, "The place is too strait give us room that we may dwell."

We therefore hope that the brethren, who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the church, and which eventually will be of great value. From the good spirit which is manifested on this occasion, the desire to do good, and the zeal for the honor of the church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the church that, another edition of the book of Mormon has been printed, and which is expected on from Cincinnati, in a short time. And that arrangements are making for printing the book of Doctrines and Covenants Hymn book, etc. etc. So that the demand which may exist, for those works will soon be supplied.

In conclusion we would say. Brethren and Sisters be faithful, be diligent, contend earnestly for the faith once delivered to the saints—let every man, woman and child realize the importance of the work, and act as if its success depended on their individual exertion alone, let them feel an interest in it, and then consider they live in a day, the con-

templation of which animated the bosom of Kings, Prophets and Righteous men, thousands of years ago—the prospect of which inspired their sweetest notes and most exalted lays and caused them to break out in such rapturous strains as are recorded in the scriptures; and by and by, we shall have to proclaim in the language of Inspiration,

"The Lord has brought again Zion—
The Lord hath redeemed his people, Israel."

From the Quincy Whig.

GOV. CARLIN—SMITH AND RIGDON.

"The Gov. of Missouri however, soon made a formal demand of the Gov. of Ill. for the surrender to the authorities of, etc.

"Here they, (the whigs) would if possessed of power hold themselves superior to law, and proceed in such a manner as would lead to serious difficulties between the two States. [Argus.

"Fudge! We repeat, Smith and Rigdon should not be given up. The law requiring the Governor of our State to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a State to resent a tyrannical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the Governor of the State to refuse to surrender the citizens of his State upon the requisition of the Executive of another,—and this we consider as the case of Smith and Rigdon.

The law is made to secure the punishment of the guilty, and not to sacrifice the innocent, and the governor whose paramount duty it is to protect the citizens of his State from lawless violence, whenever he knows that to comply with such requisition he would be delivering the citizens into the hands of a mob as a victim to appease the thirst of the infuriate multitude for blood, without trial and against justice: under such circumstances, we repeat, the Governor is bound by the highest of all human laws, to refuse to comply with the requisition: and will the Argus or Governor Carlin pretend to deny that the present is not a case of this kind.

The history of the Mormon difficulties in Missouri, is of too recent an origin not to be well known to the Governor. A few years since, when they had settled in the Far West, and had gathered around them the comforts and

conveniences of life, and were beginning to reap the just reward of their industry and enterprise, a mob attempted to drive them from their homes; as peaceable citizens, enjoying all the rights guaranteed to them by a Republican Constitution, they had a right, and did call on the governor of Missouri, for protection. Did he, in obedience to the oath which he had taken to support the Constitution of the State, respond to the call as a Governor should? No!—and forever will a stain rest upon the name of *Lillburn W. Boggs*, and the State of Missouri. Mr. Boggs told the Mormons that they must take care of themselves—in fact denying them the protection of the Constitution under whose broad folds they had taken shelter. Thus denied the protection of the State, they prepared to defend their homes, wives and children. Did Mr. Boggs, as the controversy proceeded, remain a neutral *spectator*, as his first intimation had given the Mormons to understand? Oh, no!—when the mob was forced to fly for safety—like cowards as they were—then this wise and *oath-bound Executive, called out the militia of the State*, to aid, in expelling—or rather, to use one of the expressions of Mr. Boggs—in “*exterminating*” the Mormons. Which is as much as to say—if the Mormons cannot be driven from their homes, their possessions, and all else that they hold dear, peaceably—why then, kill, murder, burn, destroy, any thing, so the Mormons are “*exterminated*” from the State! Most just, humane, wise, and patriotic governor Boggs!

Many of them were barbarously butchered, and all shamefully unsettled and cruelly driven from their comfortable firesides at an inclement season of the year,—those who escaped secret murder, were inhumanly and savagely treated, their females violated, and their property confiscated and plundered, by the barbarous Vandals who were persecuting them even unto death! and to such men and to such people, would Governor Carlin deliver up two of our Mormon citizens for a sacrifice! We oppose this barter and trade in blood, upon higher grounds than the more forms of law upon which the Argus justifies the Governor. If we believed that Smith and Rigdon had been guilty of

criminal acts in Missouri, and could have a fair trial for such acts, under the laws of that State, we should be among the first to advocate the surrender of those gentlemen. It is not the laws of Missouri, of which we complain, it is of the officers who are appointed to execute and carry out those laws.—Their conduct must be forever reprobated—it is a lasting disgrace to the State.

The Mormons have resided in our State since they were driven out of Missouri—behaving as good citizens. Smith and Rigdon in particular, have resided ever since within the limits of our State, undoubtedly with the full knowledge of the authorities of Missouri, but no demand is made till the citizens of Missouri, pursuing them in their new homes in this State, with the same disregard of law that marked their previous conduct, a call is made upon the governor of that State to deliver them over to our authorities to be tried for violating our laws, then the very vigilant governor of Missouri calls for the apprehension of Smith and Rigdon!

It may be that Gov. Carlin and Boggs have a private understanding—that a *cartel*, an exchange of prisoners, may be agreed on between them. If it is so, the Governor is trifling with the lives of our citizens—with the lives of those whom he is sworn to protect. Reason, justice and humanity, cries out against the proceeding.

We repeat, that compliance on the part of Gov. Carlin, would be to deliver them not to be *tried* for crime, but to be *punished* without crime; and that under those circumstances, they had a right to claim protection as citizens of this State”

The foregoing article, from the pen of the editor of the Quincy Whig, reflects great credit on the head and heart of the writer. The sentiments it contains are liberal, noble, just—the offspring of wisdom and understanding. It completely uses up the *Uncircumcised Philistines of Missouri*, and places the Mormon people just where they have ever taken shelter—*under the broad folds of the Constitution*—and I, therefore, commend it to the favorable consideration of all the saints of light. The grievances of this people must be

redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result.

JOAB,

General in Israel.

Nota Bene.—I wish it to be distinctly understood that my remarks are not intended to operate against our worthy Gov. CARLIN, but against Gov. Boggs and all the other *Uncircumcised Philistines of Missouri.*

JOAB.

APPOINTMENT BY THE GOVERNOR.—Brigadier General John C. Bennett to be Quarter Master General of the militia of the State of Illinois, from the 20th day of July.

In making the above appointment, the Governor has selected an able, energetic and efficient officer. The duties that will devolve on him, perhaps no man in the State is better qualified to fill, and we have no doubt he will render due justice to the office which he has been selected to superintend.

Wabash Republican.

Extract of a letter from W. W. Phelps.

Tell Brother Carlos, I thank him for the paper he sent me, I mean to try and send him a cash subscriber for every paper.

The death of br. Edward Partridge (in that paper) struck me with deep solemnity. Since 1831 we had passed through many trying scenes, and he ever proved himself a faithful friend. His private and official duties were performed with an eye single to the glory of God. He was a faithful steward and the church had unlimited confidence in his integrity. He lived Godly in Christ Jesus, and suffered persecution. As a Bishop he was one of the Lords great men, and few will be able to wear his mantle with such simple dignity. He was an honest man, and I loved him.

When the first Elder went along with br. Joseph to the western boundaries of Missouri, to seek the land of Zion, for the gathering of the saints in the last days, he and I was in the little band; when that goodly land was consecrated,

we kneeled together; when the first house was raised, he and I help carry the first log; when the mob first rose to drive the saints from their inheritances in Jackson co. and six of us offered our lives for the church, he was one; and for his faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, he was stript on the public square, and *tared and feathered* in this boasted land of liberty; by all Jackson co. (except the saints) for which God's will be done; when we were driven out in 1833, and escaped in the night for our lives, into Clay co. he and I went hand in hand: we were anointed together at Kirland, and came home together; when Caldwell co. was searched out he and I did it; we made the first prayer to God on that goodly land that had been for about fourteen hundred years; and saw a glory that will yet cover the saints "as a clear heat upon herbs," we lived together in peace, and our communion was sweet; although we often rebuked each other in plainness and had snaps according to passion, yet, like the used key, our friendship was bright and moistened with tears:

Lord thine anointed was a just man, and precious in thy sight. was his death! His name will be had in everlasting remembrance, while his enemies will be struck out of existence: so let me say:—

Our Father in heaven, whom all saints rely on,
Exalt ye to glory the Bishop of Zion,
As an heir to dominion, and power and might;
The called and chosen, and faithful, is worthy
To rise from a Saint to an angel of light.

For the Times and Seasons.

ELEGY.

On the death of the dearly beloved, and much lamented father in Israel, Joseph Smith Sen. a Patriarch in the church of Latter Day Saints; who died at Nauvoo, Sept. 14th, 1840.

Zions noblest sons are weeping:
See her daughters, bath'd in tears,
Where the Patriarch is sleeping.
Nature's sleep—the sleep of years.
Hush'd in every note of gladness—
Ev'ry minstrel's howl's full low—
Ev'ry heart, is tun'd to sadness—
Ev'ry bosom feels the blow.

Zion's children lov'd him dearly;
Zion was his daily care:
That his loss is felt sincerely,
Thousand weeping saints declare;
Thousands, who have shar'd his blessing,
Thousands, whom his service bless'd,

By his faith and pray'rs suppressing
Evils, which their lives oppress.

Faith and works, most sweetly blessed,
Prov'd his steadfast heart sincere;
And the power of God, attended
His official labors, here,
Long, he stem'd the powers of darkness,
Like an anchor in the flood:
Like an oak amid the tempest,
Bold, and fearlessly he stood.

Years have witnessed his devotions,
By the love of God inspired:
When his spirit's pure emotions,
Were with holy ardour fir'd.
Oft, he wept for auffer'g Zion—
All her sorrows were his own:
When she pass'd thro' grievous trials,
Her oppressions weigh'd him down.

Now he's gone: We'd not recall him
From a paradise of bliss,
Where no evil can befall him:
To a changing world like this.
His lov'd name, will never perish,
Nor his mem'ry crown the dust;
For the saints of God will cherish
The remembrance of the just.

Faith's sweet voice of consolation,
Soothes our grief: His spirit's flown
Upward, to a holier station,
Nearer the celestial throne:
There to plead the cause of Zion,
In the council of the just—
In the court, the saints rely on,
Pending causes to adjust.

Though his earthly part is sleeping
Lowly, 'neath the prairie sod:
Soon the grave will yield its keeping—
Yield to life, the man of God.
When the heav'ns and earth are shaken—
When all things shall be restored—
When the trump of God shall waken
Those that sleep in Christ the Lord.

ELIZA K. SNOW

Hymenial.

MARRIED—In Mounthope Adams co. Ill. on the 10th Sept. last by Elder Abel Lamb, Silas B. Clark, to Miss Margaret Lesley.

—In this town on the 20th inst. by Elder Caleb Baldwin, Mr. Phileman Merrill, to Miss Cyrene Dustin.

—In this town by Pres't Joseph Smith, Jr. Mr. Charles Sherwood, to Miss Eliza Smith.

—In this town by Pres't Joseph Smith Jr. Mr. Ben. Johnson, Miss to Harriet Snider.

—In this place on the 4th inst, by Elder W. Niewanger, Mr. Neuman G. Blodget, to Miss Elizabeth G. Reid, both of this place.

—In this place, on the 4th inst. by elder Isaac Allred, Mr. Samuel Driggs, to Miss Elisabeth Taylor.

—In this place. Sept 25th by Elder Titus Billings, Mr. John Tippets to Mrs. Caroline Pew.

—In this town on the 27th of Sept. by Elder Titus Billings, Mr. William Huntington sen. to Mrs. Lydia Partridge.

Obituary.

DIED—In Springfield, Sangamon co. Ill. Sept. 11, Elijah Merriam aged 63 years and 6 months. Formerly a citizen of Watertown, Litchfield co. Connecticut.

—In Quincy on the 27th Sept. Miss Hannah K. Johnson, daughter of Amity Johnson, aged 23 years. After a lingering illness of three months, which she bore with christian fortitude, in the hope of a happy resurrection.

—On Bear Creek, in Adams co. on the 2 th inst. Polly, consort of Josiah Butterfield, aged 48 years and four days. Sister Butterfield has been ill for near 18 months.

—In this place on the 20th of Sept. Hannah Pratt, aged 23 years.

—In this place Marietta Holmes consort of Johnathan H. Holmes aged 20 years.

—In this place, Mary Emma, daughter of Jonathan H. and Marietta Holmes aged 3 months and 15 days.

—In this place Sept. 11th, Phebe Ann Pain, consort of Elias Pain, aged 31 years 1 month 25 days.

PROSPECTUS

FOR THE

SECOND VOLUME

OF THE

TIMES & SEASONS.

TO OUR PATRONS AND FRIENDS:

As this number closes the first volume of this paper, we feel anxious to say a few words to our kind friends who have felt willing to extend the helping hand, and patronize us in the commencement of our undertaking; and sustained the press in its infancy.

It is a well known fact, that we commenced this paper under the most adverse circumstances possible. as the press and type had just been resurrected from the bowels of the earth, in the State of Missouri, where it had been necessary to deposit them, during the war carried on against us by Lilburn W. Boggs and his unholy gang of *Land Pirates*, consequently they were not fit for use, until made so at a heavy expense; and having been robbed of all we had, therefore we were not in a situation to put it in that situation we should wish; however, notwithstanding

all these difficulties we have been enabled, by the blessings of heaven, to worry through with one volume, and now propose, commencing the second; and as it has, we trust, passed its infancy, and is now approaching to childhood, we think it all important that it should increase in strength, and vigor, therefore we shall publish it hereafter twice each month, to gratify the request and desire of many of our subscribers who are anxious to learn of the mighty spread of truth oftener than once each month.

The great ascensions making to the church, and the introduction of the benign gospel of peace, into new places, and other nations; also the great demand for publications from every part of America, renders it altogether necessary for us to issue our periodical oftener than formerly. We should be pleased to publish our paper weekly, as we have an abundance of matter for the instruction of the saints, as President Joseph Smith jr. is furnishing us with essays on the glorious subject of the priesthood, also giving us extracts of the new translation to lay before our readers, of the second volume,—but our circumstances will not permit us to publish oftener than twice a month, as we are but a child yet, and you are aware that a child must creep before it can walk, and walk before it can run; so we, having passed our infancy, must content ourselves by walking the coming season, not saying what we will do the following year; but leave that to the destiny of Heaven, and the good will of our friends and the saints.

We shall endeavor to make the second volume as interesting and instructive as possible, not sparing any pains on our part to give, as early as can be, all important information concerning the church at home or abroad. It will contain essays on the following subjects; the gospel, the priesthood and the gathering of Israel. We shall also give a synopsis of the general news of the day.

TERMS: TWO DOLLARS per annum payable in all cases in advance. Any person procuring 10 new subscribers and forwarding us twenty dollars current money, shall receive the eleventh volume gratis. No subscription will be received for a less term than

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