

TIMES AND SEASONS.

“TRUTH WILL PREVAIL.”

Vol. 3. No. 1.]

CITY OF NAUVOO, ILL. NOV. 15, 1841.

[Whole No. 37

PROSPECTUS

FOR

the third Volume

OF THE

TIMES AND SEASONS.

The vast spread of truth—the multitude of inquiries made by thousands of people, to know the principles of the faith and doctrine of the Church of Jesus Christ of Latter Day Saints,—the great demand for our books and papers, in every part of the land,—also, the great exertions being made by the adversary of all righteousness, to destroy the work of God, which He has commenced in these last days, and bring His people into bondage—all, all conspire to make it doubly binding on the saints to publish to the world, a Periodical, through the medium of which, they can communicate unto all men, the principles of life and salvation—declare glad tidings of great joy to the honest in heart, so that the meek shall increase their joy in the Lord, and the poor among men, rejoice in the Holy One of Israel.

Feeling an ardent desire for the welfare of Zion, and the prosperity of the cause of God, the undersigned cheerfully proposes to continue the publication of the Times and Seasons, upon the same principle of the past volume. It will be mostly made up of original matter, containing essays and discourses upon the subjects of the gospel, priesthood, baptism for the dead, resurrection, millenium, and eternal judgment—reports and letters from the travelling Elders abroad, showing the progress of the work in different countries, lands and nations—also, give information concerning the church in this place, from time to time, as occasion may require, so that the saints at a distance can be early apprised of all important moves, or instruction, that may be had in the church here.

The interest of the third volume will be greatly enhanced, from the fact of our being in almost constant receipt of communications from our foreign missionaries; especially from Elder O. Hyde, missionary to Palestine. His letters will be perused with pleasure, as they will contain much information concerning the movement of the Jews, their belief, &c., which is a matter of deep interest to all classes of community.

We shall endeavor to lay aside all sectarian or party feelings, and seek to avoid all contentions or strifes; not wishing to wound the feelings of any, but rather bind up the broken hearted, strengthen the hands that hang down, confirm the feeble knees, and lift up the bowed down—at the same time, not be afraid to speak of the terrors of a broken law, to the transgressor; for the way of the transgressor is hard, and the wages of sin is death.

TERMS:—The Times and Seasons, will be published on the 1st and 15th of every month at \$2.00 per annum, in advance; any person procuring five new subscribers, and forwarding us ten dollars current money, shall receive one vol. gratis. All letters must be Post Paid. E. ROBINSON.

Nauvoo, Ill., Nov. 1, 1841.

AN ADDRESS TO THE CITIZENS OF SALEM (MASS.) AND VICINITY,

BY E. SNOW AND B. WINCHESTER.

Elders of the Church of Jesus Christ of Latter Day Saints.

Concluded.

We believe in God the Father, who is the great Jehovah and head of all things, and that Christ is the Son of God, co-eternal with the Father; yet he is our Savior, Redeemer, King, and Great Prototype;—was offered as a sacrifice to make an atonement for sin—rose from the dead with the same flesh and bones, not blood, and ascended to heaven, and is now seated at the right hand of the Father.

Also, that without faith in him no person is a fit subject to obey any ordinance of the gospel whatever.

We believe that the doctrine of repentance should in all cases be taught, where the other principles of the gospel are set forth to sinners; and that repentance in the full sense of the word, is a sorrow for sin—breaking off from sin by righteousness, or in other words, to change our course of life, and wherein we have done wrong in the sight of God, we should reform and do it no more; and thus become humble like a little child, and walk in the ways of the Lord, that we may grow up in Christ our living head. Repentance is an antecedent to baptism, and should always be adhered to by sinners. Christ was without sin, consequently he did not repent.

We believe that the ordinance of baptism is a commandment of God, and should be administered to every son and daughter of Adam, who have repented, for the remission of sins and adoption into the kingdom of God, or in other words, we resolve to forsake the ways of sin and death, and to become the members of the family of Christ; in order to do this as the apostle says, (see Rom. vi. chap.) we must crucify the old man of sin, and be "buried with Christ by baptism unto death, that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life," that is, we become dead as to sin; but through the ordinance we are "translated into the kingdom of God's dear Son," and so walk in newness of life, being the children of the kingdom, we claim protection at the hand of God, and

a right to enjoy the blessings of the gospel.

The human family in their sins, are foreigners and strangers to God; consequently they must be adopted in order to become citizens of his kingdom. Baptism of course then is the ordinance of adoption. Christ said, "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." This birth is a transition from our sinful state into the kingdom of God. To be baptized, is to follow Christ in the work of the regeneration, hence Cornelius, notwithstanding all his good works and piety, was commanded to be baptized, as being necessary that he might obtain salvation. (see Acts, x. chap.) Now that baptism is for the remission of sins, is evident from what Peter said to those who were convicted on the day of Pentecost. "Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost," &c. Ananias, said to Paul, "Arise and be baptized, and wash away your sins." (Acts xxii, 16.) The above is the doctrine the apostles taught to sinners, and is the gospel, or one of the principles of it, that Christ commanded the apostles to preach in all the world. "Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (see Matt. xxviii. 24.) Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved; he that believeth not shall be damned," &c. (See Mark, xvi, 16.) Not that there is virtue in water to remit sins; but by obeying the command, we have a right to claim the promise. The apostles introduced the ordinance of baptism on every occasion where they preached the gospel: for instance, Peter on the day of Pentecost, as before mentioned, (See Acts, ii, 38.) Philip to the Samaritans, and also to the Eunuch, (See Acts, viii. chap.) Ananias to Saul. (See Acts, xxii. 16) Peter to Cornelius and his household, (See Acts, x. chap.) Paul to the Jailor and Lydia, and their households, (See Acts, xvi, chap.) Paul to the Corinthians (See Acts, xviii. 8.) Paul to the disciples of John at Ephesus, (See Acts, xix. chap.) Some one of the disciples to the Romans, (See Rom. vi 4.) The several passages of scripture above

referred to show the importance of this ordinance, and certainly the ancients esteemed it as a commandment of God not to be justly rejected.

We also believe that it should in all cases be administered by immersion: for proof we cite to the following passages of scripture. Matt. iii. 16. John, iii. 5. Acts, viii, 38. Rom. vi. 4 Col. ii. 12.

We believe that all who obey the before mentioned principles of the gospel in honesty, are entitled to the gift of the Holy Ghost, which is the Holy Spirit of promise, and seal of adoption, or their sonship: for says the apostle, "For as many as are led by the Spirit of God, they are the sons of God," "heirs of God and joint heirs with Christ." And also that this Holy Spirit is received by, or through the laying on of the hands of the proper officers of the kingdom of God, which is one of the principles of the gospel. (See Acts, viii. 17. Do. xix. 6. Heb. vi. 2.) It evidently was, and is, an institution of heaven; for when the ancient saints practised it, God sanctioned it by conferring his Holy Spirit on the occasions; and certainly professors have incurred the displeasure of God by rejecting it. "As we said before so say I now again, if any man preach any other gospel, than that ye have received, let him be accursed." (See Gal. i. 8, 9.) The ancients received the doctrine of the laying on of hands, and it will be remembered that it is an ordinance distinct from the ordination to the ministry; for it was practiced upon both men and women.

We believe that the church of Christ should be organized according to the New Testament pattern: for there is nothing in the bible that authorizes us to say that a church organized upon any different plan, is the church of God; and that all saints should earnestly contend for the faith, that was once delivered to the saints; and inasmuch as they have faith, to enjoy the promised blessings of the gospel of peace like christians of primitive times. The apostle says, "And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps in governments, diversities of tongues." (See 1 Cor. xii. 28.) "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting

of the saints; for the work of the ministry; for the edifying of the body of Christ." If any one should ask, how long they were to continue, let him examine the following verse: "Till we all come in the unity of the faith," &c. (See Eph. iv. chap.) The constitution of these United States, directs that there should be an organization with proper officers, that necessary business may be transacted; so does the gospel or law of God, direct that the church of Christ should be organized with apostles, prophets &c, and guarantees to every faithful saint, the right of enjoying the spiritual blessings. Paul compares the church with all the before mentioned officers and gifts, to a perfect building; and as well might we remove from a building some of its most essential parts, such as sills, beams, doors, braces, &c., and call it perfect, as to take from the church the above officers and call it perfect without them. It is no where said in the New Testament that such officers and gifts of the church should be done away, or cease to be in the church, only through unbelief, and apostacy. It is folly to say that any sect worship God according to the true pattern when their organization does not resemble the plan laid down in the sacred volume. The Lord said to Moses, "See that thou make all things according to the pattern shown thee in the mount," (not according to your own notion:) so Christ commanded his apostles to teach the people to observe all things whatsoever he had commanded them; and certainly they were commanded not to depart from the faith, or to apostatize; but the fact that men have departed from the ancient order of the gospel, and disorganized the church, proves that there has been an apostacy. This apostacy was foretold by the prophets, and apostles, (See Isa. xxiv. 5; 2d Thes. ii. 3; 1st Tim. iv. 1; 2d Tim. iii. 5, and iv. 3, 4. 2d Pet. ii, 1.)

We also believe that inasmuch as the Lord is the same yesterday, to-day, and for ever, that the gospel is the same now that it ever was; consequently that it is our privilege to enjoy the same Spiritual gifts that the ancients did; such as the gifts of prophecy, revelation, seeing visions, healing the sick, speaking in other languages, casting out devils, and ministration of angels, &c. Now all these gifts were enjoyed by the ancients, and

the Lord has never said that they should be taken from the faithful until the perfect day—eternity; therefore, there is no unpropriety in our contending for these gifts. Some scorn at the idea of these gifts being enjoyed now-a-days, but they only scorn at the doctrine taught throughout the bible, and not at one of our invention. The following we refer to as proof of this doctrine: Mark, xvi. 17; 1st Cor. xii chap.; Rom. xii. chap.; 2d Cor. xii ch.; Heb. xiii. 2; Eph. iv chap.; 1st Cor. xiv chap.

But there are some that say, show us a sign and we will believe. We answer; that Christ, and the apostles, never worked miracles to gratify the curiosity of any man. When Satan tempted Jesus, saying, make bread out of stones, he said get behind me Satan, &c. A set of wicked priests afterwards sought a sign of him; but he said, "a wicked and adulterous generation seeketh after a sign and none shall be given unto it," &c.—This is the only rule that is laid down in the scriptures, by which we can judge of the character of sign-seekers. We do not go about on purpose to work miracles to gratify curiosity; but to preach the gospel; neither do we make any pretensions to raise the dead; for it is not mentioned among the signs that were for the believer.

It is written that faith comes by hearing, and that by faith in the Lord the spiritual gifts are received. These gifts are for the saints, and not for the unbeliever. Paul says, "Gifts are for the perfecting of the saints." James says, "If there are any sick among you (saints, not unbelievers,) let them send for the Elders," &c.

We believe that in consequence of the apostacy, men have lost the necessary authority to administer ordinances; hence the spiritual gifts have not been enjoyed; for the Lord will not sanction the administrations of men who assume their authority; therefore, such works are illegal. The commission given to the apostles does not authorize us to preach the gospel any more than the commission given to Gen. Washington and others, makes us authorized officers of state.

When an ambassador from Great Britain comes to our government to do business, he must be commissioned by his

government or all his transactions will be null and void, and Great Britain will never fulfil any promise which he might make in her name, however sincere our nation might be in believing him sent. 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. We do not call in question the morality, the sincerity, or the spiritual enjoyment of individuals belonging to any religious society. On the contrary, we feel assured that there are many sincere and zealous persons in every denomination.

We believe and teach that it is necessary to abstain from all immorality, and practice all the virtues—such as love to God and good will to man, brotherly kindness, industry, to visit the widow and fatherless in their afflictions, and keep ourselves unspotted from the world.

We also believe and testify, that the Lord has renewed the gospel dispensation, and in fulfilment of numerous predictions of the prophets and apostles, sent his holy angel to commission men to preach the fulness of the everlasting gospel to all nations; and is raising up a people that worship him according to the written word. We might quote many passages to prove the above; but for the want of room for a written investigation, we omit them, (see Rev. xiv. 6.)

We also testify that our faith in these things viz. immediate revelation from God, and the administration of angels, &c., has brought a persecution upon us, like that of primitive times.

We believe the *fulness* of the gospel will be preached in all the world as a witness of the second coming of Christ, who will come with great power and glory, being accompanied with his saints and angels. But during the time the gospel is being proclaimed, there will be great commotions, distress, and destruction among the inhabitants of the earth, war and rumors of war, earthquakes, pestilences, famines, father against the son, and son against the father, awful destructions by fire, tem-

pests, seas heaving themselves beyond their bounds, deceiving and being deceived; kingdoms becoming disorganized, signs appearing in the heavens causing the tribes of the earth to mourn, &c. &c.

The honest in heart will in these times flock to the standard of King Emanuel, as places of refuge; and for deliverance for the righteous from these troubles, the Lord will cause to be built, the magnificent cities of Zion, and Jerusalem,—which work forms so conspicuous a part of the prophetic writings of the Old Testament. Yes, during the tottering of empires, overthrowing of kingdoms, and fall of Mystery Babylon, the great seat of wickedness; the pure in heart will bend their way to Zion, and thither go with songs of everlasting joy. But before the Lord comes, the tribes of Israel will return back to their lands, and when the gospel is preached to all the world, and the great work of God sufficiently accomplished, the heavens will be unveiled, and Christ with his saints and holy angels, will make their appearance in the clouds with power and great glory—the saints on earth, and those that are in their graves arise, and all flit away through the ethereal sky to meet the hallowed throng;—sects and parties will then be no more, wickedness will hide its face, the earth be purified by fire. After this, the heavenly company will set their feet upon mount Zion—Jesus will gird himself and administer bread and wine anew in his Father's kingdom. This will be the happy time, when saints and angels shall greet—the great marriage supper of the Lamb, when the voice of saints shall be heard from one end of the congregation to the other, saying, crown Jesus, he is worthy; for he hath redeemed us by his own blood out of all nations, and made us kings and priests unto our God, *and we shall reign on the earth*, (See Rev. v. 9, and 10.) How different this from the imagination of the poet!

“Beyond the bounds of time and space,
Look forward to that heavenly place.”

Then will be fulfilled the saying in Daniel: “The stone cut out of the mountain shall fill the whole earth:” then the Millennium will commence, and Christ and his saints reign on earth, and the knowledge of God cover the earth as the

waters cover the sea. But woe be to those who reject the gospel, and refuse to comply with all the requisitions of heaven; dismay, horror of a guilty conscience, and finally, banishment from the presence of God will be their fate.

We do not believe that the Old and New Testaments contain all the revelations that the Lord intends the human family shall have: for the earth must be filled with the knowledge of God, which will be brought about by revelation, as it were upon the house tops, of things that have been buried in oblivion for ages past. The apostle says “that all scripture given by inspiration is profitable for doctrine, &c.” “Whatsoever was written aforetime was for our profit,” &c.—The bible mentions several books that were written by inspiration; but they are now lost to the world: for instance, the “Book of Nathan the Prophet,” “Book of Gad the Seer,” Book of the Prophecy of Ahijah,” “Book of the Visions of Iddo the Seer,” “Book of Shemeiah the Prophet,” and many others that we might mention. The Prophets declare, that when the Lord gathers the house of Israel, he will give an abundance of revelation, and cause many mighty miracles to be wrought, and they even declare that a book shall come forth, to be one of the instruments in the hand of God to gather Israel, (see Isa, xxix. 11.) They also declare that *truth* shall spring up out of the earth.

This book, referred to by the prophets, is the “Book of Mormon,” which we have implicit confidence in, not however as a new bible to exclude the old, as some have falsely represented. It was discovered to Joseph Smith by no less than the ministry of angels, in the township of Manchester, Ontario co., N. Y., A. D. 1827; written on metallic tablets or plates, in hieroglyphics, peculiar to the people whose history it gives. Was translated and published A. D. 1830.—It is a historical, and religious record written in ancient times, by a branch of the house of Israel who peopled this continent, and from whom the Indians are descended.

Says one, did not John the Divine forbid any additions to the bible? We answer he forbid any addition to his book of revelation or prophecy; but said nothing about the whole bible; and we do not suppose that John had any power to

debar God of the privilege of sending as many angels to visit men, or to give us many revelations as he pleases, or at any time he may think proper.—John certainly alluded to no book other than his Revelations, which is obvious to every one who reads it. (See Rev. xxii. 18.) The “Book of Mormon,” is no more an addition to the bible than our testimony to the truth of the gospel, is an addition to the principles of the gospel.

The bible was written by a people upon the Eastern continent, but the Book of Mormon by a people upon this continent. The latter as respects doctrine agrees with the former precisely: but the historical part of it unfolds the history of the ancients of this land. Elder P. P. Pratt writes upon this subject thus:

“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, a historical record, handed down for thousands of years, or deposited in their sacred archives, or amongst 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 revelations 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 Sardanapalus, King of Assyria, and this record should be interspersed with prophecies and doctrine, as revealed among them since their captivity. Would it be anything incredible or injurious in its nature, or anything 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 among 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.”

But says the objector, it is because that this book is said to have been brought to light by the administration of angels, and revelation; that makes it so odious in the minds of the people.

We reply, that it was the new revelations that the ancient prophets received that caused them to be so odious in the minds of the people. Any thing new in religion or science has generally been treated with contempt by those who knew nothing about it.

The foregoing pages are an outline of the fundamental principles of our holy religion, and for the want of room, with a few exceptions, we have omitted scriptural investigation, and merely stated some principles without attempting to prove them. Those who wish to hear all the before mentioned points of doctrine investigated at length, and an abundance of scripture evidence adduced to establish them; particularly the second con-

ing of Christ, gathering of the house of Israel, and Book of Mormon, are respectfully invited to attend our public lectures.

We have no disposition to sit in judgment upon any man's religion. We will let the law of the Lord judge, and we will humbly acquiesce in the decision.

Truth is our object;—unvarnished truth without mixture of error can alone be serviceable to mankind. We say as did St. Paul, "We seek not *yours*; but *you*." No preacher in our society receives a salary, other than the voluntary donations of the charitable, whose hearts the Lord opens to supply their actual wants; and to such, He will say in the great day of retribution, "Come ye blessed," &c.; "for when I was an hungered ye fed me; naked and ye clothed me; a stranger and ye took me in;" "Inasmuch as ye have done it unto one of my disciples ye have done it unto me;" (See Mat. xxv. chap.)

If our testimony is true, all are interested in it. Say not it is beneath your notice because it is unpopular; for Christ said, "Whatsoever is highly esteemed among men is an abomination in the sight of God." He further said to his disciples, that they would be hated of all nations, and become so odious, that men would think they were doing God service in killing them.

While we still linger upon this subject, we cannot but reflect upon the various persecutions that saints have endured at different times, for propagating such principles as we have before mentioned. Besides the twelve hundred of our brethren that were driven from Jackson co. Mo., and rendered houseless and penniless in 1833; the still more dreadful scenes of 1838, (in which we were personal sufferers,) have made an impression upon our memories that time can never erase.

We well remember the time when twelve or fifteen thousand souls were banished from the state of Missouri.—Most of our persecutors were excited to these outrages by means of malicious falsehoods and slander. Indeed, it was falsehoods and slander that brought the malice of the Jews on the head of Jesus, excited by his exposure of their hypocrisy and priestcraft.

When we call to mind, that from twenty-five to thirty noble hearted brethren

have fallen victims to a ruthless mob, in the State of Missouri, we cannot help exclaiming, Oh! murdered, butchered brethren, dear to our hearts, once we enjoyed each other's company in the house of the Lord; and sat under the smiles of our Redeemer's countenance, and expressed our determination to each other to serve the Lord unto the end, if death should stare us in the face,

The time of trial found them true to their promise, and they died as valiant hearted soldiers of the cross. And widows and orphans are left to mourn their loss. Yes, if the sturdy oaks of Missouri's forests could speak, they would tell a tale of woe, how widows and orphans bemoaned while under their branches, because of the loss of husbands and fathers.

If the wild gophers of Missouri's plains could speak, they would tell of the sufferings of women and children, which would soften the heart of an adamant, and cause a flood of tears to flow from the hard hearted.

Oh liberty! whither art thou fled? Oh patriotism whither art thou gone? Once the United States of America, was a land of freedom, liberty of speech, and of press; liberty of conscience was enjoyed really, and not merely in name. Now so no longer. The blessings purchased by the blood of our forefathers, have flown for ever! That blood which was shed so freely, for the purchase of an inheritance, which they esteemed sufficiently worthy of the sacrifice, now no longer avails. The constitution formed and ratified by the fathers of our country, who esteemed it dearer than life, is now a dead letter. The blessings of life, liberty, and the pursuit of happiness are no longer guaranteed to the citizen. Nor can he any longer worship God according to the dictates of his own conscience, unincumbered.

The history of the Church of Jesus Christ of Latter Day Saints, has wofully verified this fact. To heighten the wrong, it has all come upon them, in consequence of their adhesion to the truth.—Say not it is deception, delusion, fanaticism, or if you do, take care you apply it where it belongs, that is, to those who ascribe these qualities to the Church of Latter Day Saints. If they are deceived, the bible has deceived them; but they know and dare boldly testify, the religion of the bible is no deception, it is an eternal reality. Therefore, examine the

matter for yourselves, and "try the spirits whether they are of God, or whether they be of man."

**"DESPISE NOT PROPHECYINGS
—PROVE ALL THINGS: HOLI-
FAST THAT WHICH IS GOOD"**
PAUL.

Vinal Haven, South Fox Island,
Waldo county, Maine, Oct. 5th, 1841. }
Mr. Editor:—

Through the changing scenes of life, and the various vicissitudes through which we have to pass, having an opportunity of writing a few lines, on the present occasion, I cheerfully embrace the same; it will therefore be at your disposal. Having a realising sense that the Elders abroad, whether to the east or west, north or south, are anxious to hear of the progress of the work of the Lord, and his dealings with the children of men; I shall offer a few remarks of what He is doing in these eastern lands and on the Islands of the sea, and a synopsis of my travels through the country, since I left Nauvoo, in the spring of 1840. I proceeded on as fast as I possibly could, in different conveyances, until I arrived in the State of New Hampshire, where I found the people willing to hear for themselves, although I made but a short stay but proceeded on my journey through the State of Maine, and preached in several towns, from Rutland to Calis where I tarried a short time and preached. The people wanted to know what this new doctrine was. In almost every direction were calls for preaching, but my determination was to go into the province of New Brunswick, which I accordingly did, and found a few who formerly joined the church. During my stay in that part of the country, a few more joined; after staying with them through the winter I returned to Calis; where I preached several times, and in the country adjacent. When I came to this Island, where I arrived the evening of the 12th July, where I found a branch of the church, raised up through the instrumentality of Elders J. Hewit, (who now lies under the silent clods of the valley, and his dust commingling with its mother earth,) and William Hyde, the preceding year. After preaching on the Island a short time, I found out to my satisfaction that there were many more willing to investigate for themselves: the news

spread like wild fire, that another Mormon had made his appearance on the Island; so the spirit of enquiry was not confined to this Island alone, but spread on other Islands as well as the main land. I soon left the Island and went to St. George, on the main, where I stayed one week and baptised two, who formerly belonged to the Baptist association. That raised the antipathy of the society, especially the Priests whose craft is in danger; or in other words, who teach for hire and divine for money; so they would cry wolf in sheep's clothing; while they themselves would keep behind the scene of carnal security, viz: misrepresentations in abundance, and lies without number, which are the only weapons they can get to intercept the rays of truth,—suffice it to say the cause of God is onward, with mighty strides.

Brother Pendleton and myself went on the Isle of Hant, and staid one week, where we were received by few of the people, and few of them joined; many more have joined on South Fox Island, and some on the main; where I have been preaching in several villages, viz: East Thomaston, Camden, Hope, &c. The greatest difficulty we have to contend against, is the prejudice of the people, our means being limited in consequence of not having books and papers for the people to read for themselves, which gives our opponents great advantage to calumniate us and prejudice their hearers; but I trust that as soon as you receive this, you will send the papers without delay, as we have a great deal to contend against; and considerable to be done in this section of the country. In consequence of calls on every hand, we have held meetings from three to six times a week, as long as my health would permit; but in consequence of exposure and fatigue, I have been obliged to keep still a few days; but I trust that God will strengthen me according to my day, for I can truly say that we wrestle, not only against flesh and blood, but principalities and powers, and spiritual wickedness in high places, and I trust that God will send forth more laborers into his vineyard, that the day may soon be ushered in, when universal peace and righteousness shall cover the earth as the waters cover the sea, and the kingdoms of this world become the kingdoms of our Lord

and he shall reign forever, and of his kingdom there shall be no end.

Yours in the kingdom
and covenant of God,
ALFRED DIXON.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, NOV. 1, 1841.

TERMS—\$2,00 per annum, in advance.

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POST-MASTER GENERAL.

NAUVOO ENSIGN AND ZARHEMLA STANDARD.

Since the death of our much esteemed brother, D. C. Smith, nothing has been said in the *Times and Seasons*, about publishing the above paper. As the proposals for publishing that paper, were made by the former Editors, who have since departed this life, we, having a multitude of business upon our hands, at the time of entering upon the duties of publisher and editor of this paper, deemed it proper to remain silent on the subject of the *Standard*, until we were prepared to put it into successful operation, or abandon the project for the present.

We now inform our friends that we have abandoned the idea of publishing the weekly paper, as the type, and materials ordered for it, have never been forwarded to us, and we do not feel disposed to advance \$400, or \$500, in these hard times, the amount required to be invested to do it justice.

Those who have subscribed, and paid their subscription to us, can have their money credited on the *Times and Seasons'* book, or refunded to them, as they may direct.

The brethren are hereby notified, that our well beloved brother, Hiram Smith, Patriarch of the church, has erected a comfortable office, opposite his dwelling house, where himself together with his scribe and recorder (James Sloan,) will attend regularly every Monday, Wednesday, and Friday, during the entire day, or upon any other day, if urgent circumstan-

ces require it, to perform the duties of his high and holy calling.

A copy of the blessings can be received immediately after being pronounced, so that the brethren who live at a distance can have it to take with them.

TO DELINQUENTS.

We will say to those who have received the papers the past year, and have not paid, (of whom there are a great number,) that sister Agnes M. Smith, widow of the late D. C. Smith, is very much in want of the pay, and it will confer a great favor upon her, if they will be so kind as to forward it immediately. Those who live in the vicinity of Nauvoo, can bring any kind of produce, or wood, as all of those articles are very necessary in a family, especially in this country, where people have to live by eating and drinking.

We fondly hope this to be the last time we shall be under the necessity of urging our friends to their duty.

Lisbon, N. H. Sept. 25th, 1841.

BRO. ROBINSON,

I take this opportunity to write to you, and give you some directions concerning your very useful and valuable paper; feeling anxious at all times, to render what little assistance I can in supporting the press, for it is a great blessing to us to hear from the inhabitants of Zion, and to learn of the state of the Church of Christ in these last days. It was sad news to us, when we learned that our worthy Brother the Editor, had departed this life; but we hope it will be so that the papers will continue to be printed. I here inclose ten dollars, and wish you to send the *Times and Seasons* to the following persons: * * * * *

I will now give you a short sketch of my labor here. There has been a small branch of the church here for several years, and we have met together from time to time, to worship; and I have frequently been almost discouraged, while I have witnessed the wickedness of the children of men: but being determined to clear myself from the blood of souls, and having been ordained to the office of an elder, I continued to proclaim the gospel in its fullness, as revealed in these last days, until last spring; at which time there appeared to be some excitement among the people. The saints of God began to manifest that the spirit of the Lord was among them; and from

that time to this, I have had more calls for preaching than I could fill—many have been convinced of the truth of the work, and I was soon favored with an opportunity of leading some into the waters of baptism.

I have baptized thirteen and think that there are others who will come forward soon—we desire the prayers of the saints, and also that some elder, who is traveling this way, would call here, and instruct us more particularly in the great work of the Lord.

I am yours in Christ;
ZADOCK PARKER.

MISCELLANY.

[For the Times and Seasons.]

SIGHTS FROM THE LONE TREE.

BY L. O. LITTLEFIELD.

'Twas morning—the sun rose under the brightest auspices, and the thin, vaporous clouds, that flitted in the heavens, continued gradually to flee away before the gentle morning breeze—that seemed wont to greet their golden visages with the soft rustle of its dewy wings—until not a hand's breadth of them were seen remaining to mar the spotless beauty of the ethereal blue. Oh! how beautiful and sublimely grand—as I sat beneath the Lone Tree, on this delightful morning,—did the scenery of nature, which was there spread around me, clad in the luxuriant robes of summer's brightest green, appear to my enamoured vision! Sweet, too, as the mellow cadence of the Aeolian harp, when its chords are swept by the artful fingers of a maiden's tiny hand, was the distant music of birds, offering up their morning orisons to the Author of their joy, as they twittered from spray to spray among the green foliage of a neighboring grove.

I was bounded by a vast and fertile prairie on the west, whose superabundance of wild but beautiful flowers waved their proud heads in the passing breeze, as if rejoicing at the sublime appearance of the 'King of Day;' on the east by a wide-spread valley that intervened between me and the great 'father of waters,' whose disporting waves wore the gay smile of the rising sun, as they rode gently on towards the mighty Ocean; and on the north

and south by seemingly interminable woods, whose foliage danced gracefully in the morning light, and sent its peaceful and unwritten whisperings away upon the balmy wings of the passing zephyrs. Upon this valley was seen numerous herds of cattle eagerly feeding upon its green, unbroken surface, while the melody of their tinkling bells stole upon my ear, and made me, for once, envy the cheerful shepherd his humble lot, which calls him from the dull monotony of village life, to muse, undisturbed by any of the litigated topics which always agitate the mind in the more busy walks of life, amid scenes so romantic and delightful as those with which I was surrounded.

On the opposite side of the Mississippi, lay a broad and beautiful plain, which stretched up and down its waters as far as my sight could extend, and was thickly covered with dwellings, which, for their simple neatness and rural beauty, were, to me, far preferable to those gaudy palaces where aristocracy sits gorged in the lap of affluence and surrounded by every paraphernalia of inexhaustible wealth. Yes; for *that* spot, so truly picturesque in its scenery, and where, but a few years ago, nought was seen save the curling smoke from the Indian wigwam, or heard but the fearful twang of the savage bow-string and thrilling yell of the fearless war whoop, my soul felt an attachment which all the illuring pageantry of an opulent world would fail to inspire. Oh! what calm and unbroken serenity dwelt in my bosom as I contemplated its matchless beauty of landscape and thought of the many endearing ties that bound me to its inhabitants, which now numbered near eight thousand souls. That was the delightful city of Nauvoo—the home of *her* whose destiny was united to mine through the many conflicting changes of this transitory life; her, who, with timorous heart and reciprocal affection, I had led to the sacred altar of Hymen, and who I now delighted to call by the ever dear and consecrated name of *wife!* There, too, dwelt my brethren; who, after being driven from their peaceful homes in the west, by the barbarous hand of religious persecution, had made it their place of refuge, and, from an uninhabited waste, converted it into a flourishing and populous city. They had been delivered from their enemies, and they dwelt in peace. The effulgent morn of

prosperity beamed brightly upon their hopes; happiness smiled in every countenance, and friendship, pure and unalloyed, reigned supremely in every bosom — But the sight of the beautifully sloping heath—situated near half a mile from the Mississippi—on whose delightful summit the Temple of God was being erected, filled my mind with emotions still more pleasing and delightfully intense; emotions to which the corrupt and profane world is a stranger, and which the acknowledged pen of sublimest eloquence and profound erudition, would prove infinitely inadequate to describe. That Temple was fast approximating a state of completion; and in the eagerness of my soul, I said, 'the day is not far distant when its magnificent walls of grandest architect and most skillful masonry, will post their ponderous and polished fronts upon that beautiful eminence, and become the beacon of Zion to sentinel the enchanted land.'

My attention was now attracted by a congregation of people who were assembled in a beautiful grove, near the summit of the heath, and seated in the unbroken redundancy of its shade. It was Sunday, and they had met to worship Him who is the divine Author of their holy religion. Now me thought I could hear the heavenly chant of their song of worship send its mellow notes, rendered more soft and harmonious by distance, through the ambient air, and, being inspired with love for its sweetness, I hastened from the place, where my bosom had been so emulated with feelings of transport, to join my brethren in worship near the Temple of God.

PERSECUTION OF THE JEWS IN TUREY.

The Jews in Smyrna are exposed to the most wanton outrages on account of their religion. One of them was recently thrown into prison because a cat was missing! and no crime is committed of which they are not supposed to be guilty by the bigoted inhabitants.

Worthy of imitation.—A clan of the Cherokee Indians still remain in Georgia, numbering about seven hundred, all belonging to the Cherokee Temperance Society, except five or six. and these, it is said, never pretend to drink spirits until they get among the whites.

ANOTHER "SHOWER OF FLESH AND BLOOD" IN OUR OWN NEIGHBORHOOD.

[From the Boston Daily Mail.]

AMESBURY MILLS, Sept. 8th, 1841.

Messrs. Editors: I hasten to inform you of a most singular phenomena that happened yesterday in Kensington, a small village a few miles distant from this town, about half past 5 o'clock, P. M., which would seem highly incredible were it not substantiated by some of its most respectable inhabitants.

There had been a drizzling rain (my narrator states) during a great part of the day until about 4 o'clock in the afternoon, when the rain stopped and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past 5, when almost instantly, it became of burnished red, and in a few moments it rained moderately, a thick liquid of the appearance of blood clothing fields and roads for two miles in circumference, in a blood-stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intensely cold that over coats were needed. It caused great wonder and astonishment among the inhabitants. I assure you, and well it might, so singular and unaccountable was the phenomena. I have been shown by a citizen of the place some of the matter that fell, and it has the appearance of clotted blood, and I think it must be a similar liquid, from account, to that which lately fell in a shower at Tennessee.

Indeed, this is rare food for the scientific, and we hope some one will fathom the mystery, and make a report thereof of this result of their investigation

Yours, &c.

W. FITTS.

CONFERENCE MINUTES.

KIRTLAND CONFERENCE MINUTES.

Saturday, Oct. 2, 1841.

Conference commenced pursuant to adjournment. Elder Almon Babbitt was unanimously chosen chairman and Elder W. W. Phelps, appointed clerk. The solemnities were opened with singing and prayer.

Resolved unanimously that Elder Jeremiah Knight, Samuel Phelps, and Ed-

win Cadwell, be appointed a committee to examine candidates presented for ordination.

The chairman then read the 2nd section of the 2nd part of the book of Doctrine and Covenants, explained the relative situation of Kirtland as connected with the gathering of the last days; and laid before the conference, for consideration, the most important items of business—to wit: to aid the poor—for without charity our professions were vain; our gatherings were vain; our teachings were vain, and *our religion was vain*; “Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep *ourselves* unspotted from the world,” &c. &c.

To be more careful in the selection of competent Elders to preach the gospel in cities and towns of notoriety, that the cause may continue to triumph, though met by Demetriuses, Alexanders, Simon Maguses, and many seven sons of Seva.

And to establish a press at Kirtland, the more effectually to promulgate the gospel; as it is already well known that the press can spread the principles of religion farther and faster, through the medium of mail, than the orator in the pulpit. Many other topics were alluded to, for instruction. Adjourned for one hour.

Met according to adjournment, and opened with singing and prayer.

Resolved that John Morton be appointed clerk of the church at Kirtland till next conference.

Resolved that Almon Babbitt as chairman, and Lester Brooks as clerk, be appointed to sign licenses of the official members of the branch or stake of the church; and that W. W. Phelps be appointed recorder to record said licenses.

Resolved that money be raised to purchase a horse and waggon for the use of the bishop in gathering for, and distributing to the poor.

Resolved that Elders Samuel Phelps, Hugh Cole, and John Gaylord, be appointed a committee to travel, in the adjacent branches, and collect alms for the poor.

On the subject of the press at Kirtland—to promulgate the principles of pure religion, as well through the medium of the press, as the pulpit, and the more advantageously to aid our brethren of the Church of Jesus Christ of Latter Day

Saints, in the great gathering of these last days; and the better to overcome error with truth, and evil with good; and to assist the saints to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; and to help spread the everlasting gospel, as well as warn this world of woes and wars to come; to note passing events; to give more light upon the plan of salvation, and to bring the “strong reasons” to show that the second coming of Christ, to reign upon the earth, is near.

Resolved unanimously, that Thomas Burdick, the bishop of Kirtland, and his counsellors, be, and they are hereby constituted a company, to establish a press at this place, to be owned in shares of from ten to one hundred dollars, by the subscribers, and that the said subscribers are to receive annually, from said establishment, for the use of said press and type, such sums as shall be equal to the unpaid interest of the money actually paid and vested in said establishment.—

And what ever is donated, is to be held in trust and managed by the said company, for the benefit of the Church of Jesus Christ of Latter Day Saints. And said company shall publish a religious periodical entitled THE “OLIVE LEAF,”

Resolved unanimously that the saints in this and the adjacent branches be solicited to lend their aid to carry the above resolution into effect without delay.

The proceedings of the Elder’s quorum was received and accepted, and instructions given to the committee on ordinations, after which the conference adjourned till to-morrow morning at 10. There was preaching in the evening.

Sunday Oct. 3rd.

Met pursuant to adjournment. Elder Babbitt delivered a discourse on the subject of the gathering to a very crowded house. Adjourned for one hour. Met and Elder Phelps delivered a discourse on “Dispise not prophesyings.” The bishop addressed the audience in behalf of the poor, and in aid of the printing establishment. Adjourned.

Evening Session; opened with singing and prayer.

Resolved that Elder Pattengell, be sent to set in order the branch of the church at Brooklin, that Elder J. Knapp, be sent to set in order the branch of the church at Nelson, and that J. Knight be sent

to set in order the branch of the Church at Andover.

The committee on ordinations, reported one for the office of the high priesthood; one for the office of an elder, and one for the office of priest, viz. Samuel Phelps, J. Newman, and Daniel Carpenter.

The representation of churches showed an increase of branches and members, but is omitted for the sake of brevity.—The remainder of the evening was occupied by Elder Brooks who gave a discourse on the restoration of the kingdom of Israel. (Acts 1, 6.)

Resolved that these proceedings be published in the Times and Seasons.

The spirit of God was in our midst; the greatest harmony prevailed, and a sincere love was manifested for the well being of Israel. Three were baptized.

Adjourned till the 6th of April next at 10 o'clock A. M.

ALMON BABBITT, Chairman.
W. W. PHELPS, Clerk.

We give the above conference minutes an insertion, yet it will be seen by the following extract of a letter written by Pres't. Hyrum Smith, to a member of that branch of the church, that the church in Kirtland have not acted according to the will of God, nor the council of the Church in this place.

“All the saints that dwell in that land are commanded to come away, for this is, “Thus saith the Lord;” therefore pay out no monies nor properties for houses, nor lands, in that country, for if you do, you will lose them; for the time shall come that you shall not possess them in peace; but shall be scourged with a sore scourge; yet your children may possess them; but not until many years shall pass away; and; as to the organization of that branch of the church, it is not according to the spirit and will of God; and as to the designs of the leading members of that branch relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the House of the Lord, the Baptismal Font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fullness of times may be turned, and the mysteries of God be unfolded,

upon which their salvation and the salvation of the world, and the redemption of their dead depends, for “Thus saith the Lord,” “there shall not be a General Assembly for a general conference assembled together until the House of the Lord shall be finished, and the Baptismal Font, and if we are not diligent the church shall be rejected, and their dead also,” “Saith the Lord,” therefore, dear Brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore tarry, not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord, come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word; therefore, your doings and your organizations, and designs in printing, or any of your councils, are not of me, saith the Lord, even so, Amen.

HYRUM SMITH, Patriarch
for the whole church.

*Springdale, Hamilton county, Ohio,
September 4th 1841.*

DEAR AND MUCH RESPECTED BROTHER, E. ROBINSON.

By the direction of the Clerk of this Branch of the Church, I now sit down to draw off the minutes of our last Conference which was held on the 4th inst. at the house of Bro. Daniel Burch, in Springdale Township, Hamilton county.

10 o'clock A. M. The members of the Mill Creek Branch of the Church, met according to a previous arrangement, and Bro. H. Miller delivered a discourse on the promise that God made to Abraham.

Adjourned till 3 o'clock P. M.

Met pursuant to adjournment, when the Conference was organized as follows:

Brother Andrew L. Lamoreaux was unanimously chosen to preside; Arthur Mansfort and James Culbertson were chosen Clerks. There were present, Bro. H. Miller and Bro. Leach, from Naavoo, Bro. J. Bair and Bro. Julius Granard from Switzerland co., Indiana, Bro. J. Clark from the Cincinnati Branch, Bro. James Culbertson from the Licking Branch, Kentucky, and a number of brethren and sisters. After due consideration the fol-

lowing resolutions passed the Conference unanimously:

Resolved 1st. That the Mill Creek Branch and the Mason Branch be united into one, called the Millcreek Branch of the Church of Jesus Christ of Latter Day Saints.

Resolved, 2nd. That Dr. Henry Johnson be ordained to the office of an Elder. Br. A. L. Lamoreaux then read the account of the rise of the Church, from the Book of Covenants, and spoke to some length on the order and authority of the same. Bro. H. Miller then rose and acquiesced in the remarks made by Bro. A. L. Lamoreaux, and then proceeded to lay the business of his mission before the Conference, which was done in an able manner; after which, Conference adjourned till seven o'clock, P. M.

Met pursuant to adjournment.

Opened by singing, and prayer by Bro. Leach.

The official members present spoke and gave testimony to the truth of the work; after which the following branches were represented:

Bro. A. L. Lamoreaux represented the Mill Creek Branch, consisting of about 30 members, including 1 Elder, 2 Priests and 3 Teachers, all in good standing.

Bro. Josiah Clark represented the Cincinnati Branch, consisting of 41 members, including 4 Elders, 1 Priest, 1 Teacher, and 1 Deacon, all in good standing. Bro. James Culberson represented the Licking Branch, in Kentucky, consisting of 9 members, including 3 Elders, all in good standing. Bro. John Bair represented the Switzerland county Branch, Indiana, consisting of 23 members in good standing; after which, Bro. Johnson was ordained to the office of an Elder. The remainder of the evening was spent in singing and prayer; speaking in tongues, and the interpretation; also the gift of healing was manifested; much of the spirit was enjoyed.

Conference adjourned till 10 o'clock A. M. Sunday.

Met according to adjournment.

Opened by singing, and prayer by Bro. A. L. Lamoreaux, Bro. Leach preached on the principles of the gospel, to a large audience. Bro. Bair followed and spoke on the same subject or continued it.

Adjourned for one hour.

Met at 2 o'clock P. M.

Meeting commenced by singing and

prayer; after which, Bro. A. L. Lamoreaux spoke on the second coming of Christ.

Adjourned till 7 o'clock P. M.

Met according to adjournment.

Bro. Miller preached on the gathering of Israel to a large congregation

Conference then adjourned

The Brethren from the different Branches expressed a great want of preaching. The doors for preaching are opening daily, as the harvest is truly great; my prayer to God is that He may send forth more laborers into the vineyard.

Since the conference I have baptised 4; Bro. John Bair has baptised 8 in Switzerland county, Ia.; he also gives the account of a great door being opened there for preaching.

Yours truly,

A. L. LAMOREAUX.

Vinal Haven, South Fox Island,

Waldo co., Main, Sep. 25th 1841.

The Church of Jesus Christ of Latter Day Saints met according to appointment, on this day at 2 o'clock P. M., on the premises of Elder Oliver Brown, in conference. After singing, and prayer by A. Dixon, proceeded to organise the conference.

Elder A. Dixon was unanimously chosen to preside, and C. C. Pendleton was chosen clerk.

Accusation was brought against Elder Oliver Brown, for improper conversation at town meeting, but in consequence of absence of some individuals, farther proceedings was deferred until some future time.

The several Elders then present told their determinations to promulgate the gospel of Christ, according to the sacred scriptures and abilities that God should give unto them, and abide the covenants and commandments, given to this church through our beloved Brother Joseph Smith.

Elder Otis Shaw was appointed clerk of the Branch of the Church on Vinal Haven, (Fox Island.)

After some appropriate remarks by A. Dixon, conference adjourned till to-morrow morning at 10 o'clock.

Sunday morning, conference met pursuant to adjournment.

Meeting commenced by the members present singing a hymn, after which the first chapter of Micah was read, and prayer by Elder Otis Shaw.

The conference was then addressed on the subject of the Priesthood, by Elder A. Dixon. (which was truly instructive,) from 1st Peter 2nd Chap. and 5th verse, after which conference adjourned one hour.

Two o'clock, P. M., Conference met pursuant to adjournment. Meeting commenced by reading the 7th Chapter of Hebrews by A. Dixon, and introductory prayer by C. C. Pendleton, after which a discourse was delivered by Elder A Dixon on a Literal Judgment.

The Branch of the Church of Christ on Vinal Haven was then represented by Elder Otis Shaw, consisting of 5 Elders, 1 Teacher, 1 Deacon, 96 members, including 4 on the Isle of Hant. The Branch of the Church on the Main Land in the counties of Waldo and Lincoln, represented by Elder Levi Gray, consisting of 3 Elders, 1 Priest, 1 Teacher and 40 members.

Three members were then presented for ordination and accepted, viz: Thomas Brown, Priest; Thomas Garret, Teacher; Joseph Colymore, Deacon, who were accordingly ordained.

Minutes of the conference were then read and accepted by the conference. A vote was then passed to transmit a copy of said proceedings to the Church at Nauvoo. The sacrament was then administered, and the conference adjourned to meet in Hope, Waldo county, Maine, on the twenty fifth of December next, at 10 o'clock A. M.

ALFRED DIXON, President.

C. C. PENDELTON, Clerk.

MINUTES OF LYMA CONFERENCE.

Saturday, Oct. 23, 1841.

Conference convened pursuant to previous appointment. Elders Brigham Young, John Taylor, and Willard Richards, of the quorum of the Twelve, were in attendance. Elder B. Young was unanimously chosen President, and J. C. Snow clerk of the conference.

President Young then made some preliminary remarks, setting forth and explaining the object of the meeting, followed by Pres't I. Morley.

Elder J. C. Snow then represented the branch of the church at Lyma, consisting of 424 members, including 9 High Priests, 32 Elders, 4 Priests, 5 Teachers,

and 4 Deacons, mostly in good standing.

President Young, Elders Taylor and Richards, then made some very appropriate remarks, showing and proving the absolute necessity of the finishing and completing of the House of the Lord, now building in Nauvoo; in preference to any thing else that can be done, either by mental or physical exertion, in spreading light, knowledge, and intelligence, among the nations of the earth.

Conference adjourned till to-morrow, 10 o'clock.

In the evening, President Morley met with his counsel, together with President Young, Taylor and Richards, and brethren of the Lyma branch, for the purpose of entering into certain resolutions, necessary in order to become more active in forwarding the work of the house of the Lord. After much deliberation, it was moved and seconded, that all those who are willing to consecrate one tenth of their time and property, to the building of the Temple at Nauvoo, under the superintendance of Pres. Morley and counsellors, to signify it by the uplifted hands, when the motion was carried unanimously.

Sunday morning, 10 o'clock, A. M. Conference met pursuant to adjournment. Elder John Taylor delivered an address upon the object of Christ's mission into this world, the resurrection, and redemption of the saints; and pointed out, very clearly, the course to be pursued, in order to become the sons of God, through the ordinances of the gospel, that the saints may, at last, be exalted at the right hand of God, to dwell with him eternally in the heavens.

After an intermission of one hour, the sacrament was administered by Pres. Young and Richards. The minutes of the conference were then read and accepted. Pres. Young made some very just remarks on the Priesthood, authority and calling.

Conference adjourned *sine d'e.*

Benediction by Pres. Morley

BRIGHAM YOUNG, Pres't.

J. C. SNOW, Clerk.

H Y M E N A L.

MARRIED—At Ambrosia, Iowa, on the 20th day of Oct. 1841, by Elder George W. Gee, Cyrus Peck Esq. of Montrose, to Miss Ruth Juliana Davis of the former place.

OBITUARY.

DIED, at his father's residence, in the city of Nauvoo, on the 25th of September, Hyrum, son of Hyrum and Jerusha Smith, of the billious fever; aged 7 ears lacking a few days.

Relying upon the promises of Jehovah, the parents need not mourn over the early death of their promising child. Omnipotence, in His wisdom, has seen fit to take him from them just ere he arrived at the years of accountability; and the parents have the blessed assurance that he has been taken from the evils to come, to bask in endless felicity and heavenly beatitude, in the mansions of his heavenly Father.

— In this place, on Friday the 22nd of October inst., Mrs. Adaline, consort of Simeon A. Dunn, aged 29 years.

POETRY.

[For the Times and Seasons.]

LAMENT OF A CAPTIVE JEW IN BABYLON.

BY A CONVERTED JEW.

Let the thick veil of darkness be roll'd from before thee,

Oh, Lord! and descend on the wing of the storm!
Dispersed and enslaved are the sons that adore thee,

And the rude hand of strangers thy Temple deform.

And Salem, lov'd Salem, lies low and degraded,
While, far from her ruins, in exile we pine;
Yet still is the hope, of thy remnant, unfaded,
The word that inspir'd it, Jehovah, is thine.

Alas! we were warned, but reck'd not the warning,

'Till our warriors grew weak, in the day of despair;

And our glory was fled, as the light of the morning,

That gleams, for a moment, and melts into air.

As trampil'd the Heathen o'er Zion's sad daughters,

She wept tears of shame o'er her guilt and her woe;

For the voice of her God had commissioned the slaughter,

The rod of his vengeance had pointed the blow.

Tho' foul are the sins, oh thou lost one, which stain thee,

The blood of the Lamb yet can wash them away;
Tho' galling and base are the bands that enchain thee,

The God that imposed them can lighten their way.

For a star yet shall rise o'er the darkness of Judah;

A branch yet shall flourish on Jesse's proud stem;

And Zion shall triumph o'er those that subdued her,

Yea, triumph in giving a Savior to them!

SCRIPTURAL REFERENCES!

JUST PUBLISHED, and for sale at the *Nauvoo Stationery*,

REFERENCES to prove the gospel in its fullness the ushering in the dispensation of the fullness of times, and the Latter Day glory.—by D. L. BARNES.

These References are very convenient for every person, who wishes to examine the scriptures upon the above subjects; especially for the travelling elders. Price 6 cts. per copy, or \$3.00 per hundred.
Nauvoo Nov. 1st, 1841.

TAXES! TAXES!!

THE Tax book for 1841 is now in the hands of the Collector who is ready to receive Taxes. The County Tax, which is Forty cents on each hundred Dollars of valuation, may be paid in County orders. The State Tax, which is thirty cents on each hundred dollars, can be only in State auditor's warrants, wolf scalp Certificates, or Cash.

Tax payers will please be ready for an early call of the collector, as the great number to be called on will make it difficult to call a second time. The Collector or some one authorized to receive Taxes and give Receipts, may be found at all times at the Store of Mathews & Comor in Carthage.

23-3t J. B. MATHEWS, Collector H. C.

NAUVOO STATIONERY.

THE subscriber would respectfully announce to the citizens of this county, and vicinity, that he has just received and will keep constantly on hand, a general assortment of STATIONERY—

Such as Blank Books, of all kinds, from common pocket memorandums, to the largest and best Russian bound Day, Ledger, and Record Books.

Drawing paper, assorted sizes;

Ruled and plain foolscap;

Ruled and fancy colored Letter paper;

Fine blue and red ink; Inkstands;

Quills—Steel pens—States—Pencils, &c. &c.

For sale, wholesale and retail, by

Aug 16, 1841. E. ROBINSON.

The Times and Seasons,
Is printed and published semi-monthly, by
E. ROBINSON,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us **10** dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the publisher post paid.

A LETTER TO THE QUEEN OF ENGLAND, TOUCHING THE SIGNS OF THE TIMES, AND THE POLITICAL DESTINY OF THE WORLD.

TO HER GRACIOUS MAJESTY
QUEEN VICTORIA.

SOVEREIGN OF BRITAIN,

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in many respects, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office that I offer this address. The importance of the subject, and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty.

Know assuredly that the world in which we live is on the eve of a *revolution*, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth: a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically—temporally and spiritually; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the Scriptures first, what this revolution is—secondly, that the present is the time of its fulfilment.

The first great and universal monarchy after the deluge was the kingdom

of Babel, or Babylon. This was founded by Nimrod, on the plains of Euphrates, and continued to strengthen itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon the nations. By a series of the most striking prophetic declarations of Jeremiah the Prophet and others, and their no less striking fulfilment, this monarch marched forth—conquering and to conquer—till Tyre, Egypt, and Judea, and all the surrounding nations, were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the Prophet exclaimed to the King of Babylon, “The God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all.”

This monarch, standing at the head of nations, and swaying his sceptre over all the kingdoms of the world, was the favored instrument to whom the Almighty made known his purposes touching the government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in slumbers, and wearied nature hushed to silence and repose, an anxious inquiry arose in his mind in regard to the things which should “come to pass hereafter.” His mind roamed down through the dark vista of future and distant periods, and would fain have understood and contemplated the events of the “latter days.” Thus lost in contemplation, and overwhelmed in deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were opened to his view. A great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet and toes part of iron and part of clay. He beheld till a stone was cut out of the mountain without hands, which smote the image upon the toes; then was the whole image broken to pieces together, and became like the chaff of the summer

thrashing floors, and the wind blew it away; but the stone became a great mountain, and filled the whole earth.—When the king awoke from this vision, he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration, “There is a God in heaven that revealeth secrets.” This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar and the kingdoms over which he reigned; the breast and arms of silver represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass represented the empire of Alexander and his successors—this being the next in succession; the lege of iron represented the Roman empire, which was the fourth great monarchy of the world; and the feet and toes, part of iron and part of clay, represented the dissolution of the Roman empire and its subdivision into the kingdoms of Modern Europe, as they now exist in their divided state partly Roman and partly Protestant, and not cleaving one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course then the government of England is one of the toes of this image.

Now, “in the days of these kings (or kingdoms represented by the feet and toes) the God of heaven should set up a kingdom which should not be left to other people, but which should break in peices all these kingdoms and stand for ever,” as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the scriptures; and England has given the scriptures to the world—thus actually revealing to the world, its destiny and her own.

But before we proceed further we shall go back and take another view of the same subject, as revealed to Daniel on another occasion, and under a different figure. He saw (Dan. vii.) these same four kingdoms, viz. the Babylonians, Medes and Persians, Greeks, and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast he saw, under the figure of ten horns, ten kingdoms rise, which are the same that the feet and toes repre-

sented, viz. the kingdoms of Modern Europe. “And he beheld till the thrones were cast down, and the Ancient of Days did sit, and judgement was given o the SAINTS, and the time came that the saints possessed the kingdom.” Again he said, “The saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.”—Again, “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” Again he says, “I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” The kingdom so often spoken of in this 7th of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the 2nd chap.

From this it appears that this new kingdom will be established over the whole earth, to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven, with power and great glory, but preceded by a personage called the “Ancient of Days.”

The 14th chap. of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives; that he shall come and all the saints with him, and that in that day there shall be ONE Lord, and his name ONE, and he shall be king over all the earth.

The Revelation of John bears the same testimony, saying, “The kingdoms of this world shall become the kingdoms of our God and his Christ.”

There are many other scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts, so clearly set forth in the scriptures, I feel warranted in saying that, as sure as all these event

have succeeded each other from the days of Nebuchednezzar King of Babylon, until the days of Victoria I, on the throne of Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the political and religious establishments of the earth, and the setting up of a new and universal kingdom, under the immediate administration of the Messiah and his saints.

Connected with the ushering in of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judea, and rear up the temple of their God. This city will be the seat of empire for the eastern world and all the surrounding nations for the next thousand years at least. (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgements, &c., which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 16th; Ezekiel 20th; Isaiah 11th; Ezekiel 36th to 39th inclusive.) With this revolution will be connected the resurrection of the saints that have slept. See Daniel xii. 2; Job xix, 25, 29, 27; Rev. xx.

A physical change also awaits the earth at this time. The mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, the barren deserts fruitful, and the parched ground well watered and even the beasts of prey will be wrought upon by the spirit of God—will lose their thirst for blood, and become perfectly harmless, feeding on vegetable food only.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations in this place. Connected with this restitution will be judgments and signs in heaven above and earth beneath, which will distress the nations by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds, and which will finally terminate in a fire, as fatal to all the proud and them that do wickedly, as the flood of Noah and the fire that fell upon Sodom. Then, as Noah was a survivor of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints

of the Most High possess the earth and its whole dominion, and tread upon the ashes of the wicked. (See Isaiah xxiv, 1st to 6th; Malachi last; Luke xxi, 25 to 36; Joel ii.)

Having laid before your Majesty a faint description of that great revolution which awaits the world, I now come to the second part of my subject, viz.—

THE TIME OF ITS FULFILMENT.

The Apostles were in expectation of its immediate fulfilment, while Jesus was yet with them, until he taught them better. They inquired of him, saying, "Wilt thou at **THIS TIME** restore again the kingdom of Israel?" But he answered them, saying "It is not for you to know the **TIMES AND SEASONS** which the Father hath put in his own power." As much as to say, that it was no part of *their* mission, and was not to be fulfilled in *their* day. So, being corrected in this thing, the Apostle Peter afterwards informs us (Acts iii.) that the heavens must receive Jesus Christ until the *times of restoration* of all things spoken of by the Lord, by the holy prophets, and that at the *times* of restitution God would send him again. Jesus himself speaks of this *same time* when he says, (Luke xxi.) "Jerusalem shall be trodden down of the Gentiles *until the times* of the Gentiles are fulfilled. Paul also comes to the same point of time, (Romans xi.)—"Blindness in part is happened to Israel *until the fulness of the Gentiles is come in.*"

These texts all have an allusion to one and the same time, viz., the revolution of which we have spoken.

The Lord, (Luke xxi.) after speaking of the signs of his coming says, "When ye see these things begin to come to pass *then know that the kingdom of God is nigh at hand,*" and then says that the generation who are witnesses of these signs beginning to come to pass will not pass away till all shall be fulfilled, including his second coming and kingdom.

Now the kingdom of God here spoken of, cannot possibly allude to the kingdom of God which was set up in the days of the Apostles, for that kingdom was already at hand when the Saviour predicted these things, and was set up immediately after his resurrection, and without the signs, spoken of in the 21st of Luke, having come to pass. Therefore he must have alluded to the kingdom of which

Daniel and others spoke, which was to be set up "in the days of these kings," as represented by the feet and toes of the image; and it is well known to your Majesty and to all Christendom that these ten kingdoms out of the ruins of the Roman empire did not arise until many hundred years after the days of the Apostles.

Let us here enumerate the signs spoken of which are to precede the Messiah's second coming, and the setting up of his kingdom. "There shall 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 powers of heaven shall be shaken, and then shall they see the Son of Man coming in the clouds of heaven with power and great glory."

I beg leave barely to remind your Majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularize or point out their fulfilment, for passing events are too notorious to be hidden. I now beg leave to call the attention of your Majesty to an important discovery, which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfilment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness Prince Albert, by Mr. Brigham Young. The discovery of this record, and the things connected with it, as they are now ushering in upon the world, are of more importance than any single event which transpired in modern times. The discovery of America by Columbus 300 years since opened a new era upon the world, and poured a flood of light upon the startling nations. They awoke from the slumber of ages and gazed with astonishment and wonder. As the first transports of admiration subsided, a spirit of enterprise seized the people, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial, and political departments, and which has mainly contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of knowledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greater magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his contemporaries. I allude to this ancient American record. By this means the history of the past, in relation to half the world, has been opened as far back as the confusion of languages at Babel. A nation whose "bones are dried" and whose ruined temples and monuments have reposed for ages in silent, solemn, and awful grandeur, has now spoken from the dust and revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Saviour of the world, not of Asia only, but of America also. From this record we learn the astonishing fact that the Gospel was revealed among the ancient inhabitants of that continent, and the risen Jesus ministered in person to them, setting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine, together with a knowledge of the future, down to the times of restoration, of which we have spoken. By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed of its plainness by priestcraft and superstition, and mingled with the traditions of men. By this means we are enabled to understand definitely the signs of the times, and how and when the prophecies are to be fulfilled in relation to the great revolution so clearly set forth in this letter. And by this means we understand the fate of the world and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New York, in the bowels of the earth, where it had been concealed for 1400 years. It was there deposited by a holy prophet, whose name was Moroni, in order to preserve it, at a time when a great nation was overthrown. It was translated and published in English in 1830. Since that time it has been a principle means in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to th

Church of Christ of Latter-Day Saints, who were first organized with six members on the sixth of April, 1830, but who now number many thousands, both in America and Europe.

This Church professes to hold to the ancient order of the Gospel, as revealed both in the Bible and in this American record. They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus; and to the gifts of healing, prophecy, miracles, &c., as Jesus has promised in his Word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the saints, must grow and flourish, and spread among all nations, and must increase in faith, and power, and might, and glory, until, as a bride adorned for her husband, she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets, as contained in this ancient record, will serve to shew what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the 57th page of the first Book of Nephi, as contained in this ancient record, I extract the following:—

“The Lord will proceed to make bear his arm in the eyes of all the nations, in bringing about his covenants 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 Saviour 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, and they shall be drunk 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 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, 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 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; therefore 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 they shall be saved, even if it so be as by fire. Behold, I say unto you, that these things must shortly come, yea, even blood, and fire, and vapour of smoke, must come, and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy One of Israel; for behold the righteous shall not perish; for the time surely must come, that all 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 you hear in all things whatsoever he shall say unto you.” And it shall come to pass, that all those who shall 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 the churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which 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 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."

I have given the above extract from this ancient prophecy, in order that your Majesty, and the people of your dominion, may be aware of future events which are nigh, even at the door.

I must close this letter by forewarning the Sovereign and people of England, in the most affectionate manner, to repent and turn to the Lord with full purpose of heart. When I say repent, I mean my message for the lords and nobles, clergy and gentry, as well as Sovereign and people. Let them deal their bread to the hungry, their clothing to the naked,—let them be merciful to the poor, the needy, the sick and the afflicted, the widow and the fatherless,—let them set the oppressed free, and break every yoke; and in order to be able the more effectually to do this, let them dispense with their pride extravagance, their luxury and excess; for the cries of the poor have ascended up to heaven their groans and tears have ascended up before the Lord, and his anger is kindled; and he will no longer suffer their sufferings to go unnoticed.

In short, let them bring forth fruits meet for repentance, and come and be baptised in the name of Jesus for remission of sins, and then shall they receive the Holy Spirit, and become the saints of the Most High, the children of light; and signs shall follow them that believe, the sick shall be healed in the name of Jesus, devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto them.

Now if the rulers, clergy, and people of England hearken to this message, they shall have part in this glorious kingdom so clearly set forth in this letter; but if they will not hearken to the words of the prophets and apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his angel with this message to the children of men; "to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to him: for the hour of his judgments is come, and worship him that made Heaven, and earth, and the sea, and the fountains of waters."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the Sovereign and people of England, I have the honour to subscribe myself,

Your Majesty's humble Servant

And Loyal Subject,

PARLEY P. PRATT.

Manchester, May 28, 1841.

Manchester, August 15, 1841.

TO BRIGHAM YOUNG, AND H. C. KIMBALL.

Dearlly Beloved Brethren,

I feel it my duty to write to you, hoping you will forgive me for not writing sooner. The night I left you I went to Berkenhead, stopped all night, preached the gospel to them, they never heard it before; came over to Liverpool about the time your ship was going down the river. I prayed that the Lord would give you a prosperous voyage. I saw sister Blackurst on board the Lyons, I believe she was the only saint on board. Br. Stafford went about a week afterward. The same afternoon I returned home by railway. When I went to take my seat in the carriage I was moved to speak to a woman that sat near me; she told me she had been lodging at a house where some people were stopping of the name of "Latter Day Saints," never heard of such a sect before. She said they were going to the promised land 1500 miles beyond New York, that they were the happiest people she ever was with, for they sung the most beautiful hymns she ever heard; and would like to know where to meet with them. Then I opened my mouth and from the same circumstance told her of the work the Lord had commenced in these last days; she believed it all, and went with me to the Star office; bought a "Book of Mormon" and "Voice of Warning." She lives at Leeds, and told me she would receive any of the servants of the Lord that would come. It made my soul rejoice to hear this.

Elders Marsden and Carrigan have been laboring there a short time, baptized her and several others, the reason I write this is in seeing the effects of our brothers and sisters letting their light so shine before this woman (even in a lodging house,) that she can now glorify her Father which is in heaven. I gave your love to Br. and sister Walker he said it was all for the best, his father-in-law was shopped again at his former place: They will leave here next February.

Br. Hyde preached 25th of April morning and evening, related the vision he had seen calling him to Jerusalem, there was a collection made for him, and several gave him small sums of money, my master sent him a piece of silver: May 2d, Br. Hyde was at Stockbridge, several saints went in a spring cart, I followed by coach to play the organ for them: (after first baptizing a young man that was once my teacher in the Sunday school,) we had a good day, they made a collection for him, he left Manchester on the 4th of May: he has been laboring in London but has since left for Holland.

Br. Joseph Brotherton is laboring near Bedford; there is a good work going on there, also in London. Br's. Adams and Snow are laboring in that part.

The corn law repealers had a procession: they exhibited leaves on the top of poles, some were very large representing the American loaf, while others were very small showing the size of the English loaf.

Thursday we had a fast day: met about 9 A. M.: opened by singing and prayer by Br. Pratt. After several had prayed and testified to the truth, Br. Pratt then spoke on the office of patriarch and the blessings arising out of it. Patriarch Albinson then laid hands on the following; viz. Elders Goodfellow, John P. Smith, C. Miller, and W. Berry; also sister Alice Hardman, being the first baptized in Manchester: we adjourned at 5 P. M. met again at 7 o'clock. Br. Pratt spoke on temporal salvation, we had a good day of it.

Br. Pratt received an invitation from a Socialist to preach in the Hall of Science. He preached there on the 11th of July, a female lecturer discussed with him the two following nights. The principal subject was, the resurrection: she said it was impossible for God to raise the dead, but Br. Pratt showed the posi-

bility of it so well that she acknowledged that he had explained it very well. She then said he could not prove any prophecies fulfilled, he then spoke on the Book that had been found as a proof; she did not reply to this, but began to rail against the church saying, the signs did not follow the believer if they did we must show her one then she would become a Latter Day Saint. I have heard that many of them were pleased with Br. Pratt, one said to me he wondered how it was, that Parley Pratt could have reason and absurdity in him, at the same time.— I think good will come out of it, the work of the Lord is rolling steadily in this land, confirming a few each Sunday: this day we have confirmed 14 in Carpenter's Hall, and I may say the Lord is adding to the church daily such as shall be saved, two, that were followers of John who have obeyed the truth, one has shaved, the other wears his beard yet, the former has been ordained to the priesthood and is likely to become a useful servant of the Lord.

We have preachings sometimes at the Great Lamp in the market place, to a respectable and attentive people. The Hall is attended as usual: it has been ordered by the council, that the elders and priests present at any meeting in the Hall, take their seats on the form level with the speaker, this looks something like order and has a good effect.

In Scotland there has been a few led away by a Mr. Rols, who has written against the church but has been replied to in a very able manner by Br. Pratt. It is in the 3d No. of the Star vol. 2d. Br. Pratt has been to Scotland since, and some have come back again to the fold of Christ. The saints in that part, are generally rejoicing in the Lord and in the gifts of his holy spirit.

I expect there will be two or three ships full of saints leaving Liverpool this fall: I believe there has a number given in their names already; the first ship will sail about the 15th of September. There is a notice in the 4th Star, to those wishing to go by the 15th, to send their names together with their money by the 5th of September. This is the principle Br. Fielding is going to act upon as it will save much confusion.

There are the following families coming in the first ship; viz. Father Brotherton's, Br. Mc Ildrick's, Br. Thomas Mil-

ler's; sister Sarah Perkins is coming, she is included with his family, Br. Bate-man's, Br. Heape's, and others from Pendlebury, Oldham, Duckenfield, Stockport, as well as many other towns in the country. I believe Br. William Berry is coming; I am coming myself in the course of 5 or 6 years. My health is very good, thank the Lord for it; I am still in the same situation, the Lord gives me favor in the eyes of my employer, although many have told lies to him and reported false things about me, but he does not believe them; some are of a very bad nature. My wife and children are well, little Heber gets very stout and sharp, my mother-in-law is about the same eats her meat well but still lies in bed, my mother is rather fretful about Thomas' coming, she goes to the Hall now and then, she is not baptized, I have hopes she will be soon: my sister Catharine is much better, she is willing to come to America. Br. Charles sends his love to you all and to Joseph Smith (although he has not seen him) knowing him to be a prophet of the Most High, and you the servants of the Lord: my sister Susannah is well, she sends her love to you. I have felt lately, as though I was short of something; and what do you think it is; I will tell you: I think if I should hear from you I would be in possession of that I am short of at present. I was asking Br. Pratt if he had any word to send to Zion, he said yes; you can say that neither myself nor the Manchester church has received a letter from any of the quorum, while he can hear of letters going to London and other places; he wonders what you are about, and so do I: you must not think we have forgotten you, for there are a few yet in Manchester that love and think much of you.

I cannot close this letter without testifying to the truth of the work of the Lord. I know that Joseph Smith is a prophet called of God to do a great work in this generation, and whosoever shall seek to destroy him shall be confounded. that the Book of Mormon contains the word of God and the gospel of Jesus Christ, and whosoever obeys the truth shall come to the light, and they shall know whether it be of God or not. I know that you are his servants to minister salvation to the nations of the earth, that this work is that which was spoken of by many of the prophets of old, that

these days are the days spoken of by Jesus Christ that should be like the days of Noah and of Lot; the signs of his coming are seen and heard in this part of the vineyard. There has been seen at midnight a bright personage in the air; it changed into the form of an eye and then disappeared: it was first seen as a star descending and ascending. One Saturday night as I was going home about 12 o'clock, I could not help admiring the stars for they were so bright as soon as I entered the street I live in I was enveloped in a great light, I stopped in a moment then it left me: I looked up and saw a horizontal light in the sky, it was wide at the south end, and narrow at the north in the form of a club or trumpet.

Shipwrecks, floods, houses and work-shops falling, great and destructive fires, sudden deaths, (there have many fell down dead in the streets: one man was refused admittance to the love feast in the independent Methodist chapel Hanover street, he fell down dead at the door,) Banks breaking, men's hearts failing them for fear, because no man buyeth their merchandise, shop keepers and manufacturers failing, many accidents on the railways.

The ship will sail for New Orleans, they expect to get to Nauvoo by December. I request an interest in your prayers that I may be found faithful to the grace given me, for I feel myself one of the weakest of the weak. However I feel determined by the help of the Lord to improve the talent given me. Give my love to Joseph Smith, and all the brethren. Farewell, may the peace of Jesus be with you all, Amen.

WILLIAM MILLER.

For the Times and Seasons.

Br. ROBINSON,

Dear sir—Knowing the anxiety of the brethren scattered abroad, to hear from the travelling elders, and their success in preaching the gospel to this generation; we thought it would not be out of place, to give a short account of our labours this season. We left Nauvoo, the last of April, on a mission eastward, and travelled through Illinois, Indiana and Ohio, preaching as opportunity offered, and waiting upon those who wished to obey, until we arrived at the north east part of the state of Ohio, where we spent near three months, preaching in Port-

age, Cuyahoga, Medina and Lorain counties. The most of our time, however, was spent in Franklin, Portage county, where we baptized and organized a branch of eleven members, which we left rejoicing in the new and everlasting covenant. We arrived at the city of Nauvoo, on the twentieth of October, and found our friends and brethren generally enjoying good health, for which we felt to thank that God who had preserved us, and our families, in our absence. On looking over our journals, we find we have travelled about eighteen hundred miles, have delivered seventy one discourses, baptized twenty or twenty one persons, ordained two priests and one teacher, hundreds have heard the gospel, some we left believing, and have reason to hope will yet obey the mandates of the Eternal Father. We are as ever, your fellow laborers in the gospel.

L. A. SHIRTLIFF,
H. S. ELDRIDGE.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, NOV. 15, 1841.

TERMS—\$2.00 per annum, in advance.

All orders for this paper must be accompanied by the MONEY, and *post paid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master 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.

POST-MASTER GENERAL.

All bank bills that are current in the country where our paper circulates (except Michigan bills) will be received in payment for this paper. Eastern money is preferred.

ERRATA.—When imposing the form for our last number, an error occurred which was, inadvertently, left uncorrected until the papers had all been worked off. It occurred in the head of the paper; instead of reading Nov. 15th, it should have read Nov. 1st.

ALMANAC.

In press and nearly ready for delivery the Mormon Almanac and Latter

Day Saints calendar for the year 1842 published at this office.

Elder Wm. Smith has returned home, accompanied by bro's. Pierce and Evins, and families, from Pa. We learn from him, verbally, that the work of the Lord is progressing rapidly in the east, especially in New Jersey. He has baptized 25 since he left home, and witnessed the baptism of a large number more, by the hands of Elder E. Snow and others. He feels grateful to the brethren of those branches of the church through which he has passed, for their hospitality and kind feelings manifested towards him, while in their midst; and assures them they have his prayers, and good wishes for their welfare and prosperity.

The calls for preaching are very numerous, and the field for labor is very extensive—twenty five or thirty elders could be busily engaged, are needed, in the states of Pennsylvania, New Jersey and Delaware. Owing to the lateness of the season when he arrived home, and the ill health of his family, he will not be able to return east until spring.

THE NEUSANCE.—It is known to many of our patrons, that a certain young man very injudiciously, and contrary to the remonstrances of his friends, and in violation of the ordinances of this city, not long since erected a small building, near the Temple square, avowedly for the purpose of transacting the business of a Grocer. Said building was for a short time occupied for that purpose; but so heavy did the frown of public disapprobation rest upon it, that it was finally vacated, and stood some time, a lonely wreck of folly. In the mean time, the very sanctionious and *extremely unfortunate* Mr. Kilbourn of Montrose, threw out to the public, ungentlemanly and slanderous imputations concerning the matter, saying that the Presidency of the church abetted and approbated the concern, &c., and the building having become a monument for every fool to write upon and exhibit his folly, to the annoyance of the citizens, the City Council very judiciously ordered the building removed as a neusance.—Some opposition to the execution of this

order was exhibited, and the authorities called out a few of the military and demolished the building. The city authorities manifest a determination to carry out strictly the temperance ordinances of the city, and in this we wish them "God speed." We suppose however, that Kilbourn and his junto will bray worse than ever, and "mormonism" be adjudged by "witch law." "Take the accused, bind him head and foot, and cast him into the pool; if he sinks and drowns he is innocent, if he floats take him out and hang him or burn him with fire." We say, let the poor fools judge till they themselves are overtaken by judgment, and let them bray till they burst their wind chests.

Intelligence of the most cheering and animating nature is continually coming to hand, setting forth the success of our Elders abroad, and the unparalleled spread of the work of the kingdom. Truth is mighty, and isswaying his sceptre abroad, and pushing his work of conquest unimpeded. The recent communication from Elder Snow of Salem, Mass., published in this number, will be read with thrilling interest by every lover of Z "Let God arise, and let his enemies be scattered!"

We would call the attention of our readers to the epistle from the twelve, in this number of our paper; it will, doubtless, prove beneficial to the saints scattered abroad, who desire council reative to the gathering. &c.

COMMUNICATIONS.

For the Millennial Star.

AN EPISTLE OF THE TWELVE,

To the saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man and the eastern continent, GREETING;

Beloved Brethren:—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now amongst you, for the purpose of instruc-

ting you in those principles, which are calculated to prepare the children of men for the renovation of the earth and the resuscitation of all things spoken by the prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the islands of the sea, and passed over the great deep to our homes, our kindred, the bosom of the church and the stakes of Zion; but neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our master, having no place to lay our heads only as furnished by your liberality and benevolence; and it is a subject of no small consolation to us that we have this testimony of so many of you that you are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing that you have not only ministered to us, but that you continue to minister to our brethren, who are still laboring amongst you, for which, an hundred fold shall be returned into your bosoms.

After parting with the saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea-sickness among the brethren and sisters who accompanied us, we arrived in the city of New York, where we were received by the brethren, with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the churches in different states, we have all safely arrived in this city.

In our travels in this land we have discovered a growing interest among the people generally, in the great work of the Lord. Prejudice is giving place to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines and if we find them true we will embrace them.

The saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the stakes of Zion.

Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their lot next to the first Presidency and assist in counselling the brethren and in the settling of emigrants &c., and the first great object before us, and the saints generally, is to help forward the completion of the Temple and the Nauvoo House; buildings which are now in progress according to the revelations, and which must

be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations, and proclaim the fullness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments, which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

The set time to favor the stakes of Zion is at hand, & soon the Kings and the Queens, the princes and the nobles, the rich and the honorable of the earth, will come up hither to visit the Temple of our God and to enquire concerning his strange work; and as Kings are to become nursing fathers, and Queens nursing mothers in the habitations of the righteous, it is right to render honor to whom honor is due; & therefore expedient that such, as well as the saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundation of this house, and also of the Temples, are laid and the walls of the basement stories of each nearly completed; and the finishing of the whole is depending on the exertions of the saints. Every saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith and by their prayers; with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labors, until the top stone is laid with shoutings and the place is prepared to be filled with the glory of the Highest; and if there are those among you, who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them, they cannot make a more acceptable offering unto the Lord, than by appropriating towards the building of his Temple.

He that believeth shall not make haste, but let all the saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the saints are scattered to the four winds, they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, tho' their hearts may all desire the same thing. We would not press the subject of the gathering upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your souls, for in due time you shall be delivered if you find not.

We are not altogether ignorant of the increase of difficulty among the laboring classes in England, since our departure, through the stoppage of factories and similar occurrences, and we would counsel those who have, to impart unto those, who have not, and cannot obtain: remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four fold.

The idler shall not eat the bread of the laborer, neither must he starve who would, but can-

not, find employment. Inasmuch as ye desire the fullness of the earth, let not the cries of the widow, the fatherless and the beggar, ascend to heaven or salute your ears in vain, but follow the example we have set before you, and give liberally of your abundance, even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long suffering, forbearance, & charity among yourselves, & ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself; and as you dislike to be accused, be slow to accuse the brethren, for the measure you meet shall be measured to you again, and the Judge condemneth no man who is not accused. Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom, and the wise, the virtuous, and meek shall inherit the earth and the fullness thereof. In all things follow the council which you shall receive from the President and council who are among you: and inasmuch as you uphold Elders Pratt and Richards and Snow, by the prayer of faith, you shall receive right council.

Remember that those whom John saw on mount Zion were such as had come up through great tribulation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils, and trials, and temptations, and afflictions by sea and land, in your journeyings hither, and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient prophet has said they shall wear out the saints of the Most High. This has already been fulfilled to some extent, for many, through the abundance of their persecutions, have become exhausted and laid their bodies down to rest, to rise no more till the morn of the first resurrection; and although the people of these States are at peace with us, yet, there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted, by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him, with their foul anathemas, beyond any thing which you have ever thought of. We would not disharten you, neither would we have you ignorant of the worst that awaits the righteous.

If the saints are not prepared to rejoice and be glad, when they hear the name of the prophet, and their own name, cast out as evil, as gluttonous, wine bibber, friend of publicans and sinners, Belzebub, thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the saints. The stakes are the threshing floor.

Here they will be threshed with all sorts of difficulties, trials afflictions, and every thing to mar their peace which they can imagine, and thousands which they cannot imagine, but he that endures the threshing till all the chaff, superstition, folly and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved.

If you are prepared for all these things; if you choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin, for a little moment, come up hither; *Come direct to New Orleans, and up the Mississippi river, for the expense is so much less, and the convenience of water navigation is so much greater than it is by Montreal, New York or Philadelphia, that it is wisdom for the saints to make New Orleans their general established port, and be sure to start at such times that they may arrive here during the cold months, for the change from the cold climate of England, to this place. In the hot season, is too great for the health of emigrants, till there is more faith in the church.*

In this region of country there are thousands and millions of acres of beautiful prairie, unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil. When the brethren arrive they will do well to call on some of the twelve, inasmuch as they desire council, for by so doing, they may escape the influence of designing men, who have crept in unawares, and would willingly subvert the truth, by coniving to their own advantage, if they have the opportunity.

The church has commenced a new city 20 miles below this, and 1 mile below Warsaw, called, *Warren*, where many city lots, and farms in the vicinity, can be had on reasonable terms; and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food, will be superior, to those who wish to labor for it.

Warsaw is at the foot of the Desmoine Rapids, and one of the best locations for mercantile purposes, there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanic tools according to their professions, such as carpenters, joiners, cabinet makers, hatters, coopers, masons, printers, binders, tanners, curriers &c. and all sorts of manufactory and foundry implements, [convenient for transportation,] so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders smelters, and journeymen of every description; for all sorts of woollens cottons, hardware &c., will find a ready market in new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the church generally.

Cities cannot be built without houses, houses cannot be built without materials, or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sewing, and manufacturing, so that Zion and her stores cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened and cities and their appendages were rained down among us. But this we do not expect till the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see to all these things and clothe and adorn themselves with the labor of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren pray for us, and the First Presidency, the leader of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren farewell, May the blessings of heaven and earth be multiplied unto you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, in the name of Jesus Christ. Amen.

BRIGHTM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR.
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Hancock co., Ill. Nov. 15, 1841.

Northbridge, Mass., Oct. 10, 1841.

Br. Robinson, Sir—

I have lately come from Salem and expect to return there in a few days.

I have labored in that city and its vicinity nearly four weeks. Truth is rapidly gaining ground, and prejudice wearing away, and considering the circumstances under which I commenced there, the overwhelming tide of public opinion, the multitude of falsehoods in circulation, the entire ignorance of the real character and principles of the Latter Day Saints which there prevailed, the number of chapels, churches and priests, the superstition of the people, and considering too, that Salem is the place where witchs formerly performed such wonders for which they lost their lives, I think the prospects are very flattering.

There is a branch numbering nearly thirty in this place apparently in a prosperous condition. I came here to endeavour to encourage and strengthen them knowing that considerable time had elapsed, since any traveling elders called on them. Since my arrival a series of letters have been shown me, from Mr. ——— post master of ——— in this state. to his brother of this place. and from his brother, and his letters, I have learned some incidents connected with the history of this man, of late, which I think cannot fail of interesting the readers of the Times and Seasons. In communicating them to you I have suppressed names. first because I have taken this liberty without his knowledge; and secondly because of the situation of his business and property; which lies in various parts of the Union, and is estimated at about two hundred and fifty thousand; which he says, shall with all possible despatch, be devoted to the upbuilding of Zion. He has been quite a popular man, and the author of several works devoted to the cause of Universalism. He knew nothing of this work but by report, until some time during the past summer, when two of his brothers, tradesmen of Boston. became acquainted with, and believers in it. Through their communications and the books they sent him, he learned something about it, but strenuously opposed it. One of his brothers immediately closed his business and went to Nauvoo, where he embraced the gospel and commenced writing letters to his unbelieving brother, which caused him six weeks or two months ago, to turn his mind seriously to reading the books and investigating the subject. The result was an entire revolution in his mind. He called together his neighbors, and night after night taught the work to them. until some of his father's family and others began to believe, and the Devil began to rage, and his emissaries broke in all the windows, and his business called him to Charleston S. C. Up to this time he had seen no elders, and had no opportunity of obeying the gospel himself. He started for Charleston Sept. 17th. His letter of the 20th written from New York says, "I arrived in N. Y. on Friday and spent some time in hunting up Mormons. I went to Br. Adam's, where I was received with great kindness. On Sunday I was baptized, and after being taken into

the church by the laying on of hands, Oh the blessings that rested upon me!— The next morning I had the gift of tongues

I was ordained an elder, and am now going to spend my days in preaching the gospel." Suffice it to say that he purchased many of the various kinds of our books, that he found in New York and Philadelphia and left Philadelphia on the 23d on board a steamer. His letter of the 29th written at Charleston, says in describing his journey. "Meantime the subject of religion was introduced by some one on board: I was as ready as any one to talk about it. When we commenced I was not a little surprised, to find on board three Methodist ministers who had been north to some public meeting, and an Orthodox and his delegate who had been to Philadelphia to attend an ordination. They soon found out that I was a Mormon and attacked me. It reminded me of a piece I saw in the paper last week, 'they were barking up the wrong sapling.' We continued our conversation some hours. One of the ministers feared the truth so much that he went up on the quarter deck and sat in the wind; but his mind so troubled him that he came down and sat on the cabin stairs. A guilty conscience still harrassed him, until he came down exclaiming 'no peace for the wicked,' and asked me to pray with him. This I was ready to do, and when we arose he said he was ready to renounce Orthodoxy and be baptized. I then took the Methodist ministers and explained their discipline to them. They began to think the God without body or parts, was not like Christ who was the image of his father. They finally said they were ready to be baptized. The captain also said he believed it with all his heart. When we reached Charleston we stopped at captain Hall's, and next day the Methodist ministers, the Orthodox and his delegate, and captain Hall and his family consisting of a wife, an aged father, one son and two daughters were all baptized. After the baptism I had the gift of prophecy and ordained the ministers to the office of elders, and gave them some books and they left the work of men, took up the work of God and went on their way rejoicing. They belong in different parts of Carolina. Capt. Hall says he will pi-

lot his boat till spring and then he will pilot his family to the west."

When God works who can hinder?
I am deur sir your fellow laborer in the
gospel.

ERASTUS SNOW.

Br. Robinson Esq.

The following is a copy of a private letter, and thinking that it possibly might be interesting to some of the saints residing at a distance, I submit it to you, which is at your disposal for publication in the Times and Seasons.

Yours as ever,

B. W.

Nauvoo, Nov. 12th 1841.

BR. SNOW:—

Your letter of the 19th of Oct. came to hand in due time, and I am much pleased with its contents, for surely I rejoice that you are prospered.— Although I am a great distance from you, yet my anxiety for the furtherance of the Salem Mission does not decrease, and I contemplate that before many weeks shall pass away to be with you, and make my feeble voice heard again in your hall and private places for preaching, in defence of the pure principles of the gospel of Jesus Christ.

You request me not to do as others have done and write you a short letter; but to dispense with my common mode of writing, and write a close fine hand, and to be sure and fill up the sheet, and give you all the particulars of the most interesting affairs of Nauvoo. This I will endeavor to do; but shall not make any sure promises, for it is possible that my mind will become so absorbed with the subject, that I shall forget to write so close and fine as you request. So much by way of introduction.

On my way from Philadelphia, I stopped at Pittsburgh and found a few saints (eight in number); among them is Elder Wm. Small from Philadelphia. They all seemed to be firm in the faith, and have not shuned to teach the principles of righteousness every opportunity offered them; in consequence of which several have become quite believing, and I presume will embrace the faith. After a tedious passage from Pittsburgh of one week, (the Ohio river being very low,) I arrived at Cincinnati, where I took passage for St. Louis, on board the steamer Nonpareil, in company with near 200 passengers, and among them

were several families of brethren bound for this place. Part of them hailed from the city of New York, the remainder from Western New York. The passengers soon learned there was a company of Mormons on board, and the news in quick succession flew from one end of the boat to the other that a Mormon preacher was among them and you will readily conjecture that Mormonism so called soon became the principle topic of conversation in almost every apartment of the boat. It was truly amusing to see the commotion and excitement that prevailed, and to hear their conversation.— The more they conversed upon the subject the more intense seemed to be their desire. Thus they continued for several days.

Sunday the 24th of Oct. the morning was clear, yet the air was somewhat cold. The darkness of night was driven away and twilight came on: but it soon followed in the train as the rays of the great ruler of the day shot across the horizon. The steamer was facing the daring current of the far famed Mississippi. The atmosphere was clear, and the reports of the steam from the scape pipe, which were loud and followed one another in quick succession, alone seemed to disturb the solitude of the morning: the passengers arose from the slumber of night, prepared themselves for the day, and commenced prominating the hurricane deck to view the attracting objects situated along the distant shores: but these seemed to be of minor consequence—the subject of "Mormonism" still lingered upon their minds. After the business and bustle of the morning were over, the passengers retired to the cabin and unanimously insisted upon having a Mormon sermon preached unto them.— By the ready permission of the captain, I complied with their request, and proclaimed the first principles of the gospel to an attentive audience. In the evening I addressed them with the subject of the coming forth of the Book of Mormon. I believe that the effect produced will result in much good; for there were present men from various parts of the United States: and even those most opposed acknowledged that their views were changed, and that they now had a better opinion of the society, than they had before. Those that I left on the boat after we landed at St. Louis still

continued to discuss the subject. At St. Louis, I took passage for Warsaw, from hence came by private conveyance to Nauvoo.

Now for the affairs of Nauvoo.—The Temple, as you perhaps know, is situated on the brow of the most prominent part of the bluff, which extends a short distance in the advance of the bluff, either to the right or to the left so that it commands a complete view of the majestic river for several miles, both north and south; and completely overlooks the flat which constitutes the western part of the city, and is so curiously formed by the extraordinary bend of the river. In consequence of the Temple being situated in the advance of the adjoining bluff, it overlooks portions of the city both to the north and to the south, that are considerable in the rear of it.

On the left, south, as you front the river the lots are mostly taken, and a great share of the improvements seem to be bestowed upon this part of the city. Near the residence of Pres't. J. Smith, which is near the termination of Main street, or where it strikes the river on the south, is situated the Nauvoo House, which is in rapid progress; the foundation which is massive and extensive, is nearly completed; and when completed will form the basement story. This house when finished, I should think from what I have seen, will surpass any house of the kind for beauty, convenience, and durability, west of the Allegany mountains. On the north of the Temple there has also been a great improvement, and a large portion of that part of corporation is quite densely populated. East of the Temple lot some ten miles, which you are aware is more or less timbered land, it is completely spotted with dwellings. The large prairie east of the city presents a very pleasing prospect: several buildings are completed and others in progress. Some are engaged fencing, others plowing, and preparing their land for the ensuing season. The Temple also commands a fine view of Zarahemla, and the beautiful prairie that stretches along, at its wonted distance from the river for several miles. Several buildings are in progress in Zarahemla.

Indeed, you certainly would be astonished if you were here, at the vast improvement made in so short a space of time. If you walk through the streets

of the city, or ride out on the prairie, or go over to Zarahemla, you will see nothing like idleness; but will hear the hum of industry:—nay may I not say more:—the voice of merriment. It is true, their buildings are generally quite small; for you know that many of the saints were forced out of the state of Missouri penniless in the inclement season of the year, and were only able to build temporary houses. However, several brick houses, and some extensive framed ones have lately been erected, which improve the appearance of the city very much. I assure you that when I came here I was completely astonished, and agreeably disappointed at the improvements that have been made since I was here two years ago last spring; when there was but one or two new buildings, and they were not then completed.

If you were here to see the work that has been done on the Temple, you would say that the saints here have been industrious, and contributed liberally for that work. The greater portion of the work is accomplished on the basement story, in which is situated the Baptismal Font, resting upon the twelve oxen that so much has been said about in the eastern papers. I went and examined them particularly;—they are ingeniously carved, and strikingly resemble the living original; and the Baptismal Font, I should judge from what is said in the bible, strongly resembles the "Brazen Sea." I will not here attempt to give any further description of the Temple; for it sufficeth to say, that its plan for convenience, surpasses any thing that I ever saw, and well it may; for the Lord has had something to do with it: and I believe that when it is completed; for splendor and magnificence it will outshine any thing west of Philadelphia at all events. There does not appear to be so many to work on it at present as heretofore; for many are engaged in fitting up their private dwellings for the coming winter, and preparing that they may attack it with renewed vigour and zeal in the coming spring.

I think that the saints ought to be stirred up in the east to contribute liberally for this work (*of the Lord.*)

I have not heard much said about the university—there is no building as yet completed for it; but I presume in due

time the institution will prosper abundantly.

Now as to the morality of the people here:—there are some that may be some what unruly, as may be expected; but you know that if you should throw cold water into melted iron the scene would be terrific, because the contrast would be so great: so it is with the saints; if a small portion of wickedness happens among them, the contrast between the spirit of Christ and that of Darkness is so great, that it makes a great upstir and tremendous excitement: this is the case here; but in other communities the same amount of crimes would hardly be noticed. As for mobs: there is not one hundredth part as much said about here, as there is at a distance. If the state of Ill. should suffer a mob to drive us from this place, it would be like a man cutting off his nose to spite his face; for it must be admitted that the taxes collected from this people make a great addition to the state revenue and will still increase. There are no signs of a mob here, after all the noise about it in the east. In short the saints here are prospering in every thing beyond my expectations, and Nauvoo is the most beautiful place for a city that I ever saw.

I think you will change your mind after reading this, and request me to write you a short letter next time. May the Lord prosper you. Yours &c.,
B. WINCHESTER.

POETRY.

[For the Times and Seasons.]
THE TRANSFORMATION;

or

THE TOOL AND THE GEM.

Dedicated to the Students of the Nauvoo University; under the tuition of Elder O. Pratt.

BY MISS E. R. SNOW,

I saw a thing of rudest form,
From mountains' base brought forth—
A useless gem—devoid of charm,
And wrap'd in cumbrous earth.

Its rough exterior met the eye
With a repulsive show;
For every charm, was forc'd to lie
In buried depths, below.

The Sculptor came,—I wonder'd, when
His pliant tool was brought;
He pass'd it o'er the gem, and then

I mark'd the change it wrought.

Each cumbulance from its surface, clear'd—
The gem, expos'd to view—
Its nature and its worth appear'd—
Its form expansive grew.

By gentle strokes, it was set free—
By softer touch, reinn'd;
Till beauty, grace and majesty,
Were with i-s nature join'd.

Its lustre kindled to a blaze—
'Twas Wisdom's lamp begun,
And soon the splendor of its rays
Eclips'd the noon-day sun.

That gem was chain'd in crudeness, till
The Sculptor, lent his aid:
I wonder'd at the ready skill,
His potent hand display'd

But 'twas the virtue of his tool
Of fine, transforming edge;
Which serv'd for pencil, mould and rule—
For polisher and sledge.

That tool requires a skilful hand—
That gem, no charm should bind;
That tool is Education, and
That gem, the Human Mind.

H Y M E N E A L.

MARRIED—In Farmington, Hartford co. Ct. Aug. 4, by Elder W. Woodruff, Mr. Dwight Webster of Woolcotville, to Miss Eunice Woodruff of Farmington Ct.

In Zarahemla, Aug. 29, by Pres't. John Smith, Mr. Harmon Cutler to Miss Lucy Ann Pettigrew.

O B I T U A R Y.

DIED—In Monmouth co. N. J. July 16, Elder Alfred Wilson, aged 34 years.

In this city, Oct. 22, Triphena consort of Albert Pease, aged 35 years.

At Springfield, Oct. 8, Sally Merriam, consort of the late Elijah Merriam, aged 61 years. She desired to depart and be with Christ.

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"TRUTH WILL PREVAIL."

Vol. 3. No. 3.]

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TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY DEC. 1, 1841.

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POST-MASTER GENERAL.

From the Gospel Reflector.

NEBUCHADNEZZAR'S DREAM.

Perhaps there is no portion of the sacred volume that has been an imaginary foundation for more wild, speculative, and enthusiastic notions, than Nebuchadnezzar's dream, recorded in the ii. chapter of the prophecy or vision of Daniel. But in our humble opinion there is no portion of the inspired writings more plain, positive, and explicit, than the above dream, and Daniel's interpretation of the same. However, we shall investigate the subject without much regard to the speculative notions of men. We have ever noticed in most of writings upon this subject, the evincement of an intense desire to support a party at all hazards. We have also discovered the foul practice of the divines, and commentators upon the sacred scriptures, of taking the advantage of the credulous community by handling the word of God deceitfully; spiritualizing such parts as do not, in their most literal sense, suit their purpose; but literalizing other parts that they can use to advantage without spiritualizing. We consider this a productive scheme for the propagation of sectarian principles; but an abominable one in the sight of God. Daniel in the exposition or interpretation of this dream is so plain, and definite in the fixing of times and dates, that there never has been any cause for one word of division whatever: and we trust that the sequel of the subject will disclose to every honest inquirer after truth, the fact that the dream reaches down to a generation as

late as the one now on the stage of action and that it immediately concerns all nations.

In this dream and the interpretation of the same, we not only discover the wisdom of God in disclosing the history of future ages; but his willingness to uphold his people in time of trouble, and adversity. It is also manifest that with all Nebuchadnezzar's glory, and his faith in the mythological works of the Babylonians, and also the high pretensions of the magicians, wise men, to the supernatural power of divination, there was doubt on his mind, and he questioned the competency of the magicians to interpret dreams correctly. Hence he issues the proclamation that the magicians, and wise men, should tell him the dream, which should be an evidence to him that they were capable to make known the true interpretation. This proclamation was of such a nature, that honor and promotion, was promised on condition they could make known the dream; but immediate death if they failed doing it. Daniel and his brethren were soon ranked with the wise men of Babylon: "And they sought Daniel and his fellows to be slain." We cannot help but remark here, that had it been a decree for their promotion only; they perhaps would have disdained the idea that Daniel and his fellows, who were poor captives of the tribe of Judah, being wise men; but in the time of adversity, and the severity of a decree, they were willing that others should be ranked with themselves. But when human wisdom was exhausted, and the magicians completely panic-struck in consequence of the severity of the decree, the Lord as usual showed himself to be a revealer of secrets—a protector of the righteous—a God at hand and not afar off. This revelation was a source of consolation to Daniel, and his brethren: for it saved them from being sacrificed to appease the wrath of the king; and the effect produced was the revocation of the impious decree. But to hasten.

Nebuchadnezzar after he had subdued many of the nations of the Old world, and greatly improved the beauty, and magnificence of the city of Babylon, began no doubt to reflect upon futurity, and as the mind of man is never dormant,

hence during the moments of his soliloquy, or while upon his bed, it was a matter of study and reflection of his mind what should transpire in future ages. This is a thing common to all men, more especially to men of authority, like kings. The idea of death which strips them of all their earthly power and glory, fills them with horror, and causes the most intense reflections during the silent moments. This was the case with Nebuchadnezzar, and it pleased God to make known to him by a dream some important things of future ages, viz: the four great universal (so called) empires of the world, and the kingdom of God that shall transcend all kingdoms established by the wisdom and power of man, and in durability shall outlast them all, or in other words continue when all others are overthrown, and their names in a measure faded into oblivion.

Daniel when brought before Nebuchadnezzar to make known the dream, and the interpretation thereof, commences and says: (Dan. ii. 27.) "Daniel answered in the presence of the king, and said, the secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king; but there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar *what shall be in the latter-days*. Thy dream, and the visions of thy head upon thy bed, are these: (As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass: but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart;) Thou, O king, sawest, and, behold, a great image. This great image whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, the gold, broken to pieces to-

gether, and became like the chaff of the summer threshing floors; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

Daniel interprets this dream as follows: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold*. The reader will do well to bear in mind that Nebuchadnezzar is here described as the representative of the Babylonian empire: "*Thou (or the empire) art this head of gold*." It is evident from Daniel and many other prophets that during the rise and fall of kingdoms, four universal, or more powerful than other kingdoms, were to arise and flourish at different periods of the world. In the above they are not only represented by the particular form of the tremendous image, that stood before the king: but by the different metals of which it was composed, gold, silver, brass, and iron. And we concur with the prophet that the Babylonian empire, which was formerly called the Assyrian, and which took its rise at a very early date, but underwent something of a change so that in Nebuchadnezzar's time it was called the Babylonian, was the first universal empire on the list. But for the sake of brevity we shall not attempt to be particular in describing these kingdoms, not even to enter into the field of history to particularize the times and dates of their foundation; but only throw out some general hints upon the subject, that the inquirer may come to a correct understanding of the time for the establishment of the kingdom of God,—its prevalence and perpetuity. Therefore, after setting down the Babylonian empire as the first described in the above we will proceed.

"*And after thee shall arise another kingdom inferior to thee.*" This kingdom is represented by the breast and arms of the image, which were of silver. It is very well known, that the kingdom which succeeded the Babylonian, was the Medo-Persian. Perhaps the "*arms*" signify two kings, the one of the Medes, the other of the Persians, whose powers were

united under Cyrus, who was the son of one of the kings and son-in-law of the other, and who besieged Babylon and put an end to that empire, and on its ruins erected the Medo-Persian, or the Persian as it is more usually called, the Persians having soon gained the ascendancy over the Medes. No one disputes but what the Persian empire was a very powerful one, yet according to Daniel, it was some what inferior, or less than the former: for neither Cyrus nor any of his successors ever carried their arms into Africa or Spain as far as Nebuchadnezzar is reported to have done. Therefore, we set down the Persian empire as being the second of these great kingdoms, represented by the great image.

“And another third kingdom of brass which shall bear rule over all the earth.” That the Macedonians headed by Alexander the Great, subverted the Persian empire is well known; the kingdom therefore, which succeeded the Persian, and which was the third great-empire, was the Macedonian. Alexander lived to spread his conquests into Asia, Africa, and over much of Europe, and after his death the kingdom was divided among four of his generals; but the Selucidæ of Syria, and the Lagidæ of Egypt were the two most powerful of the four; hence, some have advanced the idea, and perhaps not without some propriety, that they were represented by the thighs of brass; yet all were of the Brazen, Greek, or Macedonian empire. Thus we conclude that the Macedonian empire was the third, which also was represented by the brass of the image.

“And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdaeth all things; and as iron that breaketh all these shall it break in pieces and bruise.” This fourth kingdom, which was the Roman, is described as being stronger than the preceding. As iron breaketh all other metals, and is more obdurate, so the Roman empire broke in pieces the former kingdoms, and exhibited more strength and durability than the preceding one. The legs, feet, and toes of the image must certainly denote the Roman; for there never was any other nation on earth that answered Daniel’s description but the Roman. Indeed, he first describes it as being very strong, or powerful; but afterwards becoming more weak and divided: and fi-

nally divided into ten different kingdoms, which were represented by the ten toes of the image. The Roman empire was at length divided into ten lesser kingdoms, as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions, so that “the kingdom was partly strong and partly broken.” They mingle themselves with the seed of men;” they made marriages and alliances, one with another, as they do to this day; but no hearty union ensued. The Roman empire, therefore, is represented in a double state: first, with the strength of iron, conquering all before it, “his legs of iron” and then weakened and divided by the mixture of barbarous nations, “his feet part of iron and part of clay.” It subdued Syria, and made the kingdom of the Selucidæ a Roman province in the year 65 B. C.; it subdued Egypt and made the kingdom of the Lagadæ a Roman province in the year 30 B. C.; and in the fourth century after Christ, it began to be torn in pieces by the incursions of the barbarous nations, and at length divided into ten kingdoms. The principal part of the modern kingdoms of Europe are the remains of those ten kingdoms of the Roman empire.

Historians, and chronologists have given the following list of the divisions of this great empire, the times and dates, &c. Mr. Mede reckons up the ten kingdoms thus, in the year 456, the year after Rome was sacked by Genserich, king of the Vandals: “first, the Britons; second, the Saxons in Britain; third, the Franks; fourth, the Burgundians in France; fifth, the Wisigoths in the south of France and part of Spain; sixth, the Sueves and Alans in Galicia and Portugal; seventh, the Vandals in Africa; eighth, the Alemans in Germany; ninth, the Ostrogoths whom the Longobards succeeded in Pannonia, and afterwards in Italy; tenth, the Greeks in the residue of the empire.”

Bishop Lloyd exhibits the following list of the ten kingdoms with the time of their rise: First, the Huns about A. D. 356; second, the Ostrogoths 377; third, the Wisigoths 378; fourth, the Franks 407; fifth, the Vandals 407; sixth, the Sueves and Alans 407; seventh, the Burgundians 407; eighth, the Herules and Rugians 476; ninth, the Saxons 476; tenth, the Longobards began to reign in

Hungary A. D. 526; and were seated in the northern parts of Germany about the year 483.

Sir Isaac Newton enumerates them thus: First, the kingdom of the Vaadals and Alans in Spain and Africa; second, the kingdom of the Saevidans in Spain; third, the kingdom of the Visigoths; fourth, the kingdom of the Alans in Gallia; fifth, the kingdom of the Burgundians; sixth, the kingdom of the Franks; seventh, the kingdom of the Britons; eighth, the kingdom of the Huns; ninth, the kingdom of the Lombards; tenth, the kingdom of Ravenna.

Bishop Newton reckons up these kingdoms thus: "First, the senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; second, of the Greeks in Ravenna; third, of the Lombards in Lombardy; fourth, the Huns in Hungary; fifth, of the Alemanes in Germany; sixth, of the Franks in France; seventh, of the Burgundians in Burgundy; eighth, of the Goths in Spain; ninth, of the Britons; tenth, of the Saxons in Britain."

The few variations in these accounts must be ascribed to the great disorder of the times, one kingdom falling and another rising. And as a learned writer remarks, "all these kingdoms were variously divided either by conquest or by inheritance. However, as if that number of ten had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. 1240, by Eberard, bishop of Saltsburgh, in the diet at Ratisbon. At the time of the Reformation they were also ten. So that the Roman empire was divided into ten in a manner first and last." Although, names and forms of government have been changed, yet it is evident that the remains of the most of these ten kingdoms, if not all, are now in existence.

Daniel in the first year of the reign of Belshazzar king of Babylon, saw in a vision the same in amount that Nebuchadnezzar saw, viz., the four empires represented by four different beasts. First, the Babylonian by a lion having eagle's wings; second, the Medo-Persian by a bear having three ribs in its mouth; third, the Macedonian by a leopard which had upon its back four wings; fourth, the Roman: "After this I saw in the night visions, and beheld a fourth beast, dreadful

and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." (see Dan. vii.) We have already shown the divisions of the Roman empire; and the angel interprets the "ten horns" thus: (verse 24) "And the ten horns out of this kingdom are ten kings that shall arise," or in other words ten kingdoms. Single individuals are not the subjects of this prophecy; but kingdoms.

St. John in his Apocalypse is very plain upon this subject: "And I saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns."—Rev. xiii. 1. The angel interprets this in another place: "The seven heads are seven mountains;" perhaps this alludes to the various elevated parts upon which the city of Rome was built. "The ten horns are ten kings," or kingdoms: and the following shows that they were in the main to last till, or near the time of the second coming of Christ: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. But enough is already said upon this part of the subject,—for something of more importance is still ahead.

"And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure." But few dispute but what this alludes to the ecclesiastical kingdom of God; but the time when it was to commence is the point at issue. It will be remembered that the stone was to smite the image's toes or feet first. Commentators, and the divines have generally set down the time of its commencement at the commencement of the Christian era; but in

so doing they have apparently tortured their thinking powers, betrayed their imbecility, and exposed their consummate ignorance of the inevitable force of prophecy upon this subject. Nothing can be more definite and explicit, than that the feet and toes of the great image represents the divisions of the Roman empire—now the modern kingdoms of Europe. Again, nothing is more plain than that this stone, “cut out without hands,” was to strike the toes of the image. When Christ came, the toes of the image, or the ten kingdoms were not in existence. “In the days of these kings,” or kingdoms. What kingdoms? We answer, the modern kingdoms of Europe, “shall the God of heaven set up a kingdom that shall never be destroyed.” But says one, perhaps this stone commenced rolling at the appearing of Christ, but has not yet subdued these kingdoms. We answer, that this kingdom is not to be left to other people, or in other words it shall not be overcome; but when we examine the organization of the kingdom of God in the days of the apostles, and put it in juxtaposition with those of the Catholic and Protestant denominations, we discover that the latter is quite different from the former; and as there can be no regular succession of authority traced from the apostles to the present time, we are led to conclude that the rolling of this stone is a latter-day work. Daniel while speaking of these kingdoms says, he saw a little horn, which no doubt alludes to popery, that made war with the saints, and prevailed against them; “and shall wear out the saints of the Most High, and think to change times and laws, &c.” John says, that power was given to the beast to make war with the saints, and to overcome them. Isaiah says, that “they have transgressed the law, changed the ordinance, and broken the everlasting covenant.” These with many other passages prove to a demonstration that there was to be a great falling away, and disorganization of the church after the days of the apostles. But this kingdom that Daniel describes was “never” to be destroyed; or overcome. However, we do not wish to be understood that this kingdom represented by the stone, is to be entirely different from the one of the days of the apostles, in its form, government, and laws; but in one sense of the word a

renewal of that one. But says the objector, there is but one kingdom of God: therefore, it certainly must have commenced at the beginning of the Christian era. Very good, there is but one kingdom of God; but we might say with equal propriety that it commenced in the days of Abraham, or Moses: for according to the scriptures the gospel was preached to Abraham, and also to the children of Israel in the wilderness. Daniel most unquestionably in speaking of this kingdom, did not allude to the sameness or uniformity of its laws in all ages of the world; but to the time when God should organize it anew, and prepare the way for his second coming. Daniel did not say that this kingdom should be entirely new; but only: “*In the days of these kings the God of heaven shall set up a kingdom.*” If it is termed new, it is for this reason, that on every occasion when God has reorganized his kingdom, he has brought forth something new as an appendage, not to change or unlawfully add to the law, or gospel of Christ. For instance, in the last days God has given revelation, and commandments concerning the gathering of Israel and the building of Zion, &c. These commandments were not given to the apostles.

Again, it is said, that this kingdom, or stone, should beat fine the iron, clay, brass, silver, and the gold; and some have supposed that it cannot be a latter-day work because the four great empires were to be beat fine, and completely exterminated, or to use the scripture phrase “blown to the four winds like the chaff of the summer threshing floor” but they have been destroyed many hundred years. Three of these great empires were destroyed prior to the appearance of Christ: then admitting for the present that the stone commenced rolling in the days of the apostles, how could it even then break in pieces those empires.

Let us go back and take another view of the great empires. The Babylonian empire was as we have before mentioned, conquered, and overthrown by the Medes and Persians; but this is not saying that every fragment of it was entirely annihilated. For instance, if the city of Philadelphia should be taken by an enemy, and in a great measure destroyed, and then should be rebuilt by another people, and some of the old materials

used, and it should be called by another name, and governed by different laws, it could not be said that there were none of the fragments left to be perpetuated. Indeed, would we not use a proper term to say that it was remodeled over, or transformed into another city? The Babylonian empire was remodeled, or transformed into the Medo-Persian. In like manner the Medo-Persian was transformed into the Macedonian, and the Macedonian into the Roman. But there is something different in the fate of the Roman than the preceding. When the imperial power was weakened by the barbarous nations, within its dominions, ten kingdoms, sprung up: some by inheritance others by conquest. Thus one kingdom was transformed into another from the Babylonian down to the various kingdoms of Europe. Hence, when we take all things into consideration, we discover that it may be said with a degree of propriety that when the stone cut out without hands commences to roll, and increases its velocity, it will beat fine or do away the iron, the brazen, the silver and the golden empires; or more properly their descendants: for indeed, there has been a great amalgamation of all these empires. Thus when the stone smites the mighty image upon his feet nations will begin to tremble, and kingdoms and empires shall come to nought or fail to ruin beneath its universal prevalence—and it will roll forth till the knowledge of God covers the earth as the waters cover the sea, and until all the works of men, that are opposed to the principles of righteousness, are done away, and the kingdoms of this world become the kingdom of Christ.

Again, the fact that this stone was not to smite the image upon his head, first: but upon the toes is evidence in favor of the work of God commencing in the western part of the earth from Asia. These empires represented by the image commenced in Asia, and have reached to Europe, and may we not say in a measure to America: for indeed, the European emigrants to America are principally descendants of the ten kingdoms of Europe. Many of the theological writers of both Europe and America, admit this. Surely this kingdom represented by the stone perfectly harmonizes with the predictions of the prophets concerning the *ensign* that was to be rear-

ed upon this land, that we have before mentioned. Thus according to the dream the stone is to roll and strike the feet of the image, and retrace the route of the succession of the empires, that is, from the feet to the head, or in other words commence where any part of the toes can be found, say America; and from this to Europe, where the remains of the ten kingdoms are; and from thence to Asia, and so on till the image is destroyed. We would here remark, that it is not our intention to be understood that this destruction is to be accomplished by the physical force of the people of God, but by the preaching of the gospel, and the judgements and power of God.

Now it was not possible for the stone to strike the toes of the image until several hundred years after Christ, because as we have before said, they were not in existence at his day. And if we admit that it commenced rolling in fulfillment of the prediction at that day, we are under the necessity of admitting also that it has not made the first step towards accomplishing that which Daniel said it should. It is said that this kingdom of God shall overthrow the kingdoms of the world; but when we take a retrospective view of the Christian church since the resurrection of Christ, its progress exhibits to the unbiased mind something to the contrary. It is true that during the first three or four centuries there were faithful Christians, and no doubt there have been many honest men and women, who have worshiped God according to the best of their knowledge in all centuries; but their religious rites were much restricted by the vulture fangs of popery. The Mother Church retained her ecclesiastical power, and instead of her "beating fine the kingdoms of the earth," she has been the support of many of the political powers. Indeed, in many instances church and state have been united; but according to Daniel there was to be no union of the ecclesiastical, and political powers in this way; but the whole world to be subjected to one ecclesiastical form of government—and that will be God's government.

The Protestant churches have in this respect, done the same that the Mother Church did. It has been and is now the policy of political powers to increase the union of church and state; and what weapon is more powerful than the ec-

clesiastical power when wielded by men of ingenuity? What has been a greater source of protection to great Britain, Denmark, and many other powers of Europe, than the ecclesiastical powers of the church united with state? but witness with pain, and indignity the internal effects. Men become the votaries of a religion, and are pacified and made to believe that all is well, while under the severest yoke of oppression, tyranny, bondage, and despotism; but on the other hand bishops, vicars and men of authority, roll in luxury, wealth, and aggrandizement. Break the bands that holds church and state together, and free the inhabitants from priest-craft, and such awful despotism, that they may be free men indeed, and those kingdoms that hold men in such bondage will shake from their very base, and at last fall to ruin; and the kingdom of God take their place. From what we have already seen of Catholicism, and the works of the Protestants we are led to conclude that millions of years might roll around, and the work of God that the stone of the mountain represents, would be no nearer accomplished than what it is now; unless there should be a great change for the better. But enough is said upon this part of the subject: for we discover that if the stone commenced to roll in the days of the apostles, it finally was transformed into a popish hierarchy; and we know what they together with the Protestants have done.

It is also said, that this stone as it rolls shall increase in magnitude till it fills the whole earth. Many sects have sprung up since the commencement of the Christian era, and many have fallen; and indeed, it cannot be said that any have lasted through all ages, and increased in magnitude, but the Mother Church. It is true, since the days of the reformation the Protestants have increased in number; but they, as we have before shown, do not answer Daniel's description of the kingdom of God. "It (the kingdom of God) shall never be destroyed," that is, it shall never be overcome, or disorganized; but the kingdom that was established in the first century has been disorganized and overcome, or in other words the saints overcome, as we have before proved by the predictions of the prophets. "And the kingdom shall not be left to other people;" none shall

have power or authority over the spiritual affairs of the kingdom but those whom God appoints: and again, its laws, and ordinances shall not be changed; but remain invariably the same for ever.—This cannot be said of the Christian church in all ages past; for it is well known that on several occasions, kings and emperors, have taken the ecclesiastical power into their own hands: for instance, Henry the VIII of England, and many others. It is also well known that there has been a great changing of the laws and ordinances of the church. However, we do not wish to be understood that it is in the power of man to revoke a decree of the Great God; but at the time of the establishment of Popery, new ordinances were substituted; consequently God withdrew his Spirit, and took away the holy priesthood, and thus left the Mother Church just what Daniel described her to be: "And there came up another little horn (or another power) having eyes like the eyes of a man, and a mouth speaking great things; I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom." It has been a characteristic of the Mother Church to persecute the saints that would not concede to her foolish doctrines when there was no law of the land to restrain her from it.

From the foregoing remarks we trust that the reader will readily discover the impropriety of dating the time of the commencement of the kingdom of God, represented by the stone that Nebuchadnezzar saw in his dream, at the beginning of the Christian era; and no one in his sober senses will pretend to say, that it commenced when Popery was set up—consequently it is a work of the latter-days. This is what Daniel said to Nebuchadnezzar: "But there is a God in heaven that maketh known to the king Nebuchadnezzar what shall be in the latter-days."

Indeed, this is the kingdom that the Lord will establish for the millennium, and when all the kingdoms of this world are done away, then will be fulfilled the saying of Daniel in the vii chapter: "But the saints of the Most High shall take the kingdom, and possess the kingdom for

ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The words of John the Revelator, which we have before quoted, comes again to the mind with force: "These (ten kingdoms) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. This places the destruction of these kingdoms, and the prevalence of the kingdom of God in the future as yet; and puts the matter beyond successful contradiction, that the rolling forth of the stone was not fulfilled in the progression of either the Catholics, or Protestants: for as we have before said, these kingdoms of Europe are more or less upheld by the various ecclesiastical powers. But according to the above quotation these kingdoms are to make war with the Lamb; and if we reason from analogy we must conclude that these various ecclesiastical powers will also make war with him. For indeed, how can such kingdoms make war without the churches of the same being more or less engaged in the contest?

Thus we discover that the final overthrow of these empires will not take place till they make war with the Lamb.—Daniel also places their destruction, to but a short time previous to the millennium, or to the time when the Ancient of days shall sit. (See Dan. vii. 9–11) Then the great image will be beat fine like the chaff of the summer threshing floor, and the kingdom of heaven come, and the will of God be done on earth as it is done in heaven,—and peace flow like a river to all the people of God.

Now when we put what Daniel has said about the kingdom of God, in conjunction with what the prophets have said about the ensign of the Lord for the gathering of Israel, and then add what John has said about the angel flying in the midst of heaven having the everlasting gospel to preach to all nations, &c., they give a clear and conclusive idea of the great work of God—the commencement of his kingdom, its prosperity, its universal prevalence, and

the destruction of the kingdoms of this world. Then will be fulfilled another saying of John: "And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever."—Rev. xi. 15.

Cross Keys, S. C. Oct. 24, 1841.

To PRES. B. YOUNG, and the Elders composing the travelling High Council of the Church of Latter Day Saints:—

DEAR BRETHREN: I have received the No. of the Times and Seasons, which contains your "Epistle to the Saints scattered abroad," directing the laborers in the vineyard to communicate with you etc., with which I cheerfully comply. My principal place of residence, is now in the vicinity of Cross Keys, Union, S. Carolina, and I expect to remain here till spring, and then travel to different parts of the State, delivering to the people the message of salvation as I go. My temporal wants are supplied with the fruits of my own labor, which requires a considerable share of my time. Saturdays, Sundays, and occasionally whole weeks, I devote to the work of the ministry. The fruits of my ministerial labors are not numerous; but I trust that they are worthy, and that their names are written in the Lamb's book of life. I have baptized three persons lately, which make ten, in all, that I have baptized in this State; and they are all that I know of in the State. I expect, however, to baptize more next Sunday: there are numbers here who profess to believe the gospel as it has been revealed to the saints; but for various reasons do not obey it. I have passed through some pretty severe trials since I have been in the South, and have seen some dark and gloomy times; but the God whom the saints serve, has delivered me out of them all, and placed my feet upon firm ground. Our prospects are better here than they have ever been before.

I shall repair to Nauvoo as soon as my circumstances will admit of it, and till then I am your brother as heretofore.

L. M. DAVIS.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, DECEMBER 1, 1841.

THIEVES.

We are highly pleased to see the very energetic measures taken by our citizens to suppress thieving. It has been a source of grief unto us that there were any in our midst, who would wilfully take property from any person which did not belong to them; knowing that if any person, who does, or ever did belong to this church, should steal, the whole church would have to bear the stigma, and the sound goes abroad, that the Mormons are a set of thieves and robbers, a charge which we unequivocally deny, and pronounce a falsehood of the basest kind. That there are some amongst us base enough to commit such acts we do not pretend to deny, but whether they are all members of this church or not, we do not know; but some who are, have been caught in their iniquity, and one was among the missing, after a warrant was out for him; circumstantial proof is so strong against him, that his guilt is established beyond a doubt.

We are informed that some of those characters have said that such things are sanctioned by the authorities of the church; this is the most base of all lies; and we would here warn all well disposed persons, to be aware of such characters, and if any such thing is ever intimated to them, to heed it not, unless it be to report such persons to the proper authorities so that they can be brought to condign punishment; for know assuredly, that if you listen to them, they will prove an adder in your path, and eventually lead you down to destruction.

In their respective places, will be found the affidavits of Presidents Joseph Smith, Hyrum Smith, and the testimony of the Twelve on the above subject.

☞ We receive regularly, the LADIES GARLAND, a beautiful Literary work, published by J. VanCourt, in Philadelphia, at \$1 per annum in advance, or \$5 for 7 copies. We consider it one of the best Periodicals in our country; It is got up expressly for the benefit of the ladies, and it seems well calculated to answer its end. It is mostly composed of original matter, written in a plain, elegant style, beautifully adapted to the capacity of any class of readers, and is worthy of a place on the centre table, in the parlor or drawing room.

“PRAIRIE FLOWER”—We have received the first No. of a work bearing the foregoing title, published at Shelbyville, Shelby co. Ill. Edited by J. C. Duncan. It is a neat literary work of 24 octavo pages; just the thing to hale from the beautiful prairies of the west. We wish the enterprising editor much success. Price \$1,00 per annum in advance.

☞ Our paper has not appeared in its usual good style, for one or two Nos. past, as we have necessarily been absent a share of the time to St. Louis on business; but we are again at our post, and we intend to devote more time to the editorial department than we hitherto have been able to do, owing to the vast amount of business that crowded itself upon us. We anticipate an improvement in the mechanical department, as we have secured the services of an experienced printer; also, we have moved our establishment into a new and extensive building, which we have had erected expressly for the accommodation of our printing, stereotyping and binding business, so that our facilities for printing are greater than they ever have been, since we commenced publishing this paper.

☞ Elder JOSEPH FIELDING, from England, has arrived, with a company of about 200 saints from that country, via. New Orleans. They are in good health and spirits.

Br. F. left several copies of the Millennial Star with us for our friends; we searched the package *carefully* for ours, but in vain, it could not be found; nothing intended, Br. P. a mere oversight we presume.

Extracts from the Star next No. The work is still progressing rapidly in England.

HYRUM SMITH'S AFFIDAVIT.

Whereas it hath been intimated to me by persons of credibility, that there are persons in the surrounding country, who profess to be members of the Church of Jesus Christ of Latter Day Saints, who have been using their influence and endeavors to instill into the minds of good and worthy citizens in the State of Illinois, and the adjoining States, that the First Presidency, and others in authority and high standing in said church, do sanction and approbate the members of said church in stealing property from those persons who do not belong to said church, and thereby to induce persons to aid and abet them in the act of stealing, and other evil practices. I therefore, hereby disavow any sanction or approbation by me, of the crime of theft,

or any other evil practice, in any person, or persons whatever, whereby either the lives or property of our fellow men may be unlawfully taken or molested: neither are such things sanctioned or approbated by the First Presidency, or any other person in authority or good standing in said church, but such acts are altogether in violation of the rules, order, and regulations of the church, contrary to the teachings given in said church, and the laws of both God and man. I caution the unwary, who belong to the aforesaid church, and all other persons, against being duped, or led into any act or scheme which may endanger their character, lives or property, or bring reproach upon the church; and I certify that I hold my person and property ready to support the laws of the land, in the detection of any person or persons who may commit any breach of the same. To which I subscribe my name and testify, this 26th day of November 1841.

HYRUM SMITH.

Sworn to, and subscribed }
before me, this 26th day of }
November, 1841. }

E. ROBINSON, J. P.

Proceedings of a meeting of the Church of Jesus Christ of Latter Day Saints, held at Ramus, Nov. 18th, 1841.

Opened by singing and prayer by Elder Brigham Young. The object of the meeting was then stated by the president. Which was for the purpose of taking into consideration the cases of Alanson Brown, Joseph Holbrook, John Telford, James B. T. Page, and Wm. H. Edwards, who stand indicted for Larceny, &c. After the evidence was brought forward, it was unanimously resolved that said five persons be expelled from the Church.

Appropriate remarks were then made by Elders Young, Richards, Savage, Gurley and others, for the occasion.

A charge was then preferred against Thomas S. Edwards for Assault and Battery, with evidence that a warrant was issued for his apprehension, and against Wm. W. Edwards for being accessory to the same, after the evidence,

Unanimously resolved that Thomas S. Edwards, and Wm. W. Edwards also, be expelled from the Church

Resolved that the proceedings of this meeting be published in the Times and Seasons.

Resolved that all other church business be laid over to conference.

Resolved that this meeting be adjourned. JOEL H. JOHNSON, Prest.
J. E. JOHNSON, Church Recorder.

We are very glad that the perpetrators of the above crime have been caught in their iniquitous practices; and we are only sorry that anybody should be found who would bail them out of prison; for such individuals if the charges are true ought to be made an example of, and not be suffered to run at large.

We have been informed that some of them have been talking of moving into this place; but we would here inform them, that persons whose conduct has exposed them to the just censure of an indignant public, can have no fellowship amongst us, as we cannot, and will not, countenance rogues, thieves, and scoundrels, knowingly; and we hereby warn them that the law will be as rigorously enforced against them in this place as in any other, as we consider such characters as a curse to society, whose pestilential breath withers the morals, and blasts the fame and reputation of any people among whom they may sojourn. There is no poison that is and ought to be despised more than the thief, by any respectable community; yet more especially ought such persons to be abhorred who have taken upon them the name of Christ, and thus with the pretext of religion, and garb of sanctity, cloak their nefarious practices.

We have been told that some individual or individuals, have, under false pretences, been wishing to palm their wicked and devilish principles upon the authorities of the church, stating that it was part and parcel of the gospel which God had revealed, and that it is one of the mysteries which the initiated only are acquainted with. We know not how to express our abhorrence at such an idea, and can only say that it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness, and truth; and will damn all that are connected with it; for all mysteries are only such to the ignorant, and vanish as soon as men have sufficient intelligence to comprehend them.

and there are no mysteries connected with godliness, and our holy religion, but what are pure, innocent, virtuous, just and righteous; if this is a mystery, it is the "mystery of iniquity." We are at a loss to know who could be vile enough to propogate such base and unfounded statements, and we would say to the church, beware of such men! set them down as the worst of scoundrels; and reject their foul insinuations, with that indignation and disgust, that such unhallowed and vile insinuations deserve; for such men are either avowed apostates, or on the eve of apostacy, or have only taken the name of religion to cloak their hypocrisy; we fear the latter, in some instances, is the case, and that Mississippi scoundrels palm themselves upon us to cover their guilt. We further call upon the church to bring all such characters before the authorities, that they may be tried, and dealt with according to the law of God, and delivered up unto the laws of the land.

It is scarcely possible that any virtuous man could be made to believe any such statements however ignorant; yet lest through false pretences the innocent might be drawn into a snare, we would quote the following from the book of Doctrine and Covenants: Sec. XIII, Par. 22. "And if any man or woman shall *rob*, he or she shall be delivered up unto the law of the land. And if he or she shall *steal*, he or she shall be delivered up unto the law of the land." Again Sec. XIII, Par., 2. "Thou shalt not *steal*, and he that *stealeth* and will not repent shall be cast out." The broad law of God is "thou shalt not steal," and thieves, together with "liars and whoremongers," will eventually be found without the city, with dogs and sorcerers." We need only say that if we find such characters engaged in their nefarious practices, whether in or out of the church, we shall take them up and deal with them according to the law of God, and man; and we wish the church to inform us of such delinquents, or the sin will lay at their own door.

As there are gangs of robbers up and down this river, from whom we have suffered much, having had many horses, cattle, and other property stolen; we purpose instituting a police for the protection of our property, and the vigorous enforcement of the laws of our country; and should any, who call themselves Latter Day Saints, be found in their midst, they

will be cut off from the church, and handed over to the law of the land.

We hope that what we have written may suffice, and take this opportunity of expressing our decided and unqualified disapprobation of any thing like theft, in all its bearings, as being calculated to destroy the peace of society, to injure the Church of Jesus Christ, to wound the character of the people of God, and to stamp with eternal infamy all who follow such diabolical practices; to blast their character on earth, and to consign them to eternal perdition.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
PARLEY P. PRATT,
ORSON HYDE,
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
WILLARD RICHARDS.
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR.
GEO. A. SMITH,

Nauvoo, Ill. Dec. 1st, 1841.

PRES'T. J. SMITH'S AFFIDAVIT.

City of Nauvoo, Ill., }
Nov. 29th A. D. 1841. }

TO THE PUBLIC:—

The transpiration of recent events makes it criminal for me to remain longer silent. The tongue of the vile yet speaks, and sends forth the poison of asps—the ears of the spoiler yet hear, and he puts forth his hands to iniquity. It has been proclaimed upon the house-top and in the secret chamber, in the public walks and private circle, throughout the length and breadth of this vast continent, that stealing by the Latter Day Saints has received my approval; nay, that I have taught the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disfelowship the perpetrators of all such abominations—they are devils and not saints, totally unfit for the society of Christians, or men. It is true that some professing to be Latter Day Saints have taught such vile heresies, but all are not Israel that are of Israel; and I wish it to be distinctly understood in all coming time, that the church over which I have the honor of presiding will ever set its brows like brass, and its face like steel, against all such abominable acts of villany and crime; and to this end I append my affidavit of disavowal taken this day before General Bennett, that there may be no mistake here-

after as to my real sentiments, or those of the leaders of the church, in relation to this important matter,—

STATE OF ILLINOIS, }
Hancock County. } ss.

Before me, John C. Bennett, Mayor of the City of Nauvoo, personally came Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, (commonly called Mormons,) who being duly sworn according to law, deposed and saith, that he has never directly or indirectly encouraged the purloining of property, or taught the doctrine of stealing, or any other evil practice, and that all such vile and unlawful acts will ever receive his unqualified and unreserved disapproval, and the most vigorous opposition of the church over which he presides, and further this deponent saith not.

JOSEPH SMITH, President
of the Church of Jesus Christ
of Latter Day Saints.

Sworn to, and subscribed before me, at my office, in the City of Nauvoo, this twenty ninth day of November, Anno Domini 1841.

[L. S.] JOHN C. BENNETT,
Mayor of the City of Nauvoo.

Now it is to be hoped that none will hereafter be so reckless as to state that I, or the church to which I belong, approve of thieving—but that all the friends of law and order will join in ferreting out thieves wherever, and whenever, they may be found, and assist in bringing them to that condign punishment which such infamous crimes so richly merit.

JOSEPH SMITH, President
of the Church of Jesus Christ
of Latter Day Saints.

COURT MARTIAL.

City of Nauvoo, Ill., Nov. 30, 1841.

To Brev. Maj. Gen. Wilson Law:—

We, the undersigned, members of the General Court Martial, detailed by you on the order of Lt. Gen. Smith, through Maj. Gen. Bennett, for the trial of David Smith and Joseph Holbrook, officers of the Nauvoo Legion, charged with theft, and being accessory thereto, are of the opinion that they are guilty of the charges preferred against them, and our unanimous decision is that they be *cashiered*, and their names stricken from the rank roll.

Witness against David Smith—Hazen Kimball.

Witnesses against Joseph Holbrook—
B. Young, and W. Richards.

HYRUM SMITH, Brev. Maj. Gen.,
President of the Court.

WM. LAW, Brev. Maj. Gen.,
C. C. RICH, Brig. Gen. 2d Cohort.,
H. McFALL, Adj. Gen.,
DANIEL H. WELLS, Com. Gen.,
S. BENT, Col. 3d Reg. 2d Cohort.,
T. BILLINGS, Col. 1st Reg. 2d Ct.,
J. T. BARNETT, Capt. 3d Com. 1st
Reg. 2d Cohort,

Members of the Court.

To Maj. Gen. Bennett:—

I approve of the above decision, and submit it to you for your action on the case.

WILSON LAW, Brev. Maj. Gen.

To Lt. Gen. Smith:—

The General Court Martial detailed for the trial of David Smith, and Joseph Holbrook, officers of the Nauvoo Legion, have made the above report to me, and asked my concurrence in the same, which, under the circumstances cannot be withheld; it is, therefore, submitted to you for your final approval or disapproval.

JOHN C. BENNETT, Maj. Gen.

Approved—

JOSEPH SMITH, Lt. Gen.

COMMUNICATIONS.

London, August 27th 1841.

ELDER KIMBALL:—

Dear Brother: We received your letter dated 10th of June, which afforded us great joy and satisfaction. I intended to have answered it before; but from various reasons I have neglected it until the present opportunity. Before I received your communication, I had directed and mailed a letter to you and Elder Young, which it is presumed you have received before this. I have been less anxious, or rather I may say, I have been less prompt in writing to you, as I have written communications for the Star, from time to time, which it was thought likely you might receive and thereby learn the state and prosperity of the church in London, and the conference in general. I am happy to say that the work of the Lord is still moving forward in this metropolis.—The prospects have never been better or

more encouraging than at present. The church now numbers about one hundred, besides fifteen or more that have emigrated. I recently spent about three weeks with the saints in Bedford and vicinity.

I was much pleased with the spirit of unity, love, and good order I found prevailing among them; also their willingness to receive instruction and counsel. Those ordained to the office of Priests, (and a great many there are, about ten I believe) are generally remarkably zealous, faithful and persevering in their labours. Elder Joseph Brotherton is still laboring in the region around Bedford, with very good success.

Our beloved brother, Elder Adams, who has had the charge of the work of the Lord in that country, has been truly blessed in his labours. Bedford church, and the branches round, now number over one hundred and twenty. The prospects are very good indeed. During the short time I was there, twenty three were baptized. I baptized nine in the city of Bedford one evening, while there. In my absence, Elder Adams supplied my place in London. He is still with me and labouring with good success; will remain with me about two weeks longer, then leave for Bedford, where he will stop a very short time, then proceed on his way to Birmingham, Manchester, and Liverpool, from whence he intends to set sail for New York, (according to your counsel) about the middle of November.

The little branch of six members, you left in Woolwich, still continues the same in number, strong in faith, and rejoicing in the midst of persecution. They have stood like a mighty rock in the midst of dashing waves, unharmed and unmoved. They have succeeded at last in obtaining and renting a very commodious chapel. Last Sunday I went down, in company with Elder Albon, and preached in it for the first time. I held three meetings, and they were very interesting and profitable. I believe that Zion will very soon enlarge her borders in the town of Woolwich. The Lord opened the heart of a stranger, a wealthy man, insomuch that he stepped forward, at the close of the meeting, and voluntarily offered to assist the brethren by paying a whole year's rent of the chapel. He says he must become a Latter Day Saint. Elder Adams will preach there next Sunday. I have not been able to travel among the churches,

on account of the circumstances of the church in this city. I did not deem it prudent to leave, when the prospects were so good, and the work moving on so well. I had calculated to leave the church in charge of Elder Adams a few months, but as he is going away it will be impossible, of course. Tho' I am determined in the name of the Lord to submit with cheerfulness to circumstances, yet could I leave my charge here in *trusty hands*, I should greatly rejoice in being liberated from London a few months. I hope you and Prest. Young will not fail to give me what counsel you think most proper, not only on this subject but all others.

Elder Richards has been with me in London a short time. He left with me the books presented by Prest. Young to the Queen or Prince Albert. I hope to get them delivered very soon. Please to tell brother Young I shall write to him as soon as I get them delivered. I had forgotten to inform you we had left Mr. Barrett's Academy, it being too small to contain our congregations, and obtained a larger place which will accommodate about 200; this place is now crowded, which puts us to the necessity of still seeking another.

Sister S—— is alive and well. I gave her the letter you sent me, and she wished to be particularly remembered to you when I wrote. Sister Elizabeth Coleman has been joined in wedlock, by Geo. J. Adams of New York, (now of London,) to Bro. Henry Connor. Bro. Bates and family intend going to Nauvoo with the company that start next month.

I have a few other things which I ought to lay before you. Elder Adams baptized a young woman in Bedford who was born and educated in Calcutta in the East Indies. Her father was an Englishman and a Colonel of a regiment in the East Indies. Her mother was a native of that country. Her parents being very wealthy and respectable they placed her in a missionary school where she received a liberal education. About five years ago she emigrated with her father into this country. Elder Joseph Brotherton has become acquainted with her, since his arrival in Bedford, and in accordance with the will and approbation of all parties, a *treaty of marriage* has been formed between them. She is now anxious to return with him to her numerous friends in the Indies, that she may be the means of

saving some of them thro' the gospel of Jesus Christ. Her father also has recommended them to go, and promises to give them recommendations to people of influence. They will not go unless counselled so to do. They are very anxious that I should go with them. They could not go till a year from this August. What I wish to know is whether you think it wisdom to encourage them in this. The distance is about fifteen thousand miles. It has been upon my mind for several years that I should have to perform a mission in that country, and if it is the will of God, and I should receive proper counsel, I certainly would have no objections to finish my mission, this side of the Atlantic, before I recross it. But in this, as well as in all other things, I submit to your counsel.

LORENZO SNOW.

Smith co. Va., Sept. 28, 1841

D. C. SMITH:—

Dear Brother in the gospel covenant; I now lift my pen to inform you and the readers of your paper, concerning the spread of truth in this southern land. I would here observe, concerning my own travels in the ministry; perhaps you recollect that when you last saw me I was sick with the chills and fever; after my recovery from that attack, I immediately repaired to North Carolina; that was in the fall of 1839, to which place my brother, J. M. Grant, had previously gone. We have generally travelled in the south-western part of Virginia and in the north-western part of North Carolina, in which part of the country we have found many good friends; we have generally been treated with kindness and hospitality by most of the people; more so than ever we were at the north. The people have helped us to all the necessary means to enable us to prosecute our mission. Although we have met with some opposition by the learned clergy, yet we have always found the sentiment contained in your motto, to be good, that "Truth will prevail." Yet I often think, it will never fully prevail over falsehood and error, until the millennium commences, and the father of lies is bound and cast into the bottomless pit; and then, and not until then, will rumor, with her ten thousand tongues, cease to sow the seeds of discord and strife. O, how earnestly ought every saint of God to be engaged in their

labors, and prayer to the Lord, to hasten that day, that happy, that glorious day of days! My dear brother, I often look forward to that happy time, while journeying to preach the gospel, and although I have been more than two years separated from my kind relatives, and the saints of God, in the west; whom I love, and to whom I am bound with considerations and ties that are stronger than death: Yet the glorious conciliation, that I have, of meeting them, when time with us shall have wound up its successive revolutions, in the kingdom of our heavenly Father, with all the saints, who have gone before, gives me great satisfaction. Notwithstanding some of the saints of God, with whom I was well acquainted, have fallen martyrs by the ruthless hand of violence in Missouri, yet he who bears the martyr's cross, shall wear the martyr's crown. But to resume my sketch.

We have baptized several persons lately in a place called the Rich Valley; the church there at this time numbers 25 members, all in good standing, and many believing. There are great calls for preaching and a prospect of more uniting with the church soon. The church in this vicinity, numbers near 80 including 1 Elder, 2 Priests and 1 Teacher.

The prospects in North Carolina, also, were good, when I was there last. I expect to return in a few weeks to spend a part of the winter there. We had intended to visit Nauvoo this fall, but as we are a long way off, and doing very well, we thought we would make a long trip, and return in the spring. I hope we shall have the fervent prayers of all the saints for our prosperity and success, in bringing souls unto Christ.

I am as ever yours,
JOSHUA GRANT.

Laporte, Hancock co. Ill. Oct. 31, 1841.

To the Editor of the Times and Seasons.

Dear Brother:—Having lately returned from a short mission of three months in Indiana, I deem it a privilege, and also a duty which I owe to the quorum to which I belong, and to the church in general, to make known the extent of my labours and also the spread of truth through my instrumentality.

I left Laporte the 7th day of July, in company with brother William Snow, who had been appointed to visit the church in Laporte, Ia., where we arrived the 21st

of July. The next day after our arrival, brother Snow was taken sick. I commenced preaching in Laporte, and in the country round about until the 25th of August; brother Snow having recovered his health, we left Laporte for Marshall county, a distance of 22 miles, where we held nine public meetings, and baptized two into the church; after which we returned to Laporte, where we attended a conference held on the fourth and fifth days of September. After conference I returned to Marshall county, and brother Snow to Porter county. I labored in Marshall county until the 20th of September, in which time I led ten into the waters of baptism, organized a church of seventeen members called the Spring Creek Branch; the 20th of September I returned to Laporte, where I found brother Snow; we again united our labors for the spread of truth, after laboring one week in the west part of Laporte county, we baptized two more into the church, and also one in Laporte, which I had not mentioned, making in all fifteen souls, who embraced the new and everlasting covenant, in the short time which I labored. So you see, that although the Lord has chosen the weak things of this world to preach his gospel, truth will prevail, and will prosper in the hands of those whom the Lord has called.

Yours truly,
JACOB GATES.

CONFERENCE MINUTES.

Minutes of a conference held at Laporte, Sept. 4th, 1841.

Meeting was called to order at 10 o'clock A. M., by Elder Wm. Snow, who laid before the meeting the object of the conference.

Elder Wm. Snow, was unanimously chosen to preside, and Elder F. D. Richards to act as clerk of the conference.

Conference was then opened by singing, and prayer by the President. The Pres. then represented the official members present, which were, 1 High Priest, 3 Seventies and 1 Priest. After making some remarks concerning the order of the day, and business to be transacted, the Pres. called upon the Elders to represent their respective fields of labor.

Elder Robert Snyder then proceeded to give a short narration of his labors in Laporte, and the contiguous places; state-

ing that he had baptised 15 during his stay in this region.

Elder Jacob Gates, then addressed the conference, saying that he had traveled and preached in various places, in Laporte, Porter, and Marshall counties, and represented 6 members and 1 Priest, all in good standing.

Conference adjourned until 2 o'clock P. M. Closed by singing, and prayer by Elder Gates.

Conference opened at 2 o'clock by prayer from Elder Snyder.

Elder Richards then gave a succinct account of his labors; stating that he had added 10 to the church by baptism, in Laporte and Porter counties, and opened an interesting field of labor in Marshall county; but by reason of ill health, was unable to continue his labors there; that some had since been added to the church, and there was a cheering prospect of still farther accessions.

Elder Snyder, then addressed the congregation from Jen. 31, 10, setting forth the manner of God's scattering and gathering the House of Israel, as declared by the Prophets.

Conference adjourned until to-morrow, at 10 o'clock A. M., Sabbath.

Conference met pursuant to adjournment, when it was communicated that Bro. Richards was unable to attend, from over exertion the day previous, and Bro. Snyder was appointed in his stead.

After the usual preliminaries, Bro. Gates delivered a discourse upon the order of the kingdom, touching upon the various offices and authorities in the church.

Conference adjourned until 2 o'clock, when, after singing and prayer, it was addressed by the Pres. upon the subject of Priesthood, and calling, in general; after which some business that had been deferred, was then attended to. Owing to the scattered condition of the saints here, and some being about to repair to the place of gathering, it was agreed that Bro. Wm. K. Parker, be clerk of this branch, consisting of 34 members. Several applications were then made for letters of commendation, which were granted.

Conference adjourned, *sine die*.

After conference, one person was baptised by Elder Gates.

WM. SNOW, Pres.

F. D. RICHARDS, } Clerks.
ROBERT SNYDER. }

OBITUARY.

DIED—In this city on the 17th of Nov. Maria Chase, daughter of Isaac and Phebe Chase, aged 16 years and 7 months.

In this city Nov. 24th Emma daughter of Alexander and Mary Ann Badlam, aged one year.

POETRY.

[For the Times and Seasons.]

"Myself and wife buried our first-born on the banks of Grand River, in the deep solitude of the western forest."

P. H. YOUNG.

THE INFANT'S GRAVE.

We laid him low by the moon's dim light,
And his dirge was the murmuring billow;
The prairie grass was his winding sheet,
And a cold moss stone his pillow:
'Twas a mournful sight for eye to see
The mother's grief, who bore him,
As she left her first-born, there to sleep
With the tall grass waving o'er him.

He was born the hope of his father's heart,
But he died in a gloomy hour:—
And the joy of the mother was swept away
In that frail, but lovely flower;
And he lays there still in his prairie bed
'Neath the oak where his father laid him,
And the Indians say, the "Prairie Bird"
Chants the mourner's requiem o'er him.

And were they *men*, that mother drove
Forth from her peaceful home,
To bury her child in the forest wild
And leave him to sleep alone?
Oh no! for if they had but known
The pangs of a childless bride,
They had mingled their blood together there
And buried her by his side.

Yet weep not now, though his ashes rest
From his kindred far away;
The mother will meet her long lost child
Where all tears are wiped away;
Then those who caused her heart to bleed
Will hear the Judge proclaim,
Depart from me, ye wretched ones
To everlasting flames.

HEBREW AND GERMAN

A. NEIBAUER Surgeon Dentist, (a German Jew,) will give instruction in the above Languages during the winter season.

Residence S. E. Water St. opposite the coopers.

JUST RECEIVED, a new supply of Books and Stationery, such as Kirkham's Grammar, Smith's Grammar, Olney's Geography and Atlas, German and English Grammar, Illinois Form Book, Gospel Reflector, Copy-plate Book, Webster's Elementary Spelling Book, Slates, Pencils, Quills, Ink, etc. etc. For sale by
E. ROBINSON,
At the *Narvoo Stationery.*

Extracts from the minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held in Grafton, Lorain co., Ohio, Sept. 18th 1841.

Elder John Hughes was elected president, and Thos. Kerr appointed clerk.

Bro. Beals represented the Brooklyn and Parma branch, consisting of 22 members, 1 Priest, and 1 Deacon.

Harvey Edwards represented the Harrisville branch, consisting of 7 members, 1 Elder and 1 Teacher.

R. C. Wetherbee represented the Grafton branch, consisting of 25 members, 3 Elders, 1 Priest, 1 Teacher, and 1 Deacon; also,

A new branch recently organized in Ohio city, consisting of 7 members and 1 Elder.

Conference business was conducted with the greatest harmony, and the congregations numerously attended.

JOHN HUGHES, President.

THOS. KERR, Clerk.

AN ORDINANCE CONCERNING VAGRANTS, AND DISORDERLY PERSONS.

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, That all vagrants, idle or disorderly persons; persons found drunk in or about the streets; all suspicious persons; persons who have no fixed place of residence, or visible means of support, or cannot give a good account of themselves; persons guilty of profane or indecent language, or behavior; persons guilty of using indecent, impertinent, or unbecoming, language towards any city officer when in the discharge of his duty, or of menacing, threatening, or otherwise obstructing, said officer; shall, on conviction thereof before the Mayor, or Municipal Court, be required to enter into security for good behavior for a reasonable time, and indemnify the corporation against any charge, and in case of refusal or inability to give security, they shall be confined to labor for a time not exceeding ninety days; or be fined in any sum not exceeding five hundred dollars; or be imprisoned not exceeding six months; or all; at the discretion of said Mayor or Court. This act to take effect, and be in force, from and after its passage.

Passed Nov. 13th 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 3. No. 4.]

CITY OF NAUVOO, ILL. DEC. 15, 1841.

[Whole No. 40

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY DEC. 15, 1841.

TERMS—\$2,00 per annum, in advance.

All orders for this paper must be accompanied by the MONEY, and *post paid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master 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.—POST-MASTER GENERAL.

LETTER FROM P. P. PRATT.

Manchester, Aug. 12, 1841.

To the *Authorities* and Members of the church of the saints in Nauvoo and vicinity, and to my old friends and associates in the kingdom of Jesus Christ:—
GREETING:—

Dearly beloved,

It seemeth good unto me after an absence of two years, to stir up my own memory and yours, by addressing a few lines to you as a token of our mutual love, and of my lasting remembrance and respect. How often while surrounded with the objects of a foreign land and engaged in the busy scenes of life, surrounded with myriads of smiling and friendly faces, I call to mind the scenes of other days, the friends of my youth, or the companions of the morning of my life. How often I imagine while surveying the countenance of some of my new acquaintance, or gazing upon the congregation of rejoicing hundreds, (who were strangers to me but yesterday, but who are made nigh by the blood of Christ,) that I behold in their features some outlines of those faces which I have beheld in other lands, and with which I have rejoiced amid other scenes. One looks like *Newel Knights*, another like *John Murdock*, a third resembles *Lyman Wight*, a fourth reminds me of *Ezekiel* or *Hezekiah Peck* (of Colesville) a fifth seems to resemble *E. Partridge* or *Isaac Morley*; but on a more minute examination, alas! the illusion vanishes as a dream of the

morning: it is not the *heart* or *hand* of these *old friends* that I embrace; but some near acquaintance—dear to my heart as a saint; but not endeared by so many kindred scenes of mutual joy and sorrow. Thus, while otherwise happy in the performance of duty, and in the enjoyment of good society I long after my own native country, and the friends of my youth, yea, my bosom yearns, and my heart, as it were, fires within me.

But I must say with the poet:

"Former friends, how oft, I've sought them
Just to cheer the drooping mind;
But they're gone like leaves of autumn
Driven before the dreary wind.

Yes, they are gone, many of them to Eternity—worn out by the rolling wheels of time, and by hardship and exposure, for the *cause of truth*, or cut down by sudden death as martyrs in the cause of God, they sleep where wo and sorrow can never reach them more, and where oppression can never come. Their spirits mingle in the purer scenes of joys celestial—mid immortal throngs, but this is our sorrow that in this mortal life we shall see their faces no more.

I am now 34 years of age—next year I pass the narrow strait of middle life, the half way house between life's opening and its close. I stand as it were on a pinnacle between two worlds, and hardly know to which I belong—perhaps my old acquaintance are as numerous in heaven as on earth, and I hardly know in this division of my affections, to which I am the most attached.

It is now eleven years since I first embraced the fulness of the gospel: three small branches, consisting of about fifty members in all, were then the only people connected as Latter Day Saints. I was one of those who took the first mission to the western states, in which the fulness of the gospel was first introduced into Ohio, (commencing at Kirtland,) Indiana, Illinois and Missouri, and into the Indian territory, among the Lamanites.

When countless millions shall throng the courts of the New Jerusalem which is soon to be built in Jackson county, Missouri, upon the consecrated spot, then perhaps it may be remembered that in 1830, in the depth of a howling winte

five men penetrated Missouri's wilds, and traveled on foot from St. Louis to Independence, Jackson county, wading in snow to the knees the greater part of the way for 300 miles; and all this as may be said, without money or friends, except as they made them. These are the first foot-steps ever made in that state by Latter Day Saints—these first placed their feet upon that holy ground, where shall stand the great temple of our God, the resort of the nations, and the joy of the whole earth.

Of those five men, Peter Whitmer is now in his grave, two are turned away from the fellowship of the church, and the other two, F. G. Williams and myself are yet alive, and blessed with the grace of God we are yet counted worthy of a place among you. Thus I find myself a monument of mercy, spared like an oak amid the tempest, and to God be ascribed all the glory; for were it not for his peculiar longsuffering and goodness I might now have been an outcast from the commonwealth of Israel, or cut down by untimely death without beholding in this life the establishment of Zion.

But O! how many scenes of joy and sorrow, of trial and suffering, of meeting and parting, of life and death, have we been called to pass through since that time. How many have been the travels, the toils, the sufferings, the hopes, the fears, the feelings, the disappointments, the blessings, the glories, the signs, the wonders, the deliverances experienced by the servants of the Most High God. There has the entire church been disinherited, plundered and driven—and their settlements been broken up. Time and again has the deadly weapon been aimed at its leaders, and some of them slain.—All these things have I seen with my eyes—yea they have fallen on my right hand and on my left, wounded, bleeding, dying for the cause of Zion, and yet not a bone of mine has been broken, though part of my blood has been shed; yea prisons, chains, and dungeons have compassed us round about, the cold ground has been our lodging place, and murderers and demons have kept watch over our slumbers, and lulled us to sleep with songs of blasphemy; recounting with horrid triumph their thefts, whoredoms, rapes and murders. Yet out of all these things the Lord has delivered us, and has

caused the nations of the proud to tremble before us, and the meek of the earth to hail us as the messengers of salvation.

Two years have scarcely elapsed since I took leave of Nauvoo and of the society of the saints in the west, and never shall I forget the scenes of suffering through which they were then passing; houseless, and penniless, dwelling in tents, in wag-gons, or under the trees; sick and dying. The majority scattered abroad through persecution, and the Nauvoo meeting of a Sabbath, scarcely bringing together one hundred people, and not 30 dwellings in the town.

But what is the astonishing news which now salutes my ears. "Shall the earth bring forth in a day, or shall a nation be born at once, for as soon as Zion travailed she brought forth her children." I am now informed that about 1200 houses are erected in Nauvoo and hundreds more in progress; and that the earth is cultivated for miles in every direction as the garden of Eden, where two years ago all was desolate loneliness, and that the walls of the temple are now erecting.

Dear brethren, while you are prospered by the hand of God in doing so much at home, the same spirit has wrought mightily in us, in lifting an ensign to the nations and a standard to the people far abroad, and the ships of Tarshish are beginning to bring thy sons from afar and thy daughters from the ends of the earth. Already something near one thousand souls have been gathered to Zion from the isles of the sea, and thousands more are preparing to come shortly.

Sept. 12th. Dear brethren, the many duties of life have thus far prevented me from finishing this communication; it is now Sunday morning, and the pleasantest morning I ever saw in England. The sky is clear, the sun bright, the weather warm and pleasant—I take a few moments before going to meeting, to finish this epistle; in a few hours I shall be in the Hall with some five hundred saints and friends, many of whom will never see it again; for on next week Monday, the ship Tyrean will sail from Liverpool for New Orleans with 204 passengers bound for Nauvoo. Near one half of these are from Manchester and vicinity, and are our old friends here; but their places are fast filling up with new converts: thus you see our mission is of a nature calculated to subject us to important chan-

ges, and scenes continually varying. We form society, and break it up, we gather a congregation, and send it off, we increase, and then decrease, we get friends and acquaintance and they vanish away, we form intimacies, and they are broken off; thus it is one continual scene of parting with friends and making more; of breaking off old acquaintance and forming new; all these things are calculated to excite the mind, and to give peculiar feelings, of a mingled nature and not easily described.

Dear brethren, we feel extremely anxious to do something for the temple, but at present the money is all swallowed up in emigration; a few of those who come over in the Tyrean will have a little money, and perhaps they will do some little for the temple; but it will take what they have to provide them a home; indeed many of them will land without a shilling. The distress is such in this country that the saints will go to Zion whether they can carry any thing with them or not. They had rather be *slaves in America* than to *starve in this country*. I cannot keep them back,—go they will, and go they must, or perish: many respectable people are seeking a passage with us, who are not saints, as yet

I have obtained a few *dollars* for the temple, from two or three individuals, and am in hopes to add something to it, before the sailing of the "Tyrean," and some more before the sailing of the next ship, (in October,) but very few can be found who can spare a sovereign without really distressing themselves. I shall send the mite, for the temple by brother Joseph Fielding who is expecting to take the lead of this company. He will bring it to you in safety if he is spared, and I hope it will be acceptable though small.

I have just heard from Elder Hyde, he was taking passage down the Danube for Constantinople, he is well, and in good spirits.

When I shall see Nauvoo I know not, perhaps it may be many years; but my heart is there, and there my friends and kindred dwell. I must now close: please accept this in token of my lasting remembrance, and pray for me—Farewell.

Yours in the *bonds*

of everlasting freedom,

P. P. PRATT.

BAPTISM FOR THE DEAD.

An Epistle of the Twelve to the Saints of the Last Days.

The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that, if this building is not completed, speedily, "*we shall be rejected as a church with our dead,*" for the Lord our God hath spoken it; but while many are thus engaged in laboring, and watching and praying for this all important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from a want of proper understanding of the principles upon which this building is founded, and by which it must be completed.

The children of Israel were commanded to build a house in the land of promise; and so are the saints of the last days, as you will see in the Revelation given to Joseph the Seer, Jan. 19th 1841, wherein those ordinances may be revealed which have been hid for ages, even their anointings and washings and *baptisms for the dead*; wherein they may meet in solemn assemblies for their memorials, sacrifices, and oracles in their most holy places; and wherein they may receive conversations and statutes, and judgements for the beginning of the revelations and foundations of Zion, and the glory and honor and adornment of all her municipalities, through the medium which God hath ordained.

In the same revelation the command is to "*all the saints from afar,*" as well as those already gathered to this place; to arise with one consent and build the Temple; to prepare a place where the Most High may manifest himself to his people. No one is excepted who hath ought in his possession, for what have ye that ye have not received? and I will require mine own with usury saith the Lord; so that those who live thousands of miles from this place, come under the same law, and are entitled to the same blessings and privileges as those who have already gathered. But some may say how can this be, I am not there, therefore I cannot meet in the Temple; cannot be baptized in the Font? The com-

mand of heaven is to you, to all, gather: and when you arrive here, if it is found that you have previously *sent up* of your gold or your silver, or your substance, the *tythings* and consecrations which are required of you, for this building, you will find your names, tithings, and consecrations written in the Book of the Law of the Lord, to be kept in the Temple, as a witness in your favor, showing that you are a proprietor in that building, and are entitled to your share of the privileges thereunto belonging.

One of those privileges which is particularly attracting the notice of the saints at the present moment, is baptism for the dead, &c. in the font, which is so far completed as to be dedicated, and several have already attended to this ordinance by which the sick have been made whole, and the prisoner set free; but while we have been called to administer this ordinance, we have been led to enquire into the propriety of baptizing those who have not been obedient, and assisted to build the place for baptism, and it seems to us unreasonable to expect that the Great Jehovah will approbate such an administration; for if the *church* must be brought under *condemnation* and *rejected* with her *dead* if she fail to build the house, and its appurtenances, why should not *individuals* of the church, who thus neglect, come under the same *condemnation*? And if they are to be rejected they may as well be rejected without baptism as with, for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and this is according to the understanding which we have received from him who is our spokesman.

Let it not be supposed that the sick and the destitute are to be denied the blessings of the Lord's House; God forbid; his eye is ever upon them for good. He that hath not, and cannot obtain, but saith in his heart if I had, I would give freely, is accepted as freely as he that gives of his abundance. The Temple is to be built by *tything* and consecration, and every one is at liberty to consecrate all they find in their hearts so to do; but the *tythings* required, is one tenth of all any one possessed at the commencement of the building, and one tenth part of all his increase from that time till the completion of the same, whether it be

money or whatever he may be blessed with. Many, in this place, are laboring every tenth day for the house, and this is the *tything* of their income, for they have nothing else; others would labor the same but they are sick, therefore, excusable, when they get well let them begin: while there are others who appear to think their own business of more importance than the Lord's: to such we would ask, who gave you your time, health, strength, and put you into business? and will you not begin quickly to return with usury that which you have received? Our God will not wait always.

We would remind some two or three hundred Elders, who offered to go out on missions, some six months, others one year, and some two years, and had their missions assigned them at the general conference to labor on the Temple, that most of their *names* are still *with us*, and we wish them to *call* and take *their names away*, and give them up to the *building committee*. Brethren you have as great an interest at stake in this thing as we have, but as our Master, even the Master builder of the Temple, whose throne is on high, has seen fit to constitute us stewards in some parts of his household; we feel it important for us to see to it that our Master is not defrauded, and especially by those who have pledged their word, their time, their talents, to his services; and we hope this gentle hint will suffice, that we may not be compelled to publish the names of those referred to.

Probably some may think they could have gone on a mission but cannot labor as they have no means of boarding themselves, but let such remember that several score of brethren and sisters in this city, offered to the general conference, to board one or more laborers on the Temple till the same should be completed, and but few of those, as yet, have had the opportunity of boarding. To all such we would say you are not forgotten, we have your names, also, and we expect soon to send some one to your table, therefore put your houses in order and never be ready to refuse the first offer of a guest.

Large stores of provisions will be required to complete the work, and now is the time for securing it, while meat is plenty and can be had for one half the value that it can at other seasons of the

year, and the weather is cool and suitable for packing. Let the brethren for two hundred miles around drive their fat cattle and hogs to this place, where they may be preserved, and there will be a supply till another favorable season rolls round, or till the end of the labor.—*Now is the time to secure food.* Now is the time that the trustee is ready to receive your droves,—Not the maimed, the leau, the halt, and the blind, and such that you cannot use; it is for the Lord, and he wants no such offering: but if you want his blessing give him the best; give him as good as he has given you. Beds and bedding, socks, mittens, shoes, clothing of every description, and store goods are needed for the comfort of the laborers this winter; journeymen stonecutters, quarrymen, teams and teamsters for drawing stone, and all kinds of provision for men and beast, are needed in abundance.

There are individuals who have given nothing as yet, either as tythings or consecration, thinking that they shall be able to do a great deal some time hence, if they continue their present income to their own use; but this is a mistaken idea; suppose that all should act upon this principle, no one would do ought at present, consequently the building must cease, and this generation remain without a house, and the church be rejected; then suppose the next generation labor upon the same principle, and the same in all succeeding generations, the Son of God would never have a place on earth to lay his head. Let every individual remember that their tythings and consecrations are required from what they *have*, and not from what they *expect* to have sometime hence, and are wanted for *immediate use*.

All money and other property designed for tythings and consecrations to the building of the Temple must hereafter be presented to the trustee in trust, President Joseph Smith, and entered at the Recorder's office in the book before referred to; and all receipts now holden by individuals, which they have received of the building committee for property delivered to them, must also be forwarded to the Recorder's office for entry, to secure the appropriation of said property according to the original design.

The Elders every where, will instruct the brethren both in public and in pri-

vate, in the principles and doctrine set forth in this epistle, so that every individual of the church may have a perfect understanding of his duty and privilege.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR.
GEO. A. SMITH,
WILLARD RICHARDS

Nauvoo, Ill. Dec. 13th, 1841.

From the Gospel Reflector.
CHARITY.

In consequence of our bold testimony and the much plainness and simplicity which we use in describing the apostacy of the church, we are often accused of not having charity for all people who profess to worship God according to the various systems of religion that are now extant.

Therefore I think it necessary to insert a few remarks upon this subject, and set forth in plain terms some of the apostles' ideas of true charity. Some have supposed that it is impossible for us to be actuated by true charity, when we are so particular in describing the awful condition of apostacy, that so many of the human family are in; and also when we contend that there cannot be but one right way to serve God, or in other words but one plan of salvation. Some say they have charity for all. Very good; but does true charity lead any person to believe that the doctrines of all societies are right, or that there is more than one true plan of salvation. The apostle Paul has given the following description of charity. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily pro-

voked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. xiii chapter. From the above we learn that charity rejoiceth not in false doctrines, but rejoiceth in the true doctrine of Christ—"Charity rejoiceth not in iniquity," &c. We will now examine this subject and see whether or not the scriptures teach more than one true gospel. Paul says, "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." Gal. i. 8. Here we see that the apostle has denounced a curse upon any individual who should be so presumptuous as to preach any other gospel than the gospel of Christ. Certainly no other gospel than the one the apostles preached, and the ancient saints obeyed, is the power of God unto salvation; and the curse of God inevitably will follow any person who deviates from it in his teaching. Christ said, "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber."—John x. 1. Now it is plain that there is but one entrance into the kingdom of God: all other pretended entrances are the works of men who try to climb up some other way. How many doctrines did Christ acknowledge to be true? I answer, only one, and that was the one that the apostles preached; and pronounced a curse upon all who should preach a different one. But says one, those Christian societies that call themselves orthodox, only differ in nonessential points. I reply the scripture says nothing about nonessential points of the doctrine of Christ. The gospel is a perfect law of liberty, because a perfect being devised it, and if it is changed in the least, it is rendered imperfect. For this reason I conclude that it is the very height of folly, to believe there can be more than one true order of the gospel. And a man must be obedient to every principle of it, or it can not be said in truth that he is obedient to the gospel of Christ. But to proceed.

Charity in the full sense of the word is the love of God shed abroad in the hearts of the people of God; love towards your neighbors; assistance and friendship in the time of distress and danger. For instance we see a person in danger, and

he ignorant of it, it would not be charity in us to flatter him in his dangerous condition, and thus expose him to more danger, or in other words, if any person is deceived, and is in a dangerous condition, and we know his condition to be an awful one; it is charity in us, not only that, but it is our duty to warn him of his danger and entreat him to forsake the evil way, instead of acknowledging his delusion to be good, and thus flatter him in wickedness.

Now let us examine the charity that Christ had for the Jews.

At the time he made his appearance among them, they were divided into sects and parties, and had broken the covenant the Lord had made with their fathers while in the wilderness. Notwithstanding, the Mosaic law was given by divine direction, and the children of Israel blessed when they performed all the ordinances of that law, yet the Jews had made it void through the tradition of their elders, and imbibed erroneous opinions, grieved the spirit of God, apostatized, and were fit subjects to reject the Messiah. Christ said to the Pharisees and Sadducees, &c., "But woe unto you Scribes and Pharisees hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Math. xxiii chapter.) The Scribes, Pharisees and Sadducees at this time professed to be Moses' disciples and to worship God according to the law. Christ commanded his apostles saying "go ye into all the world, and preach the gospel to every creature, and he that believeth, and is baptized shall be saved and he that believeth not shall be damned." From the above we learn that with all the religions that the human family professed, that they all had to come to the standard of Christ, and comply with the requisitions of the gospel, or be damned; none were exempt from this command. Furthermore, Christ said to the Pharisees, "you are of your father the devil and his works ye will do: for he was a liar from the beginning." Paul said, "O thou child of the devil," &c. No person who believes

the bible doubts but what Christ and the apostles were actuated by true charity, when they described the wickedness of the above mentioned people, notwithstanding the boldness of their testimony, and plainness of their assertions.

Now if Christ and the apostles had the same kind of charity that the people want us to have, they would have said to the Pharisees, Sadducees, Scribes, Alexandrians, Syrenians, &c., go on, you are doing well; this difference of opinion is only of minor consequence. And if they had thus flattered them, what would have been the consequence? Would it not have involved them deeper in sin and iniquity, and caused them to drink a greater draft of the intoxicating spirit of delusion, and encouraged them in their works of darkness? Let the reader answer this question for himself. It certainly was pure charity that inspired Christ and his apostles to reprove the world for their sins, and corruptions; and why should it be considered an uncharitable act in the Latter-Day Saints to do the same, providing the world are in similar circumstances. Indeed, the Jews were in a state of apostacy when Christ came, and they were all commanded to bow to his sceptre, and obey his gospel and no other way, plan, gospel, or system of religion would save them from the consequences of their sins.

Now if the Christian world in general are in a state of apostacy, which by the by, we have already proved, as will be seen in the first number of this work, and we have a knowledge of it, or in other words a knowledge of the predictions of the prophets and apostles, on this subject: if we have charity for them, we will warn them of these things: "Knowing the terror of the Lord," says the apostle, "we persuade men." Therefore, knowing the apostacy of many who profess Christianity and the awful consequences except they repent, and that Christ will come in the clouds of heaven, and with a flame of fire to take vengeance on them who know not God, and obey not the gospel of Christ; charity prompts us to lift up our voices, and proclaim repentance, and the necessity of obedience to the commands of God. Again, the apostle says as we have before quoted: "Though I have the gift of prophecy and understand all mysteries, and have not charity I am nothing." No

one who believes the bible doubts but what Christ and the apostles were influenced by a philanthropic spirit, or charity, when they prophesied to the Jews their destruction. But we would naturally infer from the above quotation, that it is possible for a man to have the spirit of prophecy, or a knowledge of future events, and yet be in a degree destitute of charity. With the spirit of prophecy, or knowledge that Christ had of the destruction that was coming upon the Jews, if he had remained in silence, would he have showed that he had charity for them. Certainly not. The circumstance of Jonah disobeying the command of God and taking a passage on board the ship for Tarsish, instead of going to Ninevah, is a remarkable instance of this kind. The Lord by the spirit of prophecy discovered to Jonah the great wickedness of the inhabitants of that city and the awful destruction that he had resolved to bring upon them, if they would not repent. Now Jonah having a knowledge of these things, also the pride and haughtiness of the Ninevites, concluded that if he testified these things to them it would cross them in their feelings and the finger of scorn would be pointed at him and he would have to suffer much in order to accomplish this work. Therefore he determined in his own mind (no doubt) not to go to Ninevah, but let them dwell in ignorance, and the destruction overtake them unawares. Thus we see that with all the knowledge he had of the destruction that would have come upon Ninevah had it not been for repentance, he was destitute of charity and turned from the path of duty.

Now if we have a knowledge of the second coming of Christ, and the terrible destructions that will come upon the wicked at the time, or those who are not prepared to meet him, shall we hold our peace, and make no exertion to reclaim them, that they may meet the Lord with joy, and not with grief? Furthermore, it would be an act of injustice to destroy a people, without first giving them a fair warning of it. The prophets, Christ, and the apostles, have predicted the following concerning the destruction of the last days, at, or previous to the coming of Christ, "Out of Zion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be

very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.) Ps. L. 2-4. Christ speaking of his second coming said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Math. xxiv. 36-39. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, sudden destruction cometh upon them, * * and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. v. 1-5. Now from the above predictions we learn that the Lord has decreed a destruction upon the human family, and that the Lord Jesus is coming, and will overtake them as a thief in the night. And shall we remain in silence? no! we will testify these things, that the honest in heart may arouse from their slumbers, and prepare themselves to meet the awful day. If we have a knowledge of these things, and make no exertion to rescue others from the impending destruction, we will incur the displeasure of the Lord like Jonah. Charity inspires us to proclaim the truth, regardless of private feelings or men's opinions, that the Lord's people may be called out of Babylon, or from the midst of confusion, that they partake not of her sins, and receive not of her plagues, for her sins and iniquities have reached to heaven, and her judgments slumber not, (see Rev. xviii. 4, 5.) "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 servant of Christ."—Gal. i. 10.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, DECEMBER 15, 1841.

STEAM MILLS.

We would call the attention of our friends, and more particularly the business men of our city, to the subject of steam mills—We are aware that great and extensive improvements have been made in our town, in a few months past—and we take great pleasure in saying that no city or town in the western country, has surpassed this, in rapidity of growth or increase of wealth—it has in the short space of a little over two years, been changed from a thinly settled neighborhood, of some fifteen or twenty families, into a densely populated city of near ten thousand inhabitants, and its population daily increasing.

To supply the wants of this community, requires a vast quantity of flour, meal, &c. the most of which, is brought from a distance; consequently a large amount of money goes from our midst into the hands of manufacturers and dealers, abroad, a thing we should avoid as much as possible, as it is bad policy to depend upon our neighbors for our home consumptions, when we have every facility, and ample means for manufacturing them for ourselves.

We have men in our city, of abundant capital to build permanent and extensive steam mills, sufficient to more than supply the wants of our citizens; an object greatly to be desired, as we are credibly informed that the proprietors of one mill in Warsaw, acknowledge the average receipt of *fifty dollars* per day, from this place; which is not the only mill patronized by our citizens, by any means.

The most of the small towns on the Upper Mississippi, have from one to two and three steam mills, which appear to be doing a good business. Now if those places can support from one to two and three mills, certainly, our city can amply support one. Not only our ability to do, but our wants actually require the services of one, or more, first rate mills, and we hope to see our business men awake on this subject.

UNIVERSITY OF THE CITY OF
NAUVOO.

BOARD OF REGENTS.

Chancellor—JOHN C. BENNETT.

Registrar—WILLIAM LAW.

Regents—Joseph Smith, Sidney Rigdon,

Hyrum Smith, Wm. Marks, S. H. Smith, Daniel H. Wells, N. K. Whitney, Charles C. Rich, John T. Barnett, Wilson Law, John P. Green, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster James Adams, Samuel Bennett. Ebenezer Robinson, John Snider, George Miller, Zenos M. Knight, John Taylor, and H. C. Kimball.

FACULTY.

President—

PROFESSORS.

Mathematics and English Literature—ORSON PRATT.

Languages—ORSON SPENCER.

Rhetoric and Belles Letters—Church History—SIDNEY RIGDON.

School Wardens for Common Schools.

First Ward.

WARDENS—John P. Green, N. K. Whitney, A. Morrison.

Second Ward.

WARDENS—Charles C. Rich, Wilson Law, Elias Higbee.

Third Ward.

WARDENS—Daniel H. Wells, R. D. Foster, S. Winchester.

Fourth Ward.

WARDENS—Vinson Knight, William Law, Ebenezer Robinson.

It will be seen that some of the Chairs of the university are yet vacant; the department of Mathematics and English Literature, however, is in successful operation under the supervision of Professor Pratt; and the department of Languages will be opened in a few days under the direction of Professor Spencer. The Chairs which have been filled are occupied by some of the most able men the nation affords in their respective departments.

Professor Pratt is a self-made man, and has had to encounter great difficulties in the acquisition of an education; but he has surmounted them all. As a teacher of Mathematics and English Literature, he is equaled by few, and surpassed by

none this side of the great waters; as the proficiency of the matriculates of the university now under his care abundantly testifies.

Professor Spencer is a graduate of Union College, N. Y., in the Arts; and of the Baptist Literary and Theological Seminary, N. Y., in Divinity. He is a ripe scholar, and well fitted for the department to which he has been elected by the Regency.

Professor Rigdon is too well known to require any commendatory article to introduce him to public consideration, and popular favor. He has long been regarded, by both enemies and friends, as an accomplished Belles Letters scholar, and eloquent orator,—deeply learned in that department of collegiate education which has been assigned to him in the university.

The opportunity which thus presents itself to the citizens of this city, and the surrounding country, for acquiring a thorough and useful education, should not be neglected. While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnessed, it is to be hoped that mental culture will not be passed over as a little thing. Knowledge is power—a finished education always gives an influence in cultivated society, which neither wealth nor station can impart or control: let those, then, who desire to be useful in their day, come forward at once, and matriculate in some department of the university, that mind may grapple with mind in seeking after hidden treasures.

THE CITY COUNCIL.

We would invite the attention of our fellow-citizens to the deliberations of the City Council. That deliberative body convenes at the office of Gen. Hyrum Smith, at 6 o'clock, P. M., on the first, and third, Saturday of every month; and much valuable information is elicited du-

ring the discussions of its important subjects presented for their consideration. The meetings are public, and afford an excellent opportunity, for those who desire it, to acquire an accurate knowledge of our polity, and the nature of our institutions. We hope to see the meetings well attended.

COMMON SCHOOLS.

The School Wardens of the University for Common Schools are desired to organize the schools in their respective wards in conformity to an act of the Regents in relation to that important subject—the Teachers must procure a certificate of competency from the Chancellor and Registrar before they can be recognised by the Wardens.

THE N. Y. WEEKLY HERALD.

We are informed that there is to be a public demonstration in favor of that most ably conducted and useful paper, the New York Weekly Herald, by the City Council, at its next meeting. Just as it should be—let true merit be rewarded—honor to whom honor is due.

PROCLAMATION.

The following is inserted as the appendix to the "Book of Doctrine and Covenants," and knowing that it is a good *proclamation* to all people, we are induced to insert it under this head.

"SECTION C.

"1. HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels

of the Lord. Call your solemn assemblies, and speak often one to another.— And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

"2. Send forth the Elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; first, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people. Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the bridegroom: behold and lo the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house.— Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

"3. Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying: Prepare ye the way of the Lord, & make his path straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the bridegroom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be

heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.— And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night for ever and ever.

“4. And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling

upon the name of the Lord day and night, saying: O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways: for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

“5. And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also, and they who

were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever.

“6. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord’s errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh.— And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

“7. And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make rivers a wilderness; their fish stinketh, and dieth

for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

“8. Behold and lo there came none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing and gnashing of teeth. Behold the Lord your God hath spoken it. Amen”

From the Millennial Star.

Douglas, Isle of Man, May 26th, 1841.

Dear Brother,

I feel a desire to express to you the joy of my heart, as a member of the Church of Jesus Christ of Latter Day Saints. I have been here five or six weeks. The soil of this land is not good, either in a temporal or a spiritual sense. All the excitement has been raised here that could be raised, and although the whole land is but small, (about thirty miles in length and twelve in breadth) it appears as though all the lies and slander have been imported here that have ever been coined, beside all that have been coined here at home. The parsons try to make the people believe that we want their money, and that we only want those who have it. You know it is natural to men to look most after that which they value most, so they are fearful we shall get some of it. Mr. Haining says we are expecting to be saved by faith and obedience! and that we believe in dreams, &c., which he says, are very dangerous, as he cannot tell which are from the Lord and which from the devil. I suppose there are many more in the same case, so perhaps it would be best for the Lord not to give any more dreams or visions. Don’t you see what singular characters we are? What a strange thing for ministers to love money! Did you ever hear such a thing? And then to think of being saved by faith and obedience! and again—a very worthy man, who doubtless is without fault, or he would not cast a stone, makes us say, we neither toil nor spin! but live by taking sinners in. Did you ever see the like that ministers live

without spining! or even toiling? If this be so, how is it that you have not let me know how you do it, but let me toil as I have done since I left my farm and comfortable home in Canada, near four years. I have not learned to spin, but I have, I suppose, walked some thousands of miles, chiefly with an empty pocket (but I don't wish to complain, or else I would say, at some times not a very full stomach,) and I really thought my brethren did the same. You will perhaps let me into the secret, for I want to return to America soon, and how am I to get there? When you find out the treasurer of your funds I may get something perhaps; however we ought not to be idle while all the rest of the minsters are toiling and spinning so busily, neither ought we to complain at what we get; for there is one gentleman on this island, who, with all his toiling and spinning has only £8,000 or £9,000 a year to live on, and some, I suppose, not as many hundreds, so I'll try to be content.

But you may think this is a strange way of expressing the joy of my heart. Well I will tell you then, I am on a barren spot; the enemies are all hoping to see the cause fail; the devil is hard against us, and, you say, "the line of battle is extending far and wide over the plains of Babel," which I fully believe. I see the hosts of earth and the hosts of hell all combined together to fight against the Lord and his anointed. The skirmishes which you have passed through are but as drops before a thunder storm; and universal war is proclaimed by the Majesty of heaven against the great usurper, and the earth is again to be stained with the blood of the saints before the final blow can be struck by the arm of Omnipotence, and that we are to have a time of trouble such as the world has not seen; and I look upon all this with a firm countenance, and rejoice, knowing that the truth will prevail, and that the victory will be ours. The captain of our salvation inspires my heart with a martial spirit, and I feel to glory in the cause. I would not hurt any one, not even the devil, but I am at honorable war with him; if he can take the kingdom, or if he can take the little stone and throw it beyond the bounds of time and space, he may, but if we take him a prisoner of war, he shall be cast into

prison in the name of Jesus Christ—Amen.

JOSEPH FIELDING.

From the Millennial Star.

Manchester, Sept. 10th, 1841.

THE WAR IN CHINA.

It appears that the war in China is about to be renewed with redoubled vigor. The English have fitted out a new expedition to proceed against her with the utmost rigor, and his Celestial Majesty, on the other hand, has issued orders for the raising of a "grand army," and the extermination of the English.

It seems very probable that this matter will finally result in a revolution of men and things in that quarter of the world, which will pave the way for free intercourse with the unnumbered millions, who, with their forefathers, have, for thousands of years, been secluded from the rest of the world, from all or most of the improvements of modern science, as well as from the glorious light and blessings of the gospel.

Who knows but five or ten years will open, as it were, a new world—a new field of enterprise for the research of antiquarians, geographers, and historians—a new vineyard or harvest for the missionaries of the fulness of the gospel, and awake four hundred millions, (or near one half of the inhabitants of the globe,) from the stupidity of their long long midnight slumbers, to a realising sense of things which pertain to the latter day glory, and to the immediate and everlasting welfare of themselves and all mankind. Should this be the result of present movements, it may be considered as a new era in the history of the world, and a sure and certain prelude to the approaching day of the Lord, which may God grant for Christ's sake. Amen.

It will be seen from our extracts from the Nauvoo news in this number, that the saints in America are alive to the interests of the kingdom of God, and are prospering in all things pertaining to the great work of the last days, in a manner which cannot fail to afford unspeakable joy to the hearts of the friends of Zion, who are yet scattered in distant countries.

We feel to say to our brethren in Zion, "Go-a-head in all things pertaining to the establishing of the church and

kingdom of God on earth, and here is our heart and hand, though distant in body, yet present in spirit, joying and beholding your order."

We long to see the time when we shall again behold you in the flesh, in the midst of rejoicing millions, and in the full enjoyment of liberty and light, both in Missouri and in all the states and territories where Jehovah may see fit to establish his people.

The same spirit which moves upon the saints in Zion to "arise and build" and establish her stakes, and enlarge her borders, is mighty in us to spread the truth among the nations, and to gather the sheep from all the countries where they have been scattered as a prey to false shepherds.

The news from all parts of the vineyard on this side of the water is truly cheering.

The work is spreading in the face of all the opposition of the lying editors and priests: it seems to laugh its foes to scorn, and pursue its joyful way as if no obstacles had intervened.

Here in Manchester some thirty persons were added to the church in about three weeks, and are now rejoicing in the truth.

In Rochdale, some twelve were being baptized and confirmed at once.

In Stockport also there is a great increase in numbers, and in faith and love, if we are rightly informed by Br Whitehead with whom we lately conversed, and who is laboring there with great success.

We have also learned from the Isle of Man, that the church there has begun to lay hold of a greater degree of faith and union, and that they are increasing both in numbers and in gifts.

We have received an interesting account from Elder A. Cordon of a debate held in Drayton, on the 20th July, between himself and a Wesleyan minister, in which truth triumphed, and much good was done. We hope to give it in full in our next.

We have also received a communication from Elder Adams, giving a very interesting account of his labors in London, and of two debates held by him on the one part, and a Baptist minister, and afterwards a Mr. Allen, on the other part. These discussions were well attended, and resulted in much good.

A great work seems to be going on in London, multitudes seem to be convinced of the truth, and many are being added by repentance and baptism. Elder Snow writes from London, under date of Aug. 21st, as follows:—"Dear Brother, this morning I occupy a few moments in communicating a general view of the present state and prosperity of the London conference. Six months since, when I took charge of this conference, we numbered less than one hundred members; since that time the conference has increased to the number of more than two hundred and twenty. I have recently had the pleasure of spending three weeks in Bedford and vicinity. My heart truly rejoiced to witness the good order, peace, and love prevailing among them. The zeal and untiring perseverance of the officers of the church in Bedford, in leaving their homes on Sunday mornings, having labored with their hands all the week, and walking some eight or ten miles to proclaim the fulness of the gospel, is truly worthy of commendation and of imitation by all those who labor in the name and by the authority of Jesus Christ. During the time I was in Bedford twenty-three persons were baptized into Zion's fold, in that place and vicinity."

Elder Levi Richards, writes from Monmouth, Aug. 31st, stating that he had lately met the officers in Garway conference, in council, after an absence of some four weeks, and was rejoiced to see a spirit of union and effort in the cause of Zion superior to any former occasion of the kind. About twenty had been baptized, and a dozen more places opened for preaching, and generally well attended.

Elder Thomas Harris writes from Bristol under date Aug. 19. He informs us that the work of the Lord is moving onward in that city—that there are more or less obeying the Gospel every week—that many others seem to be believing, and many of our publications called for. The people there are beginning to enquire after the matter for themselves, and the priests begin to cry delusion, imposters, deceivers, &c.

Elder Stephen Nixon writes from Doncaster, Yorkshire, under date of August 21st, informing us that he had lately commenced laboring in that place—that he had baptized two loca

preachers and three members of the Aitkenite society. This was done in two or three days from the first introduction of the Gospel into that place. Many more are believing, and one more preacher had given his name for baptism.

Brother T. Taap writes from Paisley, August 23rd, as follows:—Dear Brother,—There is nothing but love and unity in our midst, and all is life and joy. We have laid siege to the empire of Satan, and expect, with the help of God, to reap a plentiful harvest of souls. We take four stations on Sunday mornings in the town, and then two go to Nielston. They have broken ground there, and baptized the first last week; two go to Barshead, where some are making enquiry, but none baptized yet; two more start for Renfrew. They have baptized, I think, seventeen in that place. They organised that branch last Sabbath. You see we are all at work, and the Lord is blessing us abundantly, which gives us great joy.

City of Nauvoo, Illinois,
Mayor's Office, Dec. 9th, A. D. 1841.
Gentlemen of the City Watch:—

You will accept of the lasting gratitude of the City Council, and your fellow-citizens at large, for the faithful performance of the important public trust heretofore reposed in you as the nocturnal guardians of their lives, and property. Justice to yourselves, and the public, requires that you should now be relieved from further duty, as watchmen—you are therefore, hereby disbanded.

Fellow-Citizens:—

I have issued a requisition to Gen. Joseph Smith for a new City Watch, to be detailed from the military forces of the Corporation—he will, therefore, be obeyed accordingly, and the men of his choice respected in their station until relieved, and disbanded, by the civil authorities.

JOHN C. BENNETT, Mayor.

An Ordinance in relation to hawkers, pedlars, and public shows and exhibitions.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that it shall not be lawful for any person or persons, usually denominated hawkers and

pedlars, to hawk or carry about from place to place in this city, any goods, wares, or merchandise, excepting such as are manufactured within the limits of this Corporation, who shall not, previously to selling or offering for sale, such goods, wares, or merchandise, have obtained a license therefor from this Corporation, signed by the Mayor, and countersigned by the Recorder, for which he, she, or they shall, at the time of obtaining the same, pay a sum not exceeding fifty dollars, nor less than ten dollars; and such person or persons as aforesaid, who may be found hawking about any goods or merchandise, except as aforesaid, and selling or offering the same for sale without a license therefor, shall forfeit and pay for each and every such offence the sum of twenty dollars: and any person or persons who shall refuse to exhibit his, her, or their license so obtained, upon being required by any citizen so to do, shall forfeit and pay the sum of five dollars for each and every such refusal: *Provided*, that nothing in the foregoing shall be construed to require a license for hawking about for sale any articles of poultry, fish, meat, bread-stuffs, butter, cheese, eggs, or vegetables; or such perishable merchandise as is used for food.

Sec. 2. That all licenses granted by this Corporation to hawkers or pedlars, shall expire on the first Monday of November next following the date of such license.

Sec. 3. That any person or persons desiring to exhibit, within this Corporation, any curiosities of nature or art, not inconsistent with decency, or contrary to good morals, shall procure a license as aforesaid, for which he, she, or they, shall pay a sum not exceeding fifty dollars, nor less than ten dollars; and the said license shall continue in force for one week and no longer: and such person or persons as aforesaid, who may be found in open violation of this section, shall forfeit and pay for each and every such offence the sum of fifty dollars: all exhibitions inconsistent with decency, or contrary to good morals, are expressly prohibited under the penalty of one hundred dollars for each offence.

Sec. 4. This ordinance to take effect, and be in force, from and after its passage. Passed—Nov. 27, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

OFFICERS OF THE CITY OF NAUVOO.

Mayor—John C. Bennett.
 Recorder—James Sloan.
 Attorney—Sidney Rigdon.
 Notary Public—E. Robinson.
 Marshal—H. G. Sherwood.
 Marshal ad interim—D. B. Huntington.
 Treasurer—John S. Fulmer.
 Surveyor—A. Ripley.
 Assessor and Collector—Lewis Robison.
 Supervisor of Streets—James Allred.
 Weigher and Sealer—Theodore Turley.
 Market Master—Stephen Markham.
 Sexton—W. D. Huntington.

FIRST WARD.

Aldermen—Samuel H. Smith, Hiram Kimball.

Councillors—John P. Green, Vinson Knight, Orson Pratt, Willard Richards.

High Constable—D. B. Huntington.

SECOND WARD.

Aldermen—N. K. Whitney, Orson Spencer.

Councillors—Hyrum Smith, Lyman Wight, Wilford Woodruff, John Taylor.

High Constable—George Morey.

THIRD WARD.

Aldermen—Daniel H. Wells, Gustavus Hills.

Councillors—John T. Barnett, C. C. Rich, Hugh McFall, H. C. Kimball.

High Constable—Lewis Robison.

FOURTH WARD.

Aldermen—William Marks, George W. Harris.

Councillors—Joseph Smith, Wilson Law, Brigham Young, William Law.

High Constable—W. D. Huntington.

The City Council consists of the Mayor, Aldermen, and Councillors, and sits on the first and third Saturday of every month, commencing at 6 o'clock, P. M.

MUNICIPAL COURT.

Chief-Justice—John C. Bennett.

Associate-Justices—Samuel H. Smith, Hiram Kimball, N. K. Whitney, Orson Spencer, Daniel H. Wells, Gustavus Hills, William Marks, George W. Harris.

Clerk—James Sloan.

The Municipal Court sits on the first Monday in every month, commencing at 10 o'clock, A. M.

MAYOR'S COURT.

This is the Criminal Court of the city, and sits at such times as the business of the city requires—the Mayor presiding.

CAUTION!

The public are cautioned against one Dr. William Campbell, *alias* Samuel Rogers, a professed phrenologist. Some time in September last he joined a branch of this church, in Mercer county in this State, where he obtained a recommendation from the elders of that branch, as a member in good standing. He soon after got married to a young lady of that neighborhood, when he apparently commenced business—he got in debt as much as possible, until the latter part of November,

when he borrowed a horse and some guns under the pretext of going a hunting, and left the country. Some suspicions resting upon him he was followed, and the horse obtained, but the guns had been sold; he made his escape.

It has since been ascertained that he has two other wives, one in Ohio, and the other in this State. He undoubtedly joined the church for a cloak to his iniquity.

POETRY.

For the Times and Seasons.

HYMN—C. M.

BY A CONVERTED JEW.

Behold the temple of the Lord
 In latter days shall rise
 Above the mountains and the hills
 And draw our wond'ring eyes.

To this the joyful nations round,
 All lands and tongues shall flow:
 Up to the hill of God, they'll cry,
 And to his house we'll go.

The beam that shines in Zion's hill,
 Shall lighten every land;
 The King who reigns in Zion's towers
 Shall the whole world command.

No strife shall wound Messiah's reign
 Or mar the Peaceful years;
 To plough-shares now they beat their swords
 To pruning-hooks their spears.

Come, then, O come from every land,
 To worship at his shrine;
 And walking in the light of God,
 With peace and glory shine.

TO WHOM IT MAY CONCERN.

I have appointed Willard Richards Recorder for the Temple, who will receive all property devoted to the building of the Temple and enter the same, at the Recorder's office in the lower room of the new store.

JOSEPH SMITH,

Nauvoo, Dec. 15.

Trustee in Trust.

MR. WM. CROSS from Eng. Manufacturer of Instantaneous Friction Lights, (Matches) to be had wholesale and retail at his lodgings with Mr. Neibaur Surgeon Dentist, opposite Mr. Tidwell the Cooper on the water.

Nauvoo, Dec. 15th,—tf.

HEBREW AND GERMAN

A. NEIBAUR Surgeon Dentist, (a German Jew,) will give instruction in the above Languages during the winter season.

Residence S. E. Water St. opposite the coopers.

E ROBINSON, Editor and Proprietor.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 3. No. 5.]

CITY OF NAUVOO, ILL. JAN. 1, 1842.

[Whole No. 41

BOOK OF DOCTRINE AND COVENANTS

This book is being stereotyped, and will be printed in the spring; but many of our readers being deprived the privilege of perusing its valuable pages, we insert the first section of the second part, which will be read with deep interest by many of our friends.

SECTION 1.

1 Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated: and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

2 Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

3 Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: prepare ye, prepare ye that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven,

and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people: for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

4 Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith jr. and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

5 Behold I am God and have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time: and after having received the record of the Nephites, yea, even my ser-

vant Joseph Smith jr. might have power to translate through the mercy of God, by the power of God, the book of Mormon: and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord cannot look upon sin with the least degree of allowance: nevertheless, he that repents and does the commandments of the Lord, shall be forgiven, and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

6 And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willet that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also, the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

7 Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

8 What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

EVIDENCES IN PROOF OF THE BOOK OF MORMON.

We have laying before us, a neat little work of 256 pages, 32 mo. entitled "Evidences in proof of the Book of Mormon" &c. By Charles Thompson, minister of the gospel; published at Batavia, N. Y. We are much pleased with the spirit manifested by the writer, and feel to commend him in his laudable undertaking.

We make the following extracts, commencing on the 97th page.

I will next introduce the description of some of these ancient fortifications

and military works of defence, as recorded in the American Antiquities, by Josiah Priest, and also introduce a history of the building of these fortifications and works of defence, as recorded in the Book of Mormon; and I will here remark, that the Book of Mormon was published in A. D. 1830, and the American Antiquities, by Josiah Priest, was not published until A. D. 1833, three years after. Antiquities, page 158 and 159, "Near Newark in the county of Licking, Ohio, is situated one of the immense works or fortifications of the ancient nations of America. It embraces in the whole, a circumference of about six hundred rods, or nearly two miles; a wall of earth about four hundred rods, is raised on the sides of this fort next to the small creek which comes down along its sides from the west and east. It would seem that the people who made this settlement, undertook to encompass, with a wall, as much land as would support its inhabitants, and also sufficient to build their dwellings on, with several fortifications arranged in a proper manner for its defence. There are within its ranges four of these forts, of different dimensions; one contains forty acres, with a wall of about ten feet high; another containing twenty-two acres, also walled, but in this fort is an elevated observatory, of sufficient height to overlook the whole country; a third fort, containing about twenty-six acres, having a wall around it thrown out of a deep ditch on the inside of the wall. This wall is now from twenty-five to thirty feet in height. A fourth fortification encloses twenty acres with a wall of about ten feet high."

Book of Mormon, page 378, 2d Ed.. "Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God, yea, he had been strengthening the armies of the Nephites, and erecting small forts or places of resort, throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them round about their cities and the borders of their lands."

Antiquities, page 160, "A second fort situated southwesterly from the great works on the Licking, encloses about forty acres; its wall is entirely of stone

Antiquities, page 163, "At Circleville, Ohio, there is a circular fort surrounded by two walls with a deep ditch between them; also, a square fort about eighteen rods in circumference enclosed by a wall without a ditch."

Book of Mormon, page 382, "Now behold, the Lamanites could not get into their forts of security by any other way save by the entrance, because of the highness of the bank which had been thrown up and the depth of the ditch which had been dug round about, save it was by the entrance."

Antiquities, page 165, "Near the round fort at Circleville is another fort ninety feet, high and was doubtless erected to overlook the whole works of that enormous military establishment. That it was a military establishment is the decided opinion of the President of the Western Antiquarian Society, Mr. Atwater. He says the round fort was picketed in, if we are to judge from the appearance of the ground on and about the walls. Half way up the outside of the inner wall, is a place distinctly to be seen, where a row of pickets once stood, and where it was placed when this work of defence was originally erected. These works have been examined by the first military men now living in the United States, and they have uniformly declared their opinion to be, that they were military works of defence."

Book of Mormon, page 383, 2nd Ed., "And now it came to pass that Moroni did not stop making preparation for war, or to defend his people against the Lamanites, for he caused that his armies should commence in the commencement of the twentieth year of the reign of the Judges, that they should commence in digging up heaps of earth round about all the cities throughout all the land which was possessed by the Nephites; and upon the top of the ridges of earth, he caused that there should be timbers, yea, works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers, round about, and they were strong and high; and he caused towers to be erected that overlooked those works of pickets. And he caused places of security to be built upon those towers, that the stones and arrows of the Lamanites could not hurt them; and they

were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. Thus Moroni did prepare strong holds against the coming of their enemies, round about every city in all the land."

The foregoing is but a few of the corresponding accounts of fortifications and works of defence there are to be found in the Book of Mormon and American Antiquities, but these are sufficient to show to the public that the people whose history is contained in the Book of Mormon, are the authors of these works.— But again; as we trace the history of this people down through succeeding generations, we find that one Gadianton, a robber, rose up and organized a band to rob and plunder. These robbers prepared strong holds and secret places in the mountains, to which they could flee, and be secure when the armies of the Nephites pursued them. Some of these strong holds and secret places were discovered in 1832—two years after the Book of Mormon was published—by a Mr. Ferguson, and communicated to the editor of the Christian Advocate and Journal. This account is recorded on page 169 of the American Antiquities. Mr. Ferguson describes this discovery as follows:

"On a mountain called the Lookout Mountain, belonging to the vast Alleghany chain, running between the Tennessee and Coos rivers, rising about one thousand feet above the level of the surrounding valley. The top of the mountain is mostly level, but presents to the eye an almost barren waste. On this range, notwithstanding its height, a river has its source and after traversing it for about seventy miles, plunges over a precipice. The rock from which the water falls, is circular, and juts over considerably. Immediately below the fall, on each side of the river, are bluffs, which rise about two hundred feet. Around one of these bluffs the river makes a bend which gives it the form of a peninsula. On the top of this are the remains of what is esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall, following the very course of the brink of this precipice, is thirty seven rods and eight feet,

including about two acres of ground. The only descent from this place is between two rocks, for about thirty feet, when a bench of the ledge presents itself from two to five feet in width and ninety feet long. This bench is the only road or path up from the water's edge to the summit. But just at the foot of the two rocks where they reach this path and within thirty feet of the top of the rock, are five rooms, which have been formed by dint of labor. The entrance to these rooms is very small, but when within, they are found to communicate with each other by doors or apertures."

Mr. Fuguson thinks them to have been constructed during some dreadful war, and those who constructed them, to have acted on the defensive; and believes that twenty men could have withstood the whole army of Xerxes, as it was impossible for more than one to pass at a time, and might by the slightest push, be hurled at least an hundred and fifty feet down the rocks.

Book of Mormon, page 479, 2nd Ed., "And it came to pass that the ninety and third year (of the reign of the Judges over the people of Nephi) did also pass away in peace, save it was for the Gadanton robbers, who dwelt upon the Mountains, who did infest the land; for so strong were their holds and their secret places, that the people could not overpower them; therefore they did commit many murders, and did do much slaughter among the people." Again; Book of Mormon, page 481, "And it came to pass in the commencement of the fourteenth year, (from the time the sign was given of the birth of Christ,) the war between the robbers and the people of Nephi did continue, and did become exceeding sore; nevertheless the people of Nephi did gain some advantage of the robbers, insomuch that they did drive them back out of their land into the mountains and into their secret places." Again; Book of Mormon, page 485, 2nd Ed., "But it came to pass that in the latter end of the eighteenth year, those armies of robbers had prepared for battle and began to come down and to sally forth from the hills, and out of the mountains and the wilderness, and their strong holds and their secret places, and began to take possession of the lands." And on the 487 and 488 pages, we are informed how these robbers were finally

destroyed; it was by a stratagem. A part of the Nephite armies getting between the robbers and their secret places and strong holds, by which they were cut off in their retreat.

This again, is evidence that the Book of Mormon is true, and that this band of robbers were the constructors of this strong hold and these secret rooms which Mr. Fuguson has described; for mark! this discovery was not made until two years after the Book of Mormon was published, consequently the writer of the Book of Mormon could not have written this tale concerning the robbers, to account for the construction of those caverns, for it was not known that there was such a place in existence, until after the book was written and published. And thus we have abundance of proof from recent discoveries, American Antiquities and prophecy, that the history contained in the Book of Mormon is true.

Again; this history informs us that about four hundred years after Christ, this nation of Nephites were brought down and destroyed by the Lamanites; and this because they became proud and lifted up, practising all manner of wickedness and abominations, and they refused to repent when God sent men to warn them to repent and turn again unto God; therefore because they were more wicked than the Lamanites, God stirred up the Lamanites to camp against them round about, and to raise forts against them with a mount, and thus they were brought down. But just before their final overthrow, a man by the name of Mormon took their record containing their history and sacred writings, from the time they left Jerusalem, (the city where David dwelt,) unto his days, and made an abridgement therefrom, and engraved it upon plates which he made out of ore. These plates, after Mormon's death, fell into the hands of Moroni, his son, who survived the entire destruction of the Nephites, finished the record, and deposited it in a stone box in the earth, that it might not be destroyed; to come forth in due time for a sign to Israel, that the time of their redemption had come. And also, in connection with the Bible, to be set up as an ensign for the nations; and thus, this nation of Nephites possessing the light of God's revelation, which constituted them Ariel, or Lion of God, and being "of the city

where David dwelt," (that is, having come out from Jerusalem,) was brought down and their words having been written and hid up in the earth and come forth again out of the earth, they "speak out of the ground and their voice whispers out of the dust."

This account also agrees with the Indian traditions which I have quoted in a former part of this work. It says, that their forefathers were once in possession of a sacred Book, which was handed down from generation to generation, and at last hid in the earth; but these oracles are to be restored to them again and then they shall triumph over their enemies and regain their ancient country.

But again, when this Book was taken from the place of its deposite, the words thereof were delivered to the learned Dr. Mitchel of New York, with a request that he should read them, but he could not; thus fulfilling the 11th verse of the 29th chapter of Isaiah, which says, the words of a book which is sealed men deliver to one that is learned, saying, read this I pray thee; and he saith I cannot for it is sealed. And the book is delivered to him that is not learned, saying read this I pray thee; and he saith I am not learned. Wherefore the Lord said, forasmuch as this people, (the people of this generation,) draw near me with their mouths, and with their lips do honor me; but have removed their hearts far from me, and their fear towards me is taught by the psects of men; therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. And this he has done—

First; by inspiring the unlearned Joseph Smith, and giving him wisdom and power from on high, with the means which were before prepared, to read and translate the Book of Mormon, the words of which the learned Dr. Mitchel could not read; thus the wisdom of the wise has perished and the understanding of the prudent is hid.

Secondly.—By raising up and inspiring illiterate and unlearned men, and sending them forth with the Book of Mormon in connection with the Bible, as an ensign for the nations, to preach the fulness of the gospel, and to build up the kingdom of

God on the earth, in direct opposition to all the jarring systems of modern sectarianism, and giving them knowledge and wisdom from on high, insomuch that they have been enabled to confound, astonish and bring to shame, confusion, and disgrace, every wise and learned man who has dared to oppose them by fair arguments or candid investigation.

Thirdly.—It is a marvel and a wonder to this generation that this work has spread so rapidly under the following circumstances: First, the men who were engaged in preaching this doctrine were men of no influence, being the poor, illiterate, and despised ones of the earth. Second,—they had not the advantages of education which the most of the preachers of the different denominations have. Third,—the advantages of that mighty engine, the press, which all the Christian world are so highly blessed with, they were almost wholly destitute of, while at the same time its power was put in requisition against them in all parts of the land. It is true, they undertook, and did publish a monthly periodical at different times and places, but its circulation was very limited, and their office, press and type have been three times entirely destroyed by mobs and incendiaries. Fourth,—they had to sustain the shock of an overwhelming religious influence opposed to them by the combined powers of every sect in America—they had to contend with the prejudices of the ignorant and the pen of the learned, together with all the lying slanders and misrepresentations which the devil and all his emissaries on earth could invent; while at the same time the combined powers of earth and hell were hurling a storm of persecution unpareleld in the history of the world. They were insulted by mobs, their houses torn down or burned, their goods destroyed and fields of grain laid waste, some of them were cast into dungeons and there kept for months loaded with chains. Yea more—some of them were shot; others had their brains dashed out; others were whipped to death; others were cut in pieces with swords knives, corn-cutters, &c., while the whole society, at one time amounting to about 12 000 souls, were banished from the State of Missouri and driven two hundred miles from their lands, houses, homes and property, in the winter season; and this by the order of

the Executive of Missouri, one of the free and independent states of this boasted republic. And the blood of many of these people now stains the soil of Missouri because of their religious principles, in this their native land; the land of boasted liberty and equal rights, whose officers, both of the state and nation, have been deaf to the voice of innocence, imploring at their feet for justice and protection in the enjoyment of their rights as American citizens. And no doubt many of the instruments of these diabolical proceedings verily thought they were doing God service, being inspired by the press and pulpit, and encouraged by the officers of state; or what is still worse, by the personal example of both officers of state and professed preachers of the gospel, who were actually the leaders and abettors of all the above horrible deeds. But under all these conflicting circumstances, this work has spread and has penetrated every state in the Union from Maine to Missouri as well as the Canadies. It has reached the islands of the sea—it has spread nearly all over England, and is now preached in Ireland, Scotland and Wales—all this in the short space of ten years. Churches are organized and conferences are held in all these regions, and the number of disciples who have already embraced this work is from an hundred to an hundred and twenty thousand. What but the arm of the Omnipotent could have moved it forward thus! Under the conflicting circumstances referred to above, surely it is a marvelous work and a wonder, causing the wisdom of the wise to perish and the understanding of the prudent to be hid. But again, another feature about this work which constitutes it marvelous and wonderful among the people of this generation is, these preachers profess no authority from antiquity to administer the gospel ordinances, but say that an angel has come down from the midst of heaven, and conferred on them the priesthood and authority to preach and administer the everlasting gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him for the hour of his judgement is come: and worship him that made heaven and earth and the sea and the fountains of waters. (See Revelations 14th chap. 6th and 7th verses.) And they profess to be apostles, prophets, evangelists, pastors and teachers, all inspired by the Holy Ghost, just like the ancient officers of the church and kingdom of God—

(See Ephesians 4th chap. 11th 12th and 13th verses.) Also the believers in this Book of Mormon, being baptized for the remission of sins and receiving the laying on of hands by these apostles and prophets, they speak with new tongues and prophesy, cast out devils, and sometimes lay hands on the sick and they recover, and thus one has given him by the Holy Ghost the word of wisdom, and another the word of knowledge, and another faith, and another the gifts of healing, and another the working of miracles, and another prophecy, and another the discerning of spirits, and another divers kinds of tongues, and another the interpretation of tongues—just as was anciently given to the church of Christ. (See 1st Cor. 12th chap.) And in consequence of these gifts the blind are made to see, the deaf to hear, the meek increase and their joy is in the Lord, and the poor rejoice in the Holy One of Israel. Also, they that erred in spirit come to understanding, and they that murmured learn doctrine. All these things are marvelous to this generation because their fear towards God is taught by the precepts of men, and they know nothing of inspiration or the power of God, therefore they have a form of godliness but deny the power thereof. From such says Paul turn away. (See 2nd Timothy iii: 1—9.)

From the Gospel Reflector.

SPIRITUALIZING THE SCRIPTURES.

As we intend in this and the following numbers of this work to enter into a scriptural investigation of the gospel of Christ, and the work of God in the last days, it is necessary to establish some definite rule for interpretation.

The idea of spiritualizing the writings of the prophets and apostles, and considering them the same in amount as allegories, or so highly figurative that none but the learned can understand them, is certainly repugnant to the word of God; and has involved communities in darkness, and led thousands of precious souls who had but a common education astray, and caused them to say, "great is the mystery of the scriptures and who can understand them except the learned." They peruse the scriptures, but in vain, for tradition and popular opinions have established the above mentioned system of interpretation, and they never dreamed that the contents of the bible were to be as literally understood, as those of any other book.

Some mistify the whole of the sacred volume, others such parts as does not suit

their particular tenets. Indeed, I must confess that this system above mentioned, which has been carried into effect, and practised for the last several hundred years; has been the most effectual scheme for the propagation of the modern systems of religion, that has ever been invented. For who would have ever thought that the church of Christ in this age of the world was to be organized different from what it was in the days of the apostles, had it not been for the spiritualizing system? Who would have dreamed this when the scriptures are so plain on this subject, if all had believed them as they read? This evil practice which the clergy are guilty of has thrown a mist of darkness over the plain and simple truths that are in the bible: and they have also used it as a cloak for their iniquities. It also has given the wild and enthusiastic too much latitude for their enthusiasms: it has caused splits in societies, and has been the means of many controversies.— Again, there are thousands of individuals to this day who believe they cannot understand the scriptures when they read them, because they do not believe they mean what they say. Therefore, books of commentaries have been written interpreting the scriptures, and indeed bending them to suit their different religious tenets instead of arranging their tenets to agree with the scriptures. I do not pretend to say that parables are to be considered any thing else but parables; but the explanations that Christ gave of his parables are to be taken literally. Neither do I pretend to say but what there are figurative expressions in the bible, as well as in any other book. We often express our views by figurative expressions, and illustrate subjects by comparisons; but who ever thought of mistifying our literal relation of facts. When we read other works we do not think that the author said one thing and meant another, and why should we have such a conjecture with regard to the scriptures? I leave the reader to answer this question for himself. Again it is a very singular thing and a very unreasonable one too, that God should make known his will, and cause it to be written to the human family and command all to obey it, and at the same time in so mysterious a way that none but the learned can understand it. Christ chose illiterate men for his

apostles, and Paul says, "not many wise men were called but God had chosen the weak things of this world to confound the wisdom of the wise:" and it is a strange thing that they have preached the law of God, and written the same for the benefit of future generations, and that none but the wise of this world can comprehend it. Furthermore, admitting the scriptures are to be spiritualized, it is unreasonable to suppose that uninspired men are capable to interpret them, and give the true meaning; for it most certainly will require the same spirit of inspiration to interpret, that dictated the writer to write them.

Peter says, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your heart; knowing this first, that no prophecy of scripture is of any private interpretation."—2 Peter i. 19,20. A light in a dark place is an excellent thing to enable any person to guide his foot steps in the right path:—so are the scriptures a sure guide in the path of holiness when we read and apply them according to Peter's rule of interpretation: "no prophecy of the scripture is of any private interpretation." We shall now examine the literal fulfilment of prophecy that is already fulfilled, that the reader may see the propriety, and necessity of adopting the above rule for the application and interpretation of prophecy yet future. We will commence with the Lord's prophecy to Noah.

In the days of Noah the inhabitants of the earth were very wicked, and the Lord in his just wrath resolved to destroy them, if they would not repent and forsake their evil ways. Therefore, He prophecied to Noah that He would bring a flood of waters upon the earth and destroy all flesh: He also commanded Noah to build an ark for the saving of himself and family.— Now if Noah had considered this any thing else than a literal relation of facts, and considered it the figure of some spiritual event, and the ark a spiritual one, he most certainly would have perished with the Antediluvians. He had no knowledge of the modern spiritualizing system, therefore he moved forward and prepared the ark to the saving of himself and family. The next prediction we will notice is the Lord's to Abraham, telling him that his seed shall remain in bondage

four hundred years. (See Gen. xv. 13, 14.) Moses says, the children of Israel were in bondage four hundred years. (See Ex. xii. 40.) Indeed, Joseph's interpretation of Pharaoh's dream, and prediction of the seven years' famine; and Moses' predictions to the children of Israel in the wilderness, were all literally fulfilled. Isaiah's prophecy to Hesekiah that his days should be lengthened fifteen years, and also his prophecy concerning the destruction of Babylon were literally fulfilled. Also Jeremiah's prophecy that the Jews should be taken to Babylon and there remain in bondage seventy years, which was literally fulfilled. We might cite the reader to passages of this kind and their literal fulfilment, till he would be weary reading them; but we forbear knowing that the honest in heart are willing to accept of a few as a sample of the literal fulfilment, of prophecy. It sufficeth, to say that all true prophecies, when the prophets said thus and thus saith the Lord, were literally fulfilled. For instance the predictions concerning the first coming of Christ, and the important events connected with the history of his life, were all fulfilled to the very letter: and the fact that the apostles, whenever they quoted a prophecy from the Old Testament, applied it as a literal relation of facts without making any comments upon it whatever, is sufficient proof that the predictions of the prophets generally, were designed as literal relations of facts not to be spiritualized. I always take it for granted when I hear any person spiritualizing the scriptures, that he is an unbeliever, and is trying to modify, or convert them unto something else to suit his notions or tenets. At the same time he professes to be a believer; but when we sum up the whole of his spiritualizing, we discover that he disbelieves what the prophets and apostles said, but believes what they meant. The infidels would be willing to believe the bible if they could have the privilege of manufacturing it over to suit themselves. And I conclude by saying that it is time that this evil practice of spiritualizing the scriptures, which is so closely connected with priestcraft, was done away, that the noble and the ignoble, the learned and the unlearned, may read the sacred book and understand it, and no longer trust to others to interpret for them. "Cursed is he that putteth his trust in man or maketh flesh his arm." Paul.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JANUARY 1, 1842.

OFFICERS.

It is supposed by many abroad that all of our officers are *Mormons*—this, however, is not the case. A large number of the officers of the *Nauvoo Legion*; several members of the *City Council*, both *Aldermen* and *Councillors*; and a large portion of the *Regents of the University*; are not members of any church—many of them are old citizens who resided here long before we were driven from Missouri. This will show to the world that although, numerically, we far exceed the remaining portion of the community in this vicinity, we are not disposed to exercise that power to the exclusion of men of sterling worth and integrity, simply because they do not believe in our religion. All we ever asked was that we might have the privileges of other men—the supremacy of the *Constitution* and the *Laws* should be paramount to every other consideration.

THE UNIVERSITY.

In the last No. of the *Times and Seasons* the *Chairs of RHETORIC AND BELLES LETTERS*, and *CHURCH HISTORY*, were blended by mistake—the *Professorship of RHETORIC AND BELLES LETTERS* is yet vacant.

FOREIGN.

We have just received the first No. of the 2nd vol. of "the *Millennial Star*," from which we learn that the work is still spreading rapidly in Eng. We make the following extract.

"This number commences a new volume of our little periodical. Our aim will be to set forth the truth in its simplicity, and to pursue the same undeviating course that we have the past year.

At the opening of this new campaign we find the cause of truth beset with foes on every hand. The war between old and corrupt institutions and the new and everlasting covenant is waxing warm—the enemy is on the alert—the alarm trumpet is sounding loud through all their ranks—the line of battle is extending far and wide over the plains of Babel.

"The pure testimony and vile persecution

Will come to close battle e're long."

In taking a view of the enemy's forces drawn up in order of battle we behold the old lady upon the scarlet-coloured beast, surrounded with all the splendor of her court, and on her right her eldest daughter, the Protestant Establishment of England, arrayed in royal splendor, and clad in robes of state. Wealth, honor and luxury allure her votaries, and numberless clergy follow in her train. On her left, a long line of Methodists, of various ranks and orders, reformed, and re-reformed, and scarcely less formidable than their venerable mother and grandmother. Next follows the Calvinists, Unitarians, Baptists, Lutherans, Presbyterians, Campbellites, Irwinites, and Socialists; while the extreme rear is composed of drunkards, gamblers, profane swearers, thieves, and robbers. However these several troops may differ in other points among themselves, they are all united in unholy alliance, and combined against the saints, and one spirit seems to pervade them all.

On the other hand, we behold a handful of men, or rather of stripling youths, presenting a small but formidable front. They are clad in robes of simplicity—covered with a mantle of charity—their loins are girded with truth—while in their right hand is a two-edged sword,* and in their left the shield of faith. A bright and glittering gem of joy sparkles on their brow, and hope and confidence animate their bosoms; while far on high their standard is unfurled to the breeze—an ensign of LIGHT to the nations—and the golden letters of KNOWLEDGE are inscribed on its folds.

Such is the view which the two armies present at the present time. Even now we behold them rush to the battle. See! the air is darkened—it is a shower of arrows from the hosts of the enemy. They are hurled with a strong arm, nerved up with hatred and envy, they are pointed with prejudice, & dipped in the poison of slander, falsehood, and reproach. But see! they fall harmless at the feet of the saints, being

*The Word of God.

warded off by the shield of faith. Now and then an arrow of TRUTH is hurled back upon the enemy: it pierces their hearts, and their ranks are thinned and deserted. A shout is heard through the hosts of Israel: truth will prevail—the day is ours—and so goes the battle.

Since the departure of our brethren of the Twelve for America, which was on the 21st of April, we continue to receive cheering accounts from London, Edinburgh, Glasgow, Liverpool, Birmingham, and various other places, giving very interesting news of the success of the Saints. Scores and hundreds are being baptized unto repentance, and are enjoying the holy spirit according to promise. Several are added to the Church here in Manchester almost daily."

VOICE OF WARNING.

By the politeness of Elder J. Fielding, we have before us a copy of the first English edition of the "*Voice of Warning*," and feeling assured that it would be interesting to our readers, we cheerfully insert the preface to that edition.

"PREFACE TO THE EUROPEAN EDITION.

When the following work was first published in 1837, it was but little known, and seemed to meet with little or no encouragement. Months passed away and very few copies were sold or read. But to the astonishment of the author it worked itself into notice more and more, by the blessing of God, and by virtue of its own real merits; till in two years the first edition consisting of three thousand copies were all sold and many more called for. A new edition was published in 1839, consisting of two thousand five hundred copies. These are now disposed of, and the demand is still increasing both in America and Europe.

It has already found its way into most of the American States and into the provinces of the Canadas, as well as many parts of England, Scotland, Ireland, and Wales. It has visited the cottages of the humble, and the parlours of the great; and from the best information we have on the subject, very few have risen from

its perusal without a deep and settled conviction of the truth of its principles.

The author has now in possession the testimony of hundreds of people from different States and Nations, all bearing witness that this work has been a means in the hands of God of saving them from infidelity—and from Sectarian error and delusion, and guiding them into the light of *truth*.

All these considerations, and an intense desire to impart the truth to mankind as widely as possible, have induced the author to send forth this new edition; which he greatly desires may prove a blessing to thousands who are yet grovelling in darkness and superstition, and lead them to the true fold of God.

If there be any thing to admire, or any thing praiseworthy in this work, the author has no claim to the honour, or the praise; it is justly due to HIM who is the source and fountain of all *Truth*. The author was an husbandman, inured to the plough—unpolished by education, untaught in the schools of modern Sectarianism, (falsely called "Divinity")—reared in the wilds of America, with a mind independent, untrammelled, and free. He drank of the pure fountain of truth, unsullied and unmixed, as it unfolded in majesty of light and splendour from the opening heavens in all the simplicity of its nature. As such it has flown from his pen in the following volume,—not veiled in mystery—not dressed in the pomp of high sounding names, and titles, and learned terms—not adorned in the gay attire of eloquence flowing from the imagination and the passions; but standing forth in the undress of its own native modesty, as if conscious of the purity and innocence of its nature.

He is indebted not only to the *Spirit* of truth for the principles contained in this work, but also to several men who have been made the instruments in the hands of God to reveal the knowledge of God to this generation, and to be the founders and leaders of the Church of Jesus Christ of Latter-Day Saints.

Among the foremost of these he would make honorable mention of Presidents Joseph Smith and Sidney Rigdon, by whose instrumentality most of these glorious truths (so well known to the ancients) have been restored to the knowledge of the world—and whose zeal, labours, and sufferings will stand forth as a bright memorial to all succeeding ages;

and be celebrated by happy millions yet unborn. With an assurance that the principles of this work will yet prevail over the whole earth, this new edition of the *Voice of Warning* is now sent forth, and should the author be called to sacrifice his life for the cause of truth, yet he will have the consolation that it will be said of him as it was said of Abel: viz. "*He, being dead, yet speaketh.*"

PARLEY P. PRATT.

Manchester, England, Sept. 1st, 1841.

COMMUNICATIONS

Nauvoo, Dec. 28, 1841.

Dear Br. Robinson:—I beg leave to express to you and, the church at large the feelings of my heart on my return from England to this place.

Four years last June I left Kirtland in company with our beloved brethren who composed the first mission to that land; the main body of the church at that time were in Kirtland, and we left our beloved President and Prophet, confined to his bed by sickness, and the enemies of the truth were raging with madness, ready to devour; when I look at what has been done since that time, in spite of all that then threatened, and all that has opposed, when I read of the work performed, the persecution endured and surmounted, in Far West, which I need not recapitulate; with a general knowledge of what has been done beyond the many waters, first in England, and from thence spreading to other lands, and even to islands afar off, I behold many thousands exclusive of America, included in the new and everlasting covenant; or near one thousand already gathered out from thence, and after a journey of six thousand miles by water, and then crossing your prairie some twenty miles, I found by the light of the moon, some neat cottages, fenced round with pickets, a sight which I had not beheld in all my journey through this land, of one thousand miles. I saw the hand of industry had been here, I asked are we at our journey's end? the answer was no we have two miles to go yet; I had heard that Nauvoo contained 1200 houses, but I did not expect to find a city spreading itself beyond the reach of the eye from one point, I soon came in sight of the foundation of a large and spacious building, this is the Temple, we passed from street to street till we came near to the bank of the river. In this Temple

built by divine command, I am informed we are to have made known to us the fulness of the priesthood; if we be faithful in keeping the commandments of God, and in anticipation of the mighty works to be performed here; a magnificent building is also rising for the entertainment of kings and nobles who shall hereafter visit this place; when I view these things, in faith believing that the coming of the Lord draweth nigh, my heart swells with gladness, and astonishment, I look back on my former state in the sectarian world, and I can scarcely remember from whence I am, so different is my present condition to that; such a difference is there between light and darkness, between truth and error. The object of the Baptismal Font is also truly interesting to me, and I have no doubt to all the saints: for some time I had thought much on the subject of the redemption of those who died under the broken covenant, it is plain they could not come forth in the kingdom of God, as they had not been adopted, legally into it, neither could they be while there was no priesthood, they had not been born of water and the spirit, and if they should come into the kingdom without this it would falsify the plain word of Jesus Christ, yet how would those who died martyrs and all those who have lived up to the best light they have had, and would no doubt have rejoiced in the fulness of the gospel had they had it, be denied this privilege? I thought, perhaps those who receive the priesthood in these last days would baptize them at the coming of the Savior, and this would fulfil the words of the Savior; many shall come from the east and from the west &c., and shall sit down in the kingdom of God,—but the children of the kingdom shall be cast out, as foolish virgins, but a touch of the light of revelation has at once dispelled the darkness and scattered the doubts which once perplexed my mind and I behold the means which God hath devised that his banished ones may be brought back again; every step I take in surveying the plan of heaven, and the wisdom and goodness of God, my heart feels glad, but when I have listened to the teachings of the servants of God under the new covenant and the principle of Baptism for the Dead the feelings of my soul were such as I cannot describe, I contrast it with the narrow, contracted views of part of the Christian world who hold with the

election of a few to eternal life, and the reprobation of the rest to eternal damnation, which was the religion of most of my neighbors in my native land, and in short, it forms a wide contrast with all the notions of men on the subject of redemption, the gleams of light seen among the Pagans of various nations, derived by them from some people who had the priesthood, and the fulness of the ordinances of salvation, are far nearer the truth than any thing now in the sectarian churches, but the day has dawned, the day star has risen in our hearts; but when I meditate on these things I am reminded at the same time, of the conflict and war to be sustained on the side of truth, I see that the number of those that endure to the end will be but small, nothing but the principle of truth firmly planted in the soul will enable us to overcome, but the thought of the hidden manna, of receiving the white stone, of sitting with the Savior on his throne, and of eating of the tree of life which is in the midst of the paradise of God, of being filled with intelligence, with light and truth, enables us to look at the dreadful conflict with firmness and composure of mind, the sting of death is gone, because of the love of God which is shed abroad in our hearts, and having received the holy priesthood there is in our souls a desire to bring others to a joint and equal possession of that felicity which is to be bestowed upon us at that day.

It is a remarkable fact that we are called to be one, and the Lord says if ye are not one, ye are not mine, and we are dependent on each other as links in one vast chain, or as stones to form one great building, all ministering to each other, and yet we have to be independent in another sense, of any one, we have each to stand in our place and act our part, as though we were alone, and leaning on no one, each of us must be a *man* here and I suppose if faithful to the end of our time of probation each will be as I may say an independent God, or at least equal with Jesus Christ; it is experience that makes us wise, therefore let the winds blow and the storm beat, from whatever quarter, our souls shall rest in the faith of the gospel, clothed with humility, and filled with sincerity, and charity, and while we walk according to the order which God has placed in his church, nothing can harm us, and we will say all is well, all is well.

JOSEPH FIELDING.

For the Times and Seasons.

ESQUIRE ROBINSON:—

What think you of the "Signs of the Times?" But yesterday the heavens gathered blackness, and the *charnel-house* of our people, in Missouri, was like the famed "valley of the son of Hinnom;" to day, the noble bird of Jove perches upon the pole of liberty! Then, when they "Let loose the dogs of war," I saw the blood-stained traces of thousands weltering in their gore; now the bright celestial orb smiles upon every effort, and the God of Daniel fills the heart with gladness. A new era has commenced in the history of the world. Kingdoms and empires are crumbling into dust, and great political revolutions are effected without the effusion of blood—the arts, sciences, and learned professions, are undergoing radical and important changes—religion alone stands aback—with the *sects* it stands aback; but not so with *Zion!* "Out of Zion, the perfection of beauty, God hath shined"—the little stone is becoming a mighty rock, and the Saints of Latter Days are now beginning to bask in the sun-shine of God's benignity. Look at our beautiful city, swarming with a busy, free, and enterprising population; and our magnificent temple, moving forward like the ark of the covenant in by-gone days! Truly "God is our refuge and strength, a very present help in trouble." He has been to us a crown of glory, and a diadem of beauty; and for us, the residue of his people, "A spirit of judgement to him that sitteth in judgement, and for strength to them that turn the battle to the gate." By hundreds, and by thousands are the people hearing and obeying, the glad tidings of salvation. The north has given up, the south has not kept back, the sons of God are *gathering* from far, and his daughters from the ends of the earth. The domes of this stupendous city, this great gathering place for the saints, will soon be towering in the air; and soon it will be said of it as it was said of its great prototype, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north the city of the Great King." The word has gone forth, "Gather my people together;" and they are *gathering*—the air already darkens with the happy multitude. The throng increases—the ocean heaves, bearing upon her proud

bosom thousands of human beings, just loosed from tyranny and oppression, from the land of despotism, to this fair haven of repose—"The land of the free, and the home of the brave." But it stops not here. Our rivers groan with the weight of emigrants, borne upon the face of the waters, on their way to *NAUVOO*—the *beautiful city of rest*; and thousands more are on their way. Great God! who can foresee the perfection of glory that awaits the grand result—the *finale*—for the kingdoms of this world are soon to become the "Kingdoms of our Lord, and of his Christ." For "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are *gathered* together, and the kingdoms, to serve the Lord." The vallies shall be exalted, the hills shall be brought low, the barren and desolate places shall become fruitful fields, and all nature will be decked in her loveliest garb; the silver queen of night will shine in her beauty, and the golden king of day in his strength; and the saints, too, will be changed from poverty to affluence—abiding wealth; they will rear sanctuaries and palaces, and wear palms of victory, and diadems of glory, glittering with choicest gems. For it will be uttered with the voice of ten thousand thunders—"God hath spoken in his holiness, I will rejoice; I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Manasseh is mine; Ephraim also is the strength of mine head: Judah is my lawgiver; Moab is my wash pot; over Edom will I cast out my shoe; over Philistia will I triumph." This, too, is at hand, the day of righteous retribution is at hand, when God shall make up his jewels. Hear then, O ye people! Give ear, O ye inhabitants of the earth! both high and low, rich and poor, together; for God will gather his people to Zion. Stand still, therefore, and see the salvation of God!

JOAB,
GENERAL IN ISRAEL.

STATE GUBERNATORIAL
CONVENTION.

*City of Nauvoo, Illinois,
December 20th, A. D. 1841.*

To my friends in Illinois:—

The Gubernatorial Convention of the State of Illinois have nominated COLONEL ADAM W. SNYDER for GOVERNOR, and COLONEL JOHN MOORE for LIEUTENANT-GOVERNOR of the *State of Illinois*—election to take place in August next. COLONEL MOORE, like JUDGE DOUGLASS, and Esq. WARREN, was an intimate friend of GENERAL BENNETT long before that gentleman became a member of our community; and General Bennett informs us that no men were more efficient in assisting him to procure our *great chartered privileges* than were *Colonel Snyder, and Colonel Moore*.—They are sterling men, and friends of equal rights—opposed to the oppressor's grasp, and the tyrant's rod. With such men at the head of our State Government we have nothing to fear. In the next canvass we shall be influenced by no *party* consideration—and no Carthaginian coalescence or collusion, with our people, will be suffered to affect, or operate against, *General Bennett or any other of our tried friends already semi-officially in the field*; so the partizans in this county who expect to divide the friends of humanity and equal rights will find themselves mistaken—we care not a fig for *Whig or Democrat*: they are both alike to us; but we shall go for our *friends, our TRIED FRIENDS, and the cause of human liberty* which is the cause of God. We are aware that "*divide and conquer*" is the watch-word with many, but with us it cannot be done—we love liberty too well—we have suffered too much to be easily duped—we have no cat's-paws amongst us. We voted for GENERAL HARRISON because we *loved* him—he was a *gallant officer* and a *tried statesman*; but this is no reason why we should always be governed by his *friends*—he is now DEAD, and all of his friends are not *ours*. We claim the privileges of freemen, and shall act accordingly. DOUGLASS is a *Master Spirit*, and his *friends are our friends*—we are willing

to cast our banners on the air, and fight by his side in the cause of humanity, and equal rights—the cause of liberty and the law. SNYDER, and MOORE, are his friends—they are *ours*. These men are free from the prejudices and superstitions of the age, and such men we *love*, and such men will ever receive our support, be their *political predilections* what they may. Snyder, and Moore, are *known* to be our friends; their friendship is *vouched* for by those whom we have tried. We will never be justly charged with the sin of ingratitude—they *haveserved* us, and we *will* serve them.

JOSEPH SMITH.

LIEUTENANT-GENERAL OF THE
NAUVOO LEGION.

*Minutes of a Conference held in Attica,
Wyoming co., N. Y. on the 28-9th of
August, 1841.*

According to previous notice, the Elders and members of the branches of the Church of Jesus Christ of Latter Day Saints, composing the Genessee Conference, met at the time and place above stated, and proceeded to business, by choosing Elder Almon Babbett, of Kirtland, President, and L. E. Harrington, Clerk.

On motion of the President, a committee of three were chosen to receive and investigate notices of ordination. Whereupon Elders Charles Thompson, James Bartholf and Joel McWithey were appointed said committee.

After singing and prayer, the President read from the book of Doctrine and Covenants concerning the duties of the officers and members of the church, also proceeded to make some remarks concerning them, and the proper business of the conference which were instructive and appropriate.

Elder C. Thompson presented an adjourned case from the Batavia branch, relating to priest Tyler receiving an Elders licence or ordination from a branch to which he did not belong; after many explanations by those interested, and the president, the ordination was confirmed.

Adjourned for one hour.

Met pursuant to adjournment; Conference opened by singing and prayer.

Elder J. Bartholf represented the Batavia branch containing 30 members in good standing, 3 Elders, 2 Priests, 1 Teacher; 1 member expelled and 3 baptized since last conference.

Teacher Moore represented the Ackron branch, consisting of 53 members, all in good standing but one; 4 Elders, 2 Priests, 2 Teachers, and 1 Deacon; 1 expelled and 2 deaths since last Conference.

Elder McWithey represented the Bennington branch consisting of 26 members in good standing, 1 Elder, 1 Priest, and 1 Teacher; 1 expelled.

Priest Sprague represented the Castile branch, consisting of 10 members, 1 Elder, 1 Priest, and 4 baptized.

Priest Webster represented the Attica branch consisting of 11 members, 1 priest and 2 baptized.

Elder Winnegar represented the Alabama branch, consisting of 11 members, 1 Elder, 1 Teacher, and 3 Baptized.—Priest Wheeler of Alabama, having previously denied the faith, and requested it, was expelled.

Elder Stratton represented 5 members near Rochester, not organized.

Adjourned till to-morrow morning 10 o'clock.

Met pursuant to adjournment.

Heard and accepted the report of the committee of investigation.

Elder Almon Babbett was appointed to address the Conference. He spoke on the subject of Daniel's interpretation of Nebuchadnezer's dream, his vision of the beasts, kingdoms, &c.

In the afternoon, Elder C. Thompson delivered a discourse on the gathering of Israel, the book of Mormon, &c.

On Saturday evening, Sunday morning and Sunday evening, meetings were held, in which several short addresses were made by different Elders, Priests and members, all tending to give life and interest to the occasion on which they were assembled.

There were several ordinations, baptisms, &c., administered, which I have not the minutes of in possession.

Adjourned to meet in Castile, Wyoming county, on the last Saturday and Sunday in December next.

ALMON BABBETT, President.

L. E. HARRINGTON, Clerk.

COMMON SCHOOL BOOKS ADOPTED.

Extract from the minutes of the Board of Regents.

"University of the City of Nauvoo, Illinois, Dec. 18th, A. D. 1841.

Gentlemen of the Board of Regents:—

Permit me to present for your adoption, the following series of books

for Common Schools, which I have carefully selected and approved; to wit:

Town's Spelling Book.

Town's Introduction to Analysis.

Town's Analysis.

M Vickers Political Economy for Schools.

Help to Young Writers.

Girl's Reading Book, by Mrs. Sigourney.

Boy's Reading Book, by Mrs. Sigourney.

Bennett's Arithmetic.

Bennett's Book Keeping.

Kirkham's English Grammar.

Olney's Geography.

JOHN C. BENNETT, Chancellor.

Adopted as follows; to wit:

Yeas—Joseph Smith, Hyrum Smith, Charles C. Rich, Heber C. Kimball, John Taylor, N. K. Whitney, Samuel H. Smith, John Snider, Wm. Marks, Ebenezer Robinson, Elias Higbee, (Regents,) William Law, (Registrar,) John C. Bennett, (Chancellor.) 13.

Nays—None.

Absent—Sidney Rigdon, Daniel H. Wells, John T. Barnett, Wilson Law, John P. Green, Vinson Knight, Isaac Galland, Robert D. Foster, James Adams, Samuel Bennett, George Miller, Lenos M. Knight, (Regents,) 12.

As the above series of books has been adopted for the use of the Common Schools of this city, we would esteem it a favor if J. ORVILLE TAYLOR, Esq., Secretary of the *American Common School Society*, No. 128 Fulton Street, City of New-York, would furnish E. ROBINSON, Book-Seller and Stationer, City of Nauvoo, Illinois, with the above works, for sale, at his earliest convenience. The demand must necessarily be great, as other school books will be excluded so soon as the above list can be obtained. MR. SALEM TOWN, Aurora, Cayuga County, New-York, and JAMES BENNETT, Esq., Arlington House, Long Island, New York, would find it to their advantage to notice the adoption of the above series.

Will the NEW YORK WEEKLY HERALD please re-publish the above?

Any communications on the subject addressed to

EBENEZER ROBINSON,
Editor of the *Times & Seasons*;
City of Nauvoo,
Illinois."

Will receive prompt attention.

NEW YORK WEEKLY HERALD—JAMES GORDON BENNETT.

Extract from the minutes of the City Council.
"The Council then received the following communication from the Mayor; to wit:

"City of Nauvoo, Illinois,
Mayer's Office, Dec. 18th, A. D. 1841.
Gentlemen of the City Council,
Aldermen and Councilors:—

Permit me to call your attention to that excellent and useful paper—
"THE NEW YORK WEEKLY HERALD,"—and its able and persevering Editor—JAMES GORDON

BENNETT. The public press, when under the supervision of virtuous, intellectual and energetic minds, is the great safe-guard of morality and religion; and a principal medium of early and correct information in relation to men and things,—and gratitude is a property of mental excellence which should ever be cherished both by individuals and compacts. Such a press is the *Herald*, and the warmest gratitude is due from this community to its noble and patriotic Editor. Tho' opposed to most of us in matters of religion he is perfectly liberal; and, as a public journalist, he has no superior. The articles admitted into the *Herald*, from the "*Times and Seasons*," have never been garbled, but published entire, with editorials free from the prejudices and superstitions of the age. That deservedly popular, and widely circulated paper, has been of incalculable benefit to us, as a people, by conveying to the ears of thousands, who would otherwise have remained in ignorance correct information in relation to our doctrines and practices—our men and our measures: and, further, it furnishes us with eastern news, and returns western, far in advance of any other journal. Articles from the "*Times and Seasons*" are frequently republished in the *Herald* and reach Philadelphia before the subscribers to the first named periodical—(the "*Times and Seasons*")—in that city, receive their regular files from Nauvoo! the *Herald*, likewise, uniformly brings us news from three to four days later than that found in any other eastern paper received at our Post-Office. Such an Editor, of such a paper, should receive from us a favorable demonstration in our corporate capacity; and to that end I present it for your deliberate action. All of which is respectfully submitted.

JOHN C. BENNETT, Mayor.'

Whereupon Gen. Joseph Smith offered the following resolutions; to wit:

"Resolved by the City Council of the City of Nauvoo. That the high-minded and honorable Editor of the *New York Weekly Herald*—JAMES GORDON BENNETT, Esq., is deserving of the lasting gratitude of this community for his very liberal and unprejudiced course towards us as a people in giving us a fair hearing in his paper—thus enabling us to reach the ears of a portion of the community who, otherwise, would ever have remained ignorant of our principles and practices.

Resolved, That we recommend to our fellow-citizens to subscribe for the "*NEW YORK WEEKLY HERALD*," and thus be found patronising true merit, industry, and enterprise."

Which resolutions were carried as follows; to wit:

Yeas—Joseph Smith, Hyrum Smith, Charles C. Rich, Brigham Young, Heber C. Kimball, Hugh McFall, John Taylor, Wilford Woodruff, William Law, Willard Richards, Orson Pratt, (Councillors) William Marks, N. K. Whitney, Samuel H. Smith, Orson Spencer, George W. Harris, Gustavus Hills, Hiram Kimball, (Aldermen,) John C. Bennett, (Mayor.) 19.

Nays—None.

Absent—John P. Green, John T. Barnett, Vinson Knight, Wilson Law, Lyman Wight, (Councillors,) Daniel H. Wells, (Alderman.) 6"

It is said that the six absentees are all in favor of the above proceedings; and amongst the numerous spectators present there was but one feeling—a feeling approbatory of the act of the City Council. Thus has the "*Zoroaster*," the "*Odin*," the "*Confucius*," the "*Charlemagne*," the "*Napoleon*," of the American press received a strong, but merited, demonstration of praise from our public authorities.

"CHOIR OF THE STAKE OF ZION IN THE CITY OF NAUVOO."

The Choir of Singers presented a petition to the Board of Regents of the University, at their last sitting, for the appointment of a "Professor and Wardens in the Department of Music in the University of the City of Nauvoo," to constitute a board for the regulation of Music in this city, which was adopted, and the following persons appointed; to wit: GUSTAVUS HILLS, *Professor*.

WARDENS.

B. S. WILBER, *1st Ward*.
STEPHEN H. GODDARD, *2nd Ward*.
TITUS BILLINGS, *3rd Ward*.
JOHN PACK, *4th Ward*.

The Chancellor, General Bennett, recommended the Regents to instruct the board composed of the Professor and Wardens, aforesaid, to prohibit the *flat* sound of the notes, and adopt the *broad*; whereupon General Joseph Smith, observed "I move the instruction, for I was always opposed to any thing *flat*." The motion prevailed—*Nem. con.*

An Ordinance concerning fire arms, and Parties Litigant!

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That if any person shall fire or shoot a gun, pistol, or other fire arms, idly or for sport or amusement, in the night, or on Sunday, the person so doing shall forfeit and pay a fine not exceeding fifty Dollars; provided, that nothing herein contained, shall be construed to affect any officer of this city for firing or shooting as aforesaid while in the execution of his duty.

Sec. 2. That if any person shall prosecute another before the authorities of this city, (in a criminal case,) and fail to procure a conviction, said person shall be taxed with the costs of suit, if said authorities shall consider it a malicious

prosecution; if not, the city shall be liable for the costs thereof. This Ordinance to take effect and be in force from and after its passage.

Passed Nov. 27th, A. D. 1841.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

NAUVOO LEGION.

*Head Quarters, Nauvoo Legion,
City of Nauvoo, Ill., Dec. 20th, 1841.*

GENERAL ORDERS.

The commissioned officers of the staff and line are directed to return their respective commissions to ADJUTANT-GENERAL McFALL for registry by the 15th of January, *proximo*; and those who have not yet received their commissions are directed to call upon that officer, and obtain them, at their earliest convenience. BRIG. GEN. LAW, of the 1st Cohort, and BRIG. GEN. RICH, of the 2nd Cohort, are enjoined to issue their requisitions, enforcing the above order in their respective commands, forthwith, in order to enable the Adjutant-General to return the RANK ROLL to the Major-General's Office by the 1st of February, which he is hereby required to do. Colonels of Regiments will return their delinquent lists, through their respective Adjutants, to the Adjutant-General, by the 15th of February—those, therefore, who have not yet holden their Courts of Assessments, and Appeals, are required to do so forthwith—the *Court of Assessment* to consist of the Captains of Companies, the Major, and the Adjutant; the Major presiding, and the Adjutant recording—the *Court of Appeals* to consist of the Colonel, Lieutenant-Colonel, Major, and Adjutant; the Colonel presiding, and the Adjutant recording. A GENERAL COURT MARTIAL will convene at the office of BREVET-MAJOR-GENERAL HYRUM SMITH, in this city, on the 2nd Saturday of March, at 6 o'clock, P. M. The next *General Parade* will take place in the City of Nauvoo, at the usual place of *General Rendezvous*, on Saturday the 7th day of May next, at 10 o'clock, A. M.; and the *officer drill* on the Thursday and Friday next preceeding,—the 5th and 6th.

The Brigadier-Generals are directed to require the Colonels of Regiments to order Battalion Parades, some time prior to the General Parade, within the bounds of their respective commands—the Colonels will act as reviewing officers, and

the Lieutenant-Colonels, and Majors, will command their respective Battalions.

The officers will take post according to the rank assigned them by the date of their commissions, agreeably to the rules and regulations of the United States Army, and the rules heretofore adopted of ranking by grade of companies is hereby abrogated.

The officers concerned are commanded to report to the Major-General any violation, or disobedience, of these General Orders, as the utmost rigor will be observed in their execution, and the most severe penalty of the law inflicted upon any violation of strict military discipline.

The officers of the Legion, will therefore, take notice, and govern themselves accordingly, and make public proclamation of these orders throughout their respective commands.

JOSEPH SMITH,

LIEUTENANT-GENERAL.

JOHN C. BENNETT,

MAJOR-GENERAL.

By the annual return of the Major-General to the office of the Adjutant-General of State, at Springfield, it will be seen that the strength of the Legion is 1490—all pretty well disciplined troops. This will form an effective force when the state requires their services.

INFORMATION WANTED.

As the Steam Boat General Pratt, was on her way from New Orleans to St. Louis, on the 15th of Nov. last, while about half way on her passage Mary, the eldest daughter of William and Mary Butterworth, of Macclesfield, Eng. 11 years of age, accidentally fell over board, and although the captain of the boat instantly returned some distance and used every exertion to recover the body, nothing has yet been heard of it. If any one has found the body, and will give information thereof and the place of its deposit, they will greatly oblige, and soothe the feelings of the afflicted parents by giving notice to the Editor of the Times and Seasons.

Editors on the Mississippi will please copy.

WANTED,

BY the subscriber, a first-rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to

E. ROBINSON.

Nauvoo, Jan. 1, 1842.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 6.]

CITY OF NAUVOO. ILL. JAN. 15, 1842.

[Whole No. 4²

From the Gospel Reflector.

ON PERFECTION.

We have often heard individuals, who advocate the Arminian doctrine, talking about perfection, and even pretending that they are ensamples of the perfect class, when indeed, they are not only ignorant of the principle, but destitute of the necessary qualifications, which are prerequisites to so high a standing. *Perfection*, in the extended import of the word, is that which is beyond improvement. Christ commanded his people, saying: "Be ye therefore perfect, even as your father who is in heaven is perfect." We do not understand from this, that mankind while in a state of probation on earth, are to become perfect in all things, as the Lord is, or to that degree that he is; but that we have appointed unto us a certain sphere to act in, and that we can be perfect in it; and that we have certain laws to comply with, and we can harmoniously do it. The Lord is perfect in all things, and he governs the whole universe, and every planet pursues its course without interfering with others; for there is order and harmony in all the works of God: for he is the fountain of intelligence, and the first in power; and every thing that he does will be perfect when completed. The formation of this earth is the work of God, and when entirely finished, it will be chrystalized, and made pure, and even glorified, or be perfect; although it has its orbit to act in, and with order and harmony does it. So it is with men, they have their sphere to act in, and they can be perfect in it; but God has the immensity of space to act in, and he is perfect in it. It is not to be expected that mankind are required to be perfect in all things, while in a state of mortality, as God is.—His power is unlimited; but we have a certain sphere to act in; therefore our intelligence is limited; but as we have before stated, we can be perfect in this sphere; or in other words we can obey the law of the Lord, walk circumspectly, orderly, and harmoniously before him.—Therefore, we are disposed to enquire into the nature of the sphere, we have to act in, and so learn how we can be perfect in it.

There are certain principles of power that are within the reach of man while he is a probationer in time, and there are many things beyond his reach; but as far as his power extends, or that he has power over things, he has the power of choice and free agency to act for himself; and his sphere that he has to act in, extends no farther than he has power to obey or disobey. Hence, in our opinion the perfection that a man may attain to in time, consists in obeying the law of righteousness, and obtaining the promised blessings of the gospel of peace, which are within his sphere. Right and wrong are before him and he has power to do either; but if he does that which is right and obeys the law of the Lord in all things, he is a perfect man, as far as his sphere of action extends. But it is impossible for a man to attain to this high standing without a perfect law or rule to guide him. No law can be in justice presented to a man for his sanction and obedience, which is beyond his power or the power given him to obey; therefore no law can be a perfect one, that exacts things of men that they cannot perform. The law of God is infallible or perfect, because God who is infallible or perfect, devised it, and it does not exact things of men that they cannot do. If this law is perfect, and also the principle by which a man is made perfect; or in other words, that he cannot be perfect without obeying it, then if he rejects one principle of it, he is not perfect in his sphere. James, no doubt, alluding to the gospel says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James, i. 25. This perfect law of liberty expands the mind, and liberates it from the vulture fangs of bigotry, which has ever infused the idea that the sphere of man, is very contracted, and that certain blessings that were in the power of man to receive in ancient days, are beyond the reach of man in this our day.

It is admitted that if a person complies with the rules of a science in all respects, that he will become as perfect as the rules themselves are, likewise if a man obeys the gospel in all respects, he will be per-

fect as far as the law or the gospel will allow him to be. Therefore, we set it down as a fact that no man is perfect, no not even in his own sphere, except he obeys the gospel, and in vain may we talk about being perfect, sanctified or holy, if we have not obeyed the gospel, nay if we have not obeyed every principle of it.—We are induced to believe that there are many who profess to be perfect, that have not obeyed the fulness of the gospel, and do not even believe that the promised blessings of the gospel of peace, by which our knowledge is increased, are for them; and indeed they are ignorant of the means by which they can be made perfect.

Now according to the scriptures the matter stands thus—we are commanded to be perfect as our Father who is in heaven is perfect, and as there is order and perfection in all his works, or as he has adopted certain rules, and conforms to them; so must we conform to the law of the Lord or the gospel, in all respects, or it cannot be said in truth that we are perfect. When we say that the Lord acts conformably to certain rules, we mean to be understood that he has devised certain rules for his own course and procedure: for instance, it is written that he cannot lie. The reason is, it would be a breach of the law that he has adopted: he will not cast off the righteous, because it would be a breach of promise: he will not let the reprobate go unpunished, because it would sacrifice the rights of justice. But let us more particularly enquire what men must do to be perfect in their sphere.

It is positively affirmed in the bible that before obedience to the perfect law of liberty, men are foreigners, aliens, and strangers to God; therefore, in order for them to be assimilated unto the likeness of God in the least degree, and be perfect as he is, it is necessary for them to obey the perfect law which is: first, to repent of their sins, or in other words forsake them; and in a word, break off from sin and work righteousness; second, to be baptized for the remission of sins, (see Acts, ii. 38,) and for the adoption into the kingdom of God, and so take up their cross and follow Christ in the work of the regeneration; third, receive the Holy Ghost by the laying on of hands. (See Acts, viii. 17. do. xix. 6.) The above are what the Apostle terms the (first) principles of the gospel, and it is self evident that no person can be perfect in any science without learning

the elementary principles of the same.—Neither will it answer for him to learn the first principle, but pay no attention to the second: he must learn them in rotation, and according to order, or he cannot make any proficiency in the science; so it is, a man cannot make any proficiency in the religion of heaven, except he obeys every principle of it according to order. It is the very height of folly for any man to talk about being perfect, holy or sanctified, if he has not repented of his sins, and been baptized for the remission of them, and received the holy spirit by the laying on of hands.

But obeying the first principles of the gospel, is not all. The apostle says, that the church was organized with apostles, prophets, &c., for the perfecting of the saints, and the work of the ministry. Thus they anciently had inspired men among them, who could receive revelations from the Lord, and thus instruct the church with things of importance, which increased their knowledge. The more intelligence a man receives the nearer he comes to perfection. As we have before said, a man is not perfect in his sphere of action except he obeys the gospel in all respects, and orders his conduct in such a way as becomes a righteous man, and avails himself of all the intelligence, and spiritual blessings that are within his reach. And it is said, "The Lord is the same yesterday, to day and forever;" consequently he has not contracted the sphere, and agency of man, nor decreed that he will in the future refuse to bestow the same blessings upon those who become his saints, that he bestowed anciently upon his people. Surely, the people of God are as susceptible of attaining to the high standing now-a-days, as they were formerly. The blessings that the ancients received, and which are for us, are the spirit of prophecy or revelation, visions, administration of angels, &c.; therefore, we conclude that the profession of perfection, of those who deny that these gifts and graces of the gospel are for us, is hypocritical. These gifts are for the people; therefore, they cannot be perfect without them: for it is by the spirit of prophecy or of revelation, that we can obtain a knowledge of God; "No man can say that Jesus Christ is the Lord except it is by the Holy Ghost." The more of this Spirit that the prophets received, the more they

were like God. All things are present before God to all eternity, and when the prophets received the Spirit of God, it brought things that were in the future, and made them present before them.—When the saints had visions of heavenly things their knowledge was increased.

Some of the saints of ancient days were in a great degree, if not fully, perfect in their sphere of action, because they sought and obtained that which was for them. But Oh! how changed the scene! Men now profess to be saints, and even to be wholly sanctified, and some to be perfect, without receiving any such blessings, or even obeying the first principles of the gospel of Christ.—Awake! Awake! to righteousness and sin not, O ye nations, kindreds, and people of the earth, and put away such delusive notions, and keep the commandments of the Great God, that you may be counted worthy to sit down in the kingdom of heaven with Abraham, Isaac, Jacob, and the prophets.

EXTRACT,

From C. Thompson's Proclamation and Warning.

O ye inhabitants of America, be it known unto you, that the land on which you dwell was given by the promise of God unto Joseph the son of Jacob, for an everlasting possession; and it was blessed by Moses, the man of God, and confirmed upon Joseph and upon Ephraim the crown, or top of the head of Joseph, for God's good will towards them.

Also, be it known unto you, that Jesus Christ did appear in person to a remnant of Jacob, who were of the tribe of Joseph.—the forefathers of the American Indians—and did give unto them all this land for their inheritance. But this being a choice land above all other lands, or it being more blessed of the Lord than any other land, God did decree and confirmed it with an oath, that no nation should ever possess this land, unless they would serve him and keep his commandments. Therefore, be it known unto you, O ye Gentiles who now possess this land, that it was because of this decree of the great Jehovah that your fathers were permitted to cross the great deep, and come to this land with power sufficient to dispossess the remnants of Joseph, (who had polluted their inheritance by transgression,) and take posses-

sion of their land. Yea, it was because of this decree that Christopher Columbus, a native of Genoa, an obscure individual, was blessed with a largeness of mind which disdained to confine itself to the old beaten track, and was inspired to contend for eight years with the learned ignorance of the courts and councils of Europe, when (after many a fruitless struggle,) a small fleet was fitted out consisting of three small vessels, and placed under his command, which sailed from Spain in 1492, under the patronage of Ferdinand and Isabella then on the united thrones of Castile and Arragon, which terminated in the discovery of America—the land of Joseph—a land more blessed of the Lord than any other land “for the precious things of Heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon, and for the chief things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof.”

And be it known unto you, O ye Gentiles, that this Columbus was inspired by the Almighty Jehovah to make this discovery, that the poor and meek of the earth, and the persecuted and oppressed of all nations might have a place to which they could fly and be secure from the iron grasp of poverty, wretchedness and want, and from the cruel unrelenting hand of the oppressor. And when in process of time the tyrants of the Eastern World began to extend their oppressions unto this land, God raised up a Washington and inspired him to resist their oppression and by the strong arm of military power to maintain and defend the rights of the American colonies as free and independent States, and after the definitive treaty was finally signed and the American colonies were acknowledged free and independent States by all the European powers, and the Commissioners, who were the sages of this government, assembled from the different States and met at Philadelphia on the memorable 10th of May 1787, for the purpose of organizing the General Government, God inspired them to frame the American Constitution so as thereby to establish the rights of man upon the broad basis of civil and religious liberty, that here might forever be found an asylum for the oppressed of all nations

to flee unto for refuge and protection from the power of their oppressors.

This was also done to prepare the way for the coming forth of the Book of Mormon—the stick of Joseph—that he might lift it up (in connection with the Bible) as an ensign upon the mountains, and set it as a sign among the people for the purpose of gathering and uniting the whole house of Israel into one nation upon their own land, and also for the purpose of re-establishing the kingdom of God upon the earth with all its officers, gifts and blessings.

Now be it known unto you, O ye inhabitants of these United States, that it is by the blessings of God, put upon this land for God's good will unto Joseph, thereby making it a choice land above all other lands; and the decree of that same God, that whatsoever nation should possess it should serve him or be swept off (or dispossessed,) that you and your fathers have been permitted to dispossess the remnants of Joseph because of their transgressions; and to enjoy (in a national capacity) all those great national blessings and privileges which has caused the institutions of this nation to become the theme of philosophers and poets, and also to enjoy as individual citizens all the great blessings of civil and religious liberty which are so highly prized by every American citizen.

And be it known unto you further, that the Book of Mormon is true, and a divinely inspired record, therefore the prophecies and promises contained in it will all be fulfilled. And it has come forth in fulfilment of prophecy, therefore the time has come for the restoration of the whole house of Israel to their own lands and former blessings. Now therefore, wo, wo, wo unto you, O ye Gentiles who inhabit this land, except you speedily repent and obey the message of eternal truth which God has sent for the salvation of his people—in bringing forth the Book of Mormon and setting it as a sign unto this generation—yea, except ye repent and subscribe with your hands unto the Lord; and sir-name yourselves Israel, and call yourselves after the name of Jacob, you must be swept off, for behold your sins have reached unto heaven and God hath remembered your iniquities—the cries of the red men whom ye and your fathers have dispossessed and driven from their lands which God gave unto

them and their fathers for an everlasting inheritance, has ascended into the ears of the Lord of Sabaoth, and he has come down to deliver them—hear their plaintive cries—

“Great spirit of our fathers lend an ear,

“Pity the red man, to his cries give ear;

“Long hast thou scourged him with thy chastening sore,

“When will thy vengeance cease, thy wrath be o'er;

“When will the white man's dire ambition cease,

“And let our scattered remnants dwell in peace?

“Or shall we (driven to the western shore)

“Become extinct and fall to rise no more?

“Forbid, Great Spirit; make thy mercy known,

“Reveal thy truth, thy wandering captives own,

“Make bare thine arm of power for our release,

“And o'er the earth extend the reign of peace.”

And again; wo, wo, wo unto the nation of these United States, for your sins are increased before God in that ye have suffered the persecutions and oppression from which your fathers fled when they came to this land, to be practiced within your borders. Yea, he have suffered one of the free and independent states of your boasted confederacy, to rise up and persecute and oppress the people of the Lord, until many a free born son of America has bit the dust, and the soil of Joseph's 'blessed' land, has drank their blood, which has smoked to Heaven and calls for vengeance upon the murderers, and for judgment upon this nation, who still acknowledges affinity with them. Yea, and the cries of persecuted and oppressed American citizens who have been driven from their possessions and robbed of their property, and thus reduced to beggary and want, have been made to you for redress and protection in vain. The cries of helpless orphans and sorrowing widows for redress of the accumulated wrongs which they have suffered from a portion of this nation, and for protection from the murderers of their fathers and husbands, have not been regarded by you; but they have entered into the ears of the Lord of Sabaoth; their cries have cried for judgment upon this nation, and it has appeared unto them, “for an account of all their sufferings shall be required of the rulers of this nation and of every one who has assisted their plunderers,” saith the Lord.

And again; wo, wo, wo unto all the inhabitants in all this land, (except they speedily repent and be baptised in the name of the Lord for the remission of their sins, by those whom God has specially commissioned by Revelation from Heaven, and sent to warn this generation

of the judgments which await them; and to baptise them that believe that they may receive the Holy Ghost, and signs follow them, for behold your sins were very great, they have reached unto Heaven.—Yea, you are “lovers of your own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholily; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God.” And you “have a form of Godliness,” but “deny the gifts and power of God.”—(See 2d Tim. 3d chapt. from 1st to 9th verse.)—Therefore you have all gone out of the way, you have become corrupted. Because of pride and because of false teachers and false doctrine, your churches have become corrupted; and your churches are lifted up; because of pride you are puffed up. You rob the poor because of your fine sanctuaries; you rob the poor because of your fine clothing, and you persecute the meek and the poor in heart, because in your pride you are puffed up. You wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations and whoredoms you have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men. O ye wise and learned, and rich, who are puffed up in the pride of your hearts, and all you who preach false doctrines and all who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo unto you, saith the Lord God Almighty, for you shall be thrust down to hell. Wo unto you who turn aside the just for a thing of naught, and revile against that which is good and say that it is of no worth; for the day has come that the Lord God will speedily visit you with his great and sore judgments unto your utter destruction.—For except ye speedily repent of all your wickedness and abominations, and believe in and obey the words of Jesus Christ contained in the Book of Mormon, (it shall be done even as Moses said,) you shall be cut off from among the people who are of the covenant, for the remnant of Jacob whom ye and your fathers have dispossessed of their land shall be among you; yea, in the midst of you, as a lion among the beasts of the forest, and as a

young lion among the flocks of sheep, who if he go through both treadeth down, and teareth in pieces and none can deliver.—Yea, their hand will be lifted up upon their adversaries and all their enemies will be cut off. (See Micah 5th chapt. from the 7th to the 10th verse.)

Now therefore, hear the word of the Lord by the mouth of Joseph Smith, his Prophet, given and written on the 23d day of July 1837,—“Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth. A day of wrath—a day of burning—a day of desolation, of weeping, of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth saith the Lord. And upon my house shall it begin; and from my house shall it go forth, saith the Lord.”

Now therefore, hear and take warning! for as a day of wrath and of burning, and of desolation, of weeping, of mourning and of lamentation did come as a whirlwind, (that is, suddenly, when they were not expecting it) upon the Lord’s house—the church of God—in the state of Missouri in the fall of 1838, so will a day of wrath and of burning, and of desolation, of weeping, of mourning and of lamentation come as a whirlwind upon all the inhabitants of this land, and upon all the face of the earth in fulfilment of the above prediction, and they cannot escape it, for the Lord hath spoken it. Now therefore pause and consider! for the day has come that judgment has begun at the house of God. And if it has begun with us, what will the end be of those who obey not the Gospel of God! I answer, they will be utterly destroyed, for it is the hour of God’s judgment; and the generation in which the Lord will come with ten thousand of his saints to execute judgment upon all; as Enoch prophesied. (See Jude 14th and 15th verses.) And to take vengeance on them that know not God and that obey not the gospel.

From the Gospel Reflector.
**ZION BUILT AND ESTABLISHED
 FOR THE MILLENNIUM.**

This is a subject as little understood by the community at large, perhaps, as any one that we could mention; yet we consid-

er it a glorious one, and one of great importance to the world; but before we proceed any farther,—we will here take the opportunity to state that it is somewhat difficult to separate the various subjects strewed over the face of prophecy, in consequence of their amalgamation with each other. The subjects of the gathering of Israel, building of Zion, second coming of Christ, and the Millennium, are in some instances all mentioned in the same chapter; therefore, it is not an easy matter to treat upon one, without interfering with the others; consequently in the course of our work we are obliged to quote the same passage more than once. However, in this respect, we have so far endeavored to avoid all possible repetition, and at the same time treat upon each subject separately, that the reader may have a more clear, and lucid idea of each subject in its true character.

Again, in treating upon this subject we shall, for the sake of brevity dispense with much comment that might be made: for indeed, the scriptures are plain of themselves, so much so, that they even point out the materials of which Zion shall be built. But to hasten.

We will commence with the prediction of Joel upon this subject, speaking of the great and notable day of the Lord, when there shall appear signs and wonders in the heavens, and on the earth, blood and fire, and pillars of smoke, the sun darkned and the moon turned into blood, he says: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel, ii. 32. Obadiah says, verse 17th: "But upon Mount Zion shall be deliverance, and the house of Jacob shall possess their possessions." Thus Mount Zion and Jerusalem are to be places of deliverance for those who call on the name of the Lord, at the great and notable day, when he shall cause destruction to come upon the wicked. Hence, we see the importance of a knowledge of this work. Isaiah in the lx chapter of his prophecy describes the materials for the building of Zion; we insert the whole ch.

"Arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross

darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far and thy daughters shall be nursed at thy side. Then thou shalt see, & flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the promises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Neboath shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto me the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck

the breasts of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteous. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

In the above it is said that the ships of Tarshish are to be engaged in bringing the people from far; also that the Gentiles shall come unto it, and that the Lord shall make it an eternal excellency, a joy of Many generations. Isaiah says in another place: "In that day shall the bough of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 2-6. Again, Isaiah says: "And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the

top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isa. ii. 2,3. From this latter quotation, we learn that Zion is to be a place where people shall gather to, from all nations; and that the law of God shall go forth from Zion to all nations. This is what we have before proved while speaking of the ensign that was to be reared upon this land. (See also Micah iv.)

Christ speaking to the Nephites is very plain upon this subject; Book of Mormon page 485, third edition.

"Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the

works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them."

Much more might be said upon this subject; but we think it unnecessary at present: for enough has been said to convince every candid mind that a Zion or New Jerusalem will be built and prepared for the Millennium; also, that the ancient city of Jerusalem will be rebuilt.

From the Evening and Morning Star,
GREAT EVENTS.

In the first thousand years, was witnessed the fall of man; the building up of Zion, when Enoch with all his people, walked with God three hundred and sixty five years on earth, and then were taken up into heaven.

In the second thousand years, the world was deluged with a flood for its wickedness; the tower was built that men might go to heaven; the language was confounded; the earth divided into continents and oceans; the people scattered upon the face of the whole earth; and America was peopled by the Jaredites.

In the third thousand years, Pharaoh and his host were swallowed up in the Red Sea; Israel, the chosen of the Lord, was overshadowed by his glory in a cloud

by day, and a pillar of fire by night; and the building of the temple of the Lord at Jerusalem.

In the fourth thousand years, the ten tribes of Israel were led away captive out of the land of Canaan, and taken to a place by the hand of the Lord that has not yet been discovered by the Gentiles; the Jaredites were destroyed because of their wickedness; Lehi was guided by the matchless power of God to this continent.

In the fifth thousand years, the Savior of the world was born, crucified, and rose again from the dead; and most of the apostles were slain for preaching the gospel; and Jerusalem was destroyed.

In the six thousand years, America, the land of liberty, choice above all others, was settled by the Gentiles; the fulness of the gospel of Jesus Christ came forth in the book of Mormon, the church established, and the gathering of the saints commenced, preparatory to the second coming of their Lord, that in the seventh thousand years the earth may rest.

From the Evening and Morning Star.

SCHOOLS.

Although we have frequently spoke of the necessity of having children taught in all things appertaining to their welfare in this world, and that to come, still we feel a great anxiety on the subject, seeing that many children among the disciples, are deprived of, or do not enjoy the blessing of a school.

If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose, that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. And it is vain to think they may be saved in the kingdom of God, without salvation.

As soon as our father Adam was born of the water and the Spirit, he received a commandment to teach his children; and, as soon as the church was called to prepare for the Lord, in these last days, the fathers and mothers in Israel, were commanded to teach their children the plan of salvation; to pray, and to walk uprightly before the Lord.

In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books; and then, as they grow up they can be qualified to search the

scriptures, and acquire the knowledge of the Lord, become heirs of the kingdom, and, guided by the Holy Spirit, which is a never failing promise to the saints, they will walk in all the commandments of the Lord blameless, in thanksgiving forever.

Brethren, if you want your children to be useful, industrious, temperate, humane, meek, and charitable, teach them so; if you want them to be prayerful, watchful, and godly, teach them so; and if you want them saved in the celestial kingdom, teach them faithfully the doctrines of that kingdom, and they will soon come to the day, that they will grow up without sin unto salvation, and walk with God where the wicked will not trouble.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, JANUARY 15, 1842.

TO OUR FRIENDS.

I announce, with pleasure, the fact that I have secured the services of Elder Gustavus Hills, as assistant Editor to the Times and Seasons. Having entered into the printing business, in its various branches, and upon an extensive scale—also, having successfully established the stereotyping and book-binding business, all to be conducted under my own supervision, has rendered it highly necessary that some such arrangement should be made, as it is almost impossible for one person to do justice to this paper, and attend to all the varied duties consequent to an establishment of this kind.

I feel to congratulate our patrons upon the new arrangement, as I can assure them that Br. Hills is a scholar and a gentleman, and no pains will be spared, on his part, to make this a useful and interesting sheet, such as will prove a benefit to the church.

E. ROBINSON.

SALUTATORY.

In consenting to come before the public in the capacity of Assistant Editor of the "Times & Seasons," I am aware that I make my debut under circumstances somewhat embarrassing. This paper, like the Church whose avowed organ it is, has risen from an obscure origin, to become a herald of religious intelligence to many of the enlightened nations of the earth. It has not obtained its enviable character, without meeting, at every step, sore and steady opposition. The pulpit and the press have teemed with scurrility and abuse, and, every possible

method has been resorted to, by the learned and the vile, to obstruct and close up this avenue of truth and intelligence to the minds of reasoning men. But these means have proved ineffectual. The pens of the *good* and the *brave*, dipped in the fountain of Eternal Intelligence, have continued to mark out and unfold the records of wisdom; and a power, incomprehensible, but true and certain, has protected and nerved the press, in its effort to throw out upon the world, truths as lasting and indelible as the records of time, and as sure to scatter, dismay, and confound the forces of error, as the sun rising in his strength is sure to dissolve and dispel the mists and gloom of the night. As the Church of Jesus Christ of Latter Day Saints has been the protegee of a wise, but inscrutable Providence, so has the "Times & Seasons," and the best of men have been raised up to be its Editors and Proprietors. Such were Gen. D. C. Smith, and Col. R. B. Thompson—men of whom the world was not worthy; and they have been removed, though to the extreme loss of the church, yet to their infinite gain. In view of this afflictive dispensation our Prophet exclaimed, overwhelmed with sorrowful regret, "Where shall we find men that will stand forth and fill their places?"—The present proprietor, with the multiplicity of cares that have been rolling upon him, in fitting up this establishment for extensive operations in stereotyping and book printing, again undertook its publication, and has thus far nobly sustained the burden.—But he can sustain it no longer; and in looking around for assistance, he has invited my feeble services. I step forth to this undertaking tremblingly, (who can do otherwise?) believing, however that an honest effort to serve them, will be complacently received by a generous public. I am aware in whose footsteps I tread; but they are footsteps consecrated, a thousand tender reflections hover around them, and I call to mind the saying, "Let me live the life of the righteous, and let my last end be like his!"—With the hope that the spirit that rested upon my predecessors may in part redound to me, and that the kind mantle of charity will be thrown over my errors and weaknesses, I take up my pen, and shall use my best endeavors to make our paper, what it has heretofore been, a welcome visitor, and an acceptable and successful herald of truth, among the families and nations of the earth.

GUSTAVUS HILLS.

We are pleased to learn that the hint we gave in a late number, concerning Steam Mills &c., has been heartily responded to by our able and

enterprising citizens, Messrs. Wm. & W. Law. These gentlemen, we understand, have entered into arrangements for the immediate erection of a steam flouring mill. This is as it should be. We know of no place in the western country where milling and manufacturing establishments can be erected with so good a prospect of profitable success as in the City of Nauvoo. This city must necessarily become a manufacturing city; emigrants from all our eastern cities, and from Europe, have fixed upon this as their future home, and are continually gathering with the saints, among whom are many of the most skillful mechanics that any country can produce. Capitalists cannot make better investments than in erecting establishments and enlisting the cooperation of these choice mechanics and manufacturers. Here are men skilled in all the departments of cotton, wool, and silk manufacture, of cutlery, of morocco dressing, glove making, of queens ware and porcelain, of silver and gold ware, lapidaries, sculptors, engravers, &c. &c. &c. By the by, we wonder if some enterprising citizen will not make an attempt to supply our city with Britannia and Argentina ware. We see no good reason why our lead and tin in the gross should be borne over the rapids, off to some distant land, and back again, in shot, sheeting, pipe, paints, tea and table sets, &c. &c.

The gentlemen above named have also entered into negotiations with Mr. Isaac Hill, a gentleman of experience and skill, for the making of bricks, *ad infinitum*. Emigrants need not fear of being retarded in their operations of building &c. for want of materials, these will be furnished, as ready and numerous as the heart could wish.

To conclude, permit us to remark, that the operations hinted at above, will by no means meet the wants of this growing city. These are but the beginnings of what must and will be. On the opening of spring our hearts will be cheered with a scene as enchanting and happy, as the music of the ax, the hammar, the saw, and the sculptor's chisel, the hum of industry, and enterprise, and the whistle and song of contentment can make it.

CONCORDANCE.

In another column will be found the Prospectus for a complete Concordance of the Bible, to be published by Elder B. Winchester of Philadelphia. Such a work adapted to the peculiar views, and designed to exhibit the principles, of the Church of Jesus Christ of Latter Day Saints, is a great *desideratum*, and, we doubt not, will be hailed with pleasure by

all those who wish to see scripture exhibited according to reason, in her own native simplicity and freedom, without the restraints and encumbrances of a sectarian *straight jacket*.—The elders will undoubtedly patronize the work, as it will be of incalculable advantage to them in the work to which they are called.

Subscriptions received at this office.

NAUVOO HOUSE.

The work on this stately edifice is, for the present, suspended, and its building committee and agents are abroad, making further negotiations in stock &c. to advance the work when the present inclement season is past. We hope they will meet with that kind of reception from our brethren and others abroad, which will enable them to push forward the work with that vigor which its importance demands.

MUSIC.

We are pleased to see the laudable zeal manifested by some of our *musical* friends, to bring about a uniform and tasteful style of sacred singing. Among a people emigrated from different countries, with different prejudices and habits as we are, this is no easy task, and we can but admire the improvements made, and the judicious order established within a few months past. By the by, we peeped in the other evening, during the performance of the Musical Lyceum, and heard what will make us try to peep in again.

A proper and expressive articulation of the words constitute the life and soul of music; intelligence thus clothed with the robes of melody, and harmonic numbers, moves gently over the spirit, imprints her heavenly footsteps, and awakens all its energies. We should not be so sure that the performances before hinted at were good, were it not that we are sure we have a tolerably *good ear* for music, or an ear for good music and we were delighted, whereas our *devil*, who is known to have a bad ear for good music, and a good ear for bad music, was quite differently affected; he crowded in edgewise, but soon deserted,—said he could not stand the racket.

A friendly Post Master writes from Pt. Commerce Ia, "I am requested by Mr. Blakely Brush, to get you to send him a copy of some paper published by you, containing the doctrines and advocating the cause of Zion. He further requests me to say to you, that he lives in a remote part of the country, and has but few religious associates, as there are

but few of his profession here; and that he is persecuted by a large part of the community, being considered almost an idiot, for believing the doctrines. He also requests, should any of the brethren pass this way, that they will call on him and spend a few days; believing it will be for his good and the prosperity of the cause, as he is convinced there are many in this vicinity who need only to hear the truth, to embrace it."

Will some of our elders abroad respond to this call, visit this lonely sinit, break to him and his neighbors the bread of life, and, as an angel of mercy, conduct or point them to Zion?—Remember Lot in Sodom!—*Ed.*

COMMUNICATIONS

Van Buren co. I. T. Dec. 13th 1841.

To E. ROBINSON:

Dear Brother, it is with heart felt gratitude to our Heavenly Father, that I at this time sit down to write a few hasty lines to you, as also to my beloved brethren, to let you know of the advancement of the cause of truth in this part of the land. I left home about the first of August to unite my feeble efforts with those of my much esteemed and beloved Brother, Elder Ball. Although, in consequence of sickness and affliction, but just able to walk, yet by the word of the Lord the man whom he has chosen in these last days, as he did a Moses, I went forth relying upon the God of Elijah for support, and I found him a present help in every time of need. I recovered my health in a measure, and have continued from the above date till the present, (as my health and circumstances would permit,) to preach and baptize, sometimes mostly alone, and sometimes having assistance from other elders; viz. Br. Roe. Smith, &c. and truly the cause of truth spreads and the scoff of fools, the roar of bigots, the frown of the superstitious, and the howling, groaning and lying of the priests of Baal, whose craft is in danger by the forth coming of truth; for those that eat the fat and clothe themselves with the wool, that have run as did Ahimaaz the son of Zadok, without being sent, that are acting without authority from heaven, God having never hired them, consequently they must seek for pay from some other quarter, they see that God is spoiling their pasture.

But they are fulfilling certain prophecies of good old Isaiah, by making lies their refuge, and under falsehood do hide themselves, as also, they eat the fruit of lies and trust themselves in the multitude of their mighty men, but I am determined by the help of the Lord (God of Israel to be one, (although weak,) to assist to pull down the strong holds of satan, to break the chain of priestcraft, to scale the walls of sectarianism, that have been built and daubed with untempered mortar, until the wall with those that have daubed it shall fall and be leveled with the dust; yea, to rim rack and centre shake the kingdom of the devil, until the kingdom of the great God shall rise in majesty and power, the knowledge of God cover the earth as the waters do the great deep, Christ be king over all the earth, and peace, love, union, and harmony prevail.

There has been seventeen added, a branch organized, which numbers about thirty members, and love and union appear generally to prevail. The prospect for the spread of truth is very flattering; some ten or twelve more I expect will be baptized soon, and many more believing; and if I may be allowed to judge from what I have seen, and from the acquaintance I have had with the brethren in this region, they are saints that can be depended upon, and that are willing to sacrifice all things, even life itself, if necessary, for the cause of God. This generation appear to be as angry at the Lord for answering their prayers, as Jonah was because the Lord did not just according to his notion of things fulfill his prophecy on the Ninevites, and because he did not, he tried to quarrel with him. Just so with this generation relative to Br. Joseph. How often have I heard them pray for the Lord to revive his work, even the great work spoken of by the prophets, and say, "O Lord send by whom thou wilt send!" he has answered their prayers, and they are mad about it. Now they say, "Lord send by whom thou wilt send, but dont send by Joe Smith, (Joseph Smith) any body but Joe Smith." The fact is, they want the Lord to do according to their sectarian traditions; they are not willing to have him work in his own way. But who hath known the mind of the Lord or who hath been his counsellor. The Lord does and will work according to the coun-

sel of his own will, in spite of men and devils combined; yea, the great work of the Lord does and will roll forth, with a mighty impetus, propelled by the hand of the Lord God of Elijah, until the little stone that Daniel saw cut out of the mountain without hands, will become a great mountain and fill the whole earth.

I remain as ever, your
Brother in Christ.

TRUMAN GILLETT Jun.

UNIVERSITY OF NAUVOO.

MUSICAL LYCEUM.

At a meeting of the Professor and Wardens in the department of Music, in the University of the City of Nauvoo, held in said City Dec. 21, 1841, present Gustavus Hills, *Professor*, and B. S. Wilber and Stephen Goddard, *Wardens*.
Voted, That B. S. Wilber act as Secretary of the board.

Resolved, That we will adopt the "Manual of Instruction", published by Lowell Mason, as a text book for the examination of teachers in the elements of the science of Music, and as a guide for instruction in the art of sacred singing in the schools of this city.

Resolved, That we approve of Porter's Cyclopaedia of Music, as a text book for those who wish to pursue the science beyond the elementary principles.

Adjourned, to meet again Dec. 25, 1841.

GUSTAVUS HILLS, *President*.

Attest, B. S. WILBER, *Secretary*.

December 25, 1841.

The board met pursuant to adjournment; present Gustavus Hills, *Professor*, and B. S. Wilber, Titus Billings, Stephen Goddard, and John Pack, *Wardens*.

Voted, That Stephen Goddard act as Treasurer of the Board.

Voted, That approved teachers shall receive from the board a certificate of qualification, under the signature of the Professor as President, and countersigned by the Secretary.

Resolved, 1st. That for our own improvement in the art of Music, and with a view to extend and elevate musical science, we hereby form ourselves into a Lyceum of Music, to be styled "The Teacher's Lyceum of Music in the University of the City of Nauvoo."

Resolved, 2nd. That the Professor shall be *ex officio* President, and the wardens *ex officio* Directors of said Lyceum.

Resolved, 3d. That all questions before

the board shall be decided by a majority of votes; the minority may, however, appeal to the Chancellor and Regents of the University. *Provided*, That in voting for admission of members, the decision shall be by unanimity.

Resolved, 4th. That any person may become a member, and be entitled to the privileges of the Lyceum by a unanimous vote of the board of officers.

Resolved, 5th. That the Lyceum shall meet once each week at such time and place as the board shall appoint.

Resolved, 6th. That each member shall bear, if required, his quota of the expenditures necessary to carry out the operations of the Lyceum.

Resolved, 7th. That every member absenting himself from any regular meeting of the Lyceum shall forfeit and pay the sum of twelve and a half cents for each and every meeting from which he shall have been absent. *Provided, however*, that if a reasonable excuse be rendered, the forfeiture shall not be exacted. *And provided, further*, That if any member shall have been absent for three regular meetings in succession, and no reasonable excuse be rendered, he shall have forfeited his membership, and his name shall be struck from the list of members.

Resolved, That the Secretary shall keep a journal of all the proceedings of the board, and of the Lyceum, and a list of the names of all the members, on the several parts assigned them, which proceedings shall be signed by the President, and countersigned by the Secretary.

Adjourned to meet again the 28th inst. 1841.

GUSTAVUS HILLS, *President*.

Attest, B. S. WILBER, *Secretary*.

PROSPECTUS.

The subscriber having been frequently solicited to arrange and compile a complete Concordance to the Holy Bible, designed for those professing the faith of the Church of Jesus Christ of Latter Day Saints, is the only apology offered for issuing this Prospectus.

The subscriber proposes to publish, (providing there can be enough subscribers obtained before issuing to pay for the work when issued, if not it will not be published,) a convenient Concordance to the scriptures, adapted to the doctrine of the Church of Jesus Christ of Latter Day Saints, upon the following plan:

A particular subject; for instance the "Millennium," will be inserted as a general head; and the principal sentence of every passage that either directly or indirectly refers to this subject, will be quoted, and the Chapter and verse referred to. A prominent word of each passage will be abbreviated and alphabetically arranged, which will render the work convenient, so that any passage may be quickly and easily found.

Thus each subject will be a Concordance in and of itself. Passages referring to the subjects of the Gospel of Christ, Organization of the Church, Second Coming of Christ, Millennium, &c. &c. will be quoted or referred to.

Passages quoted and applied to prove Calvinism, Universalism, &c., &c., will also be referred to.

This work when ready for publication will be the product of much labor, and a long and tedious application of the mind to the study of the scriptures, as must be apparent to every one.

It will be printed on an excellent quality of paper, and with small sized type.—The probable size of the work will be from two to three hundred 18mo. pages. The price of the work will probably vary from fifty to seventy five cents per copy, according to the quality of binding. Every subscriber will be expected to pay as soon as the work is delivered.

Any person can subscribe for as many copies as he is disposed.

Elders, or any one who will act as an agent to procure subscribers, will be allowed a reasonable per centage. All agents are requested to forward the names of the subscribers, the places of residence, and the number of copies subscribed for, as soon as possible.

If a sufficient number of subscribers can be obtained the work will be published this winter or early in the spring.

All letters on business must be post paid, and addressed to the subscriber, No. 214 Noble St. Phil. B. WINCHESTER.

SPECIAL NOTICE.

KNOW ALL MEN BY THESE PRESENTS that *whereas* I Joseph Smith, of the County of Hancock, and state of Illinois, as Trustee in trust for the Church of Jesus Christ of Latter Day Saints—in and by my letter of Attorney, bearing date on or about the 15th of Feb, 1841, did constitute and appoint Dr. Isaac Galland of Lee County, I. T. my attorney, to trans-

act business in general for said Church of Jesus Christ of Latter Day Saints; as appears by said letter: and *whereas* I the said Joseph Smith, for myself, on or about the date above mentioned, in and by my letter of attorney, did constitute and appoint the said Dr. Galland, my attorney to transact certain business for myself individually, as appears by said letter—Now *know ye*, That I the said Joseph Smith, for myself, and also as Trustee in trust, for said Church of Jesus Christ of Latter Day Saints, have revoked, countermanded, annulled and made void, and by these presents do revoke, annul, countermand, and make void the said letters of attorney, and all power and authority thereby given, or intended to be given, to the said Dr. Isaac Galland; and also, all other letters or instruments of writing, whatsoever, if any such there are, authorizing the said Dr. Galland to act as agent, or transact any business for myself or said Church, are revoked, countermanded, annulled, and made void by these presents, and are of no power or virtue in law whatsoever, and will not be so acknowledged by me.

In witness whereof I have hereunto set my hand and seal at the City of Nauvoo, County of Hancock, and State of Illinois, this 18th day of Jan. A. D. 1842.

JOSEPH SMITH, L. S.

President, and sole Trustee in Trust, for the Church of Jesus Christ of Latter Day Saints.

Attest—W. RICHARDS.

TITHINGS AND CONSECRATIONS FOR THE TEMPLE OF THE LORD.

From this time, the Recorder's office will be opened on Saturday of each week for the reception of the Tithings and consecrations of the brethren, and closed on every other day in the week. This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, New Translation of the Bible, Hymn Book, and Doctrine and Covenants for the press; all of which the brethren are anxious to see, in their most perfect form; consequently, they will be particular to bring their offerings on the day specified until further notice, but not relax their exertions to carry on the work.

The Elders will please give the above notice in all public meetings, until the plan is understood.

W. RICHARDS, Recorder,
Nauvoo, Jan. 12, 1842. for the Temple.

POETRY.

For the Times and Seasons.

HYMN—P. M.

BY A CONVERTED JEW.

Come, thou glorious day of promise,
Come and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray
When hosannas
With united voice they cry.

Lord, how long wilt thou be angry?
Shall thy wrath forever burn?
Rise, redeem thy ancient people,
Their transgressions from them turn;
King of Israel
Come and set thy people free.

Oh, that soon thou would'st to Jacob
Thine enliv'ning spirit send;
Of their unbelief and misery
Make, O Lord! a speedy end
Lord Messiah!
Prince of peace, o'er Israel reign.

I WOULD SEE JESUS.

When streams of pleasure gently flow,
And skies are clear, and comforts glow;
In all prosperity, would I
To Jesus turn my grateful eye.

Or should the storms of sorrow lower,
Afflictions pain, temptations pour;
In all adversity, would I
To Jesus turn my patient eye.

When healthful flows the tide of life,
And strength is firm, and vigor rise;
In all activity, would I
On Jesus fix my cheerful eye

Or should diseases rack my frame,
Or pains distract, or fevers flame;
In all my sicknesses, would I
To Jesus lift my languid eye.

When in the sacred courts I tread,
And bow the knee, or lift the head;
In all the ordinances, would I
On Jesus fix my faithful eye.

Or when the friendly throng I meet,
And heart meets heart, and friendships
greet;

In social intercourse, would I
On Jesus keep my loving eye.

When death shall spread his sombre
shade,
And life shall cease, and earth shall fade;
In the departing hour, would I
On Jesus fix my hopeful eye.

And when the happy millions meet,
And wave their palms at Jesus' feet;
Through all eternity would I
On Jesus keep my joyful eye. G. H.

LIST OF LETTERS,

Containing remittances, paid at this office for the "Times and Seasons," since August 15, 1841; until the present date, Jan. 15, 1842.

Gibbs & Bucke, Sackett's Har. N. Y.	\$2 00
Wm Johuson, Lewiston, Ill.	1 00
Julian Moses, Bart Pa.	2 00
David Wicox, Washington, Mich.	1 00
Abraham Church, Williamsport, Tenn.	2 00
Mm. M. Moore, Victor, N. Y.	1 00
F Nickerson, Marblehead, Mass.	2 00
C. Nickerson, Grayson. C. H. Va.	5 00
A. G. Danley, Utica, N. Y.	10 00
Nathaniel Holmes, Georgetown, Mass.	2 00
Samue Eggleston, Kelloggsville, N Y	1 00
Henry Johnson, Pratt, O.	2 00
S. P. Mason, New Woodstock, N Y	1 00
C Dutton, Sociality, N Y	2 00
Hamitto Jett, Monticello, Miss	2 00
Z Parker, Bath N H	2 00
I Chandler, West Niles, N Y	2 00
E F Daley, Muncy Pa	2 00
Wm G Starrett, Beardstown, Pa	10 00
E P Maginny, K ene, N H	16 00
I H Newton, Philadelph a. Pa	14 00
Col Wm Rose, Binghampton, N Y	2 00
E Kingsley, Clayton, Ill	1 00
Lewis Van Buren, Madison, Ia	1 00
Robert P Crawford Philadelphia, Pa	20 00
Wealthy Tuttle, Palmyra, O	1 00
D P Kidder, Patterson, N J	2 00
Joel McWithey, Bennington,	1 00
E P Kidder Patterson, N J	3 00
John B Rodgers, Chenango Forks	2 00
Wm A Sanger, Ottawa, Ill	2 00
M Godfrey, Mattville, Mich	1 00
Ira I Patten, Theresa, N Y	2 00
E M Murphy, Fayetteville, N C	5 00
Judge Adams, Springfield Ill	3 00
A O Swoops, Whitleyville Ten	13 00
Job Parkhurst, West Westminster	2 00
R P Howell, Copiah Creek Miss	2 00
A A Hine, Hammond N Y	3 00
L M Davis, X Keys S C	5 00
J Hunt, Hunt's Hollow N Y	8 00
Zadoc Parker, Lisbon N H	10 00
Isaiah Cuykendall, Marshall Mich	1 00
James W Smith, Edwardsville Ill	2 00
Thomas Weir, Reeds store Miss	2 00
J B Nicholson, Philadelphia Pa	2 00
W W Phelps, Kirtland O	2 00
L M Davis, X Keys S C	4 00
Davis Neptune, Freeport,	1 00
H Edwards, Chatham, O	1 00

HYMENEAL.

MARRIED, In this city, on the 23rd ult., by Elder Heber C. Kimball, Mr. Solon Foster, to Miss Sarah Downing, all of this city.

In Bennington, Wyoming Co. N. Y. on the 28th of August last, by Elder Almon Babbet, Luman H. Calkins to Mrs. Mahitable Cox, both of that place.

In Newstead, Erie Co. N. Y. on the 16th of Oct. by Elder L. E. Harrington, Mr. ——— Labarron, of Kirtland, Ohio, to Miss Clarisa Bostwick, of the former place.

MARRIED—In Laharpe Oct. 13th, by Elder Jonathan Dunham Mr. Shepherd Glasier, to Miss. Rosetta Dean, both of that place.

At or near Appanoose, on the 11th inst. by Elder L. N. Scovil, Mr. Enoch Burns, of Fort Madison, I. T. to Miss Elizabeth Jane Pierce, of this place.

—————In this city, on the 9th inst., by Mayor Bennett, Mr. Wm. Allred, to Miss Orissa Bates, all of this city.

With the above we acknowledge the receipt of a loaf of excellent cake, such as we are fond of—may the happy pair see many good days.

OBITUARY.

DIED—In Oct. in Pittsfield Pike co. Ill. Wealthy L., daughter of Harlow, and Alpha L. Redfield, aged eleven years.

In this city, on the 3rd day of November last, in the 39th year of her age, Keziah Higbee, consort of Isaac Higbee.

In this city, Oct. 21, 1841, Isaac Mitchell, in the 56th year of his age.

In Kirtland, Oct. 24, Julia Ann Coltrin, wife of Elder Zebedee Coltrin, aged 29 years. She fell asleep in full faith of a glorious resurrection, saying to her husband, as her farewell address: "*Let me go! Let me go! Come Lord Jesus and take me.*" Her exit was like the infant dropping to sleep in its mother's arms.—'Tis sweet to die in Christ.

In Bedford, Ohio, Clarissa Heth, wife of Elder Heth, late from Port Ontario, N. Y. She was 34 years old, and left this troublesome world in the hope of a short rest and quick return with him who is the resurrection and the life. We live to die, and die to live.

GUIDE TO HEALTH.

"The Art of Healing had its origin in the woods, and the forest is still the best medical school."

DR. W. BEACH'S celebrated medical remedies for the treatment of all complaints, on Botanical principles for sale low for cash, at C. W. Lyon's store. Also, Beach's Practice of Medicine, in 3 vols 8vo. Price \$20.

C. W. LYON, Agent.

City of Nauvoo, Jan. 6, 1842. 6-5t

S. EMMANS,

ATTORNEY AT LAW,

Office near the Temple. General Agency for buying and selling land; legal writings drawn, and all business of a legal nature promptly attended to. Nauvoo, Jan 15, 1842. 6f

ROBERT L. ROBERTSON,

COMMISSION AND FORWARDING MERCHANT.

IMMEDIATELY OPPOSITE THE STEAM-BOAT LANDING,
WARSAW, ILLINOIS

REFERENCES—Jacob Forsyth & Co. Pittsburgh, Trevor, Messeck & Co. Cincinnati; J. S. Chenowith & Co. Louisville; Jones & Siemens, New Orleans; Von Phul & McGill, and Woods, Christy & Co. St. Louis; William B. Tyson, Wheeling; Campbell & Truett, Galena. January 15, 1842. 6-12t

GARDENING, PRUNING, &c.

THE subscriber having fixed his residence at Nauvoo, begs leave to inform the citizens and the surrounding neighbourhood, that he intends to devote his time to the various branches of Horticulture, viz: Pruning trees, laying out gardens, grafting, inoculating of trees, etc.

Those who are desirous to have their young orchards pruned (and there are many much in need within the bounds of the city) will be attended to on accomodating terms, by applying to the undersigned, when every information will be given.

EDWARD SAYERS, Gardener.

Jan. 15, 1842. 6-3m.

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to E. ROBINSON. Nauvoo, Jan. 1, 1842.

The Times and Seasons,

IS EDITED BY

E. ROBINSON, & G. HILLS.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

E. ROBINSON.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to E. Robinson, publisher, **POST PAID**, or they will not receive attention.

LIST OF LETTERS remaining in the Post Office at Nauvoo Hancock co. Ill. Jan. 1st 1842. Which if not taken out before the first of April next, will be sent to the Post Office Department as dead letters.

A		E		Thomas Johnson	W W Phelps	2
Jane Angel		Caleb G Edwards		Geo Johnson	Arnel Potter	
Buckly B Anderson		Oliva Evans	2	Jacob Johnson	Jehiel Pauge	
Isaac Allred		William Emlo		Samuel Jinkins	R	
John Adams		Silvester Earl		Benjamin Jones	Shadrich Roudy	
Arza Adams		John Emery		Andrew Jacoby	Rorace Roberts	2
J W Andrews		John Eagle		K	F A Richards	
Elisha Atwood		John Eldrige		Cushing King	James Randal	
J C Annice		John Egbert		Hazen Kimball	Sarah Roberts	
Daniel Allen		Henry Elmenor		Moses Kelly	Levi Roberts	
B		F		Nathan Knight	Jane Rhodaback	
C Biddlecome		R D Foster	2	L	William Robinson	2
Isaac Bullard		Issac F Freeman		Mary E Ludington	Alfred Randal	
John Butler		Jno Field		Mariah Lawrence	Merrit Rockwell	
J G Bigler		Jno Fowler		Amasa Lyman	Charles C Rich	
James Berks		Jacob Fouth	2	Arastus Lamb	David W Rogers	
Johnson Bentley		Oliver Farr		Beujamin Loland	William Russel	
Hosima Billings		George Fox		J W Latson	S	
Joseph Bartholomew		E J Flack		Benjamin Landers	Joseph Smith	12
Abrum Bond		E J Fallows		C W Lyon	Franklin Sawyer	
Wm Backenstos		G		Isaac Losee	Jno Snyder	
Gideon Blake		Sabry Gibly		Abram Losee	Jno Smith	2
Newman G Blodget		James Graham		M	D B Smith	
John Blegard		Truman Gillet		William Morchead	J Sprakrall	
George Beckman		L M Gardener		Thomas Merryman	P M Sugg	
John T Barnett		Isaac Galland		Jesse McCarrel	William Smith	
Thomas Butterfield		G P Garoth		Ja A Mills	Sarah Sloan	
Margrot Butterfield		Harvy Green		Jesse McCleear	Hyrum Smith	3
Joshua Butler		Henry Golden		Geo Moon	Almon Sherman	
Levi Bracken		John Gaylord		William Miles	Ann Stetfar	
C		Thomas Green		James McClellen	Mary Stockdale	
Pulaski Cahoon		Jackson Goodale		Henry Miller	Wm Summerville	
Reynolds Cahoon		H		Astin S Merrei	Richard Spencer	
Isaac Cleveland		Jno Harrington	2	Mary Morgan	T	
Henry Cleveland		B J Hunter	2	Hugh McFall	Amos B Tomlinson	
Joseph Clark		Pierey Hawley		John Mcffit	John Taylor	
Daniel Carn		Davison Hibbard		Temperance Mack	Ezra Thompson	
H A Chesebrough		Alvin Hartshorn		Benj. Mathews	Moses Teaney	
Welcome Chapman		Benjamin Hill		Edward Meacham	V	
Haden W Church		O Hovey		2	Wm P Vance	
Hannah A Chesebro		E Holselaw		Davis McOlney	W	
W Cheeking		S Hancock		Joseph Mount	Henry Wilcox	
Emma Cornell		Lemuel Herrick		Geo Miller	Eliza J Webb	
Alexander Cheeny		Samuel P Hoyt		N	Sally Wood	
Thomas Carico		Jonathan H Hale		Levi Nickerson	David Wood	
D		Reuben Hadlock		J W Norton	Jane Wheaton	
Jabez Darfee		Captain House		O	Lyman Wight	2
A Davis		Francis Higbee		Harison Oldridge	D H Wells	
Daniel Davis		I		P	L D Wasson	
Lewis S Dalrymple		Charles Ivins		Emily Parks	Geo Wirrick	
Philo Dibble		Israel Ivins		James Primle	Y	
Simeon A Dunn		J		A N Paley	Joseph Younger	
Oliver P Dunham		Robert Johnson		Nathan Parker	Brigham Young	2
				Ephraim Potter	Z	
				Deborah Potter	Samuel Zenner	
					S. RIGDON. P. M.	

BOOKS AND STATIONERY.
BOOK of Mormon, Gospel Reflector, Rirkham's Grammar, English and German Grammar, &c. for sale at the Nauvoo Stationery

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 7.]

CITY OF NAUVOO, ILL. FEB. 1, 1842.

[Whole No. 43

From the Gospel Reflector.

THE MILLENNIUM.

"*There remaineth therefore a REST to the people of God.*"—Heb iv, 9.

"*Blessed are the meek for they shall inherit the earth.*"—Matt. v, 6.

There is no subject that abounds in the bible equal to that of the Millennium or the thousand years of *rest* for the people of God, and there is nothing better to arouse the mind to a lively sense of future blessings, than the promise of this *rest*, that God hath made to all the faithful and obedient.

This rest or sabbath of creation will be, in our opinion, the seventh thousand years of the world; of which the Jewish sabbaths were a type. It is said that in six days the Lord made the earth, and on the seventh day he finished his work, and blessed and hallowed it, and called it holy. In the ten commandments, which were written upon the tables of stone by the finger of God, there is a strict injunction upon the people of God, to cease from their temporal labors and keep the seventh day or sabbath holy. This constituted an item in the code of the ceremonial law, which was rigidly enforced upon the Israelites prior to the appearance of Christ. They keep the sabbath of days, and one of years. Every seventh year they let their servants, and their beasts of burden rest, and every fiftieth year, they had a jubilee, when their servants were set free. Paul speaking of these says: "Let no man therefore judge you in meat or in drink, or in respect of an holy day or of the new moons, or of the sabbath days, which are a shadow of things to come."—Col. ii. 16, 17. Thus the sabbaths of both days and years were a type or shadow of something to come. And now we ask, what could they be a type of but the great rest for the saints? The sabbath of days was a day of rest, the sabbath of years was a year of rest; and surely what can be more reasonable than that these sabbaths were a type of the great sabbath of creation. Peter speaking of the Lord's mode of computing time says: but beloved, be not ignorant of this one thing, that one

day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. iii, 8. According to the above the seventh thousand years will be the seventh day with the Lord; hence, the regular day to be hallowed and kept holy. The foregoing are in short some of our reasons for concluding that the seventh thousand years will be the Millennium. But the chronology of time is so imperfectly kept that it is impossible for us to tell beforehand the exact time that the seventh thousand years will commence; but when the great rest commences we shall certainly know it.

We do not believe as some do, that this rest will be ushered in by the conversion of the whole world; but as we remarked while speaking of the second coming of Christ, the wicked will be destroyed, and the earth undergo a purification by fire; and then the Lord will come with all his saints and angels, and establish the kingdom of heaven on earth. The reign of Christ, and the redeemed saints will then commence on earth.— However, we do not wish to be understood that Christ during the Millennium will be perpetually confined to this earth; but the idea is, he will subject the earth to himself, that it shall be wholly under his control or jurisdiction, and he will go and come as will be necessary; and the patriarchs, prophets, and immortal saints, shall reign as kings and priests under him. The prophets looked forth, and with joy hailed this day of rest from far, as the reward for their service in the cause of God, and considered no hardship sufficient to counterbalance the glory and blessings to be enjoyed during it. Satan at this time will be bound, so that he cannot have any power over the saints to tempt them.

In order for the earth to be made fit for the abode of the saints, it is necessary for it to be restored to its primitive or primeval purity, that is, as it was in the morning of creation. The prophets have said that this restoration should take place, and that even the beasts of the forest should become perfectly peaceable and harmless, as they were when Adam dwelt in the garden of Eden.

When we speak of the restoration of the earth, or in a word the great restitution of all things spoken by the mouth of all the holy prophets since the world began, we mean to be understood that wherein the earth has been changed in the least from its primeval state, it will be restored, and the curse taken away; and in a word any derangement, or degenerated condition of the works of God, which will add to his glory and to the happiness of the saints by being restored, will be. In order to come at the object that we have in view, which is to show the precise manner that the Millennium will be brought in, and the saints made to enjoy that which is promised, it is necessary to take a retrospective view of the earth, and all things upon it in the morning of creation, and the various changes that it together with man and beast have since undergone.

At the time this earth rolled from the hand of its Maker, there was no curse to inflict the tedious manual labor, no thorns to infest the ground, no sweat of the brow was required, no pain nor death was there, no ravenous beast that sought for prey; but all was peace and quietude. Our first parents were placed in the metropolis of this lower creation, and power was given them to have dominion over the beasts of the field, and the fowls of the air; they also could converse with God face to face as we converse with our friends; no intervening veil of unbelief was there. While in this state of innocence, Adam gave names to all the beasts of the forest, fowls of the air, and creeping things upon the earth. There was no devouring of a prey; consequently the lion ate vegetable food like the ox, and nothing did hurt nor destroy in all the Lord's holy mountain. The earth yielded fruit in abundance in its time thereof. Man was the noblest work of all the creation; therefore, God created him in his own image, and likeness, and endowed him with superior intellectual powers to any of the animal creation; and while in the garden the seraphs of heaven were his companions.

Thus the whole creation as it rolled from the hand of God was pure. But Oh, how changed the scene—satan interposed! spoke through the serpent and disturbed the quiet; and justice demanded that the penalty of the law should be inflicted: hence, the inmates of the gar-

den were forced out, and the seeds of death planted within the human system. The monster sin then commenced his dominion, and awful have been the consequences. The earth no longer retained its standing in the presence of Jehovah; but was hurled into the immensity of space; and there to remain till it has filled up the time of its bondage to sin and satan. It was immediately cursed, and Adam, and Eve were obliged to procure their food and raiment by the sweat of the brow. The beasts became ferocious, and went prowling about the wilderness seeking the inferior animals for a prey.

But says one, wherein did the sin of man affect the whole creation? We answer; that Adam was placed in the garden or capitol of the whole earth, and power was given unto him to sway his sceptre over all things upon earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also. It is said, that when the Lord made the earth, he pronounced it good, or saw that it was good; but since, it has been cursed, and in many places made barren. It is also said that at the time of the creation, the waters were gathered together into *one* place; consequently, the land was also in one place; but now it is divided into continents, and islands. How much the flood served to change the face of nature, we are not able to say; but it must have done considerable towards it. We are told, Gen. x. 25, that in the days of Peleg the earth was divided. It is probable that in his day some mighty convulsion of nature took place, which rent the earth asunder, and divided it into continents. Other changes have been produced by various causes; for instance, the plains of Sodom and Gomorrah that were once so beautiful, and teemed with the voice of merriment; but now stagnant water, and a barren desert only marks the place; also, the land of Palestine that once flowed with milk and honey, and yielded sufficient for the sustenance of several million inhabitants; but now is under a particular curse, and is scarcely capable to sustain a few thousand. If any should ask why all this change? the only cause we could give, is the wickedness of the human family.

Indeed, ever since the fall of man the earth has been undergoing changes.—

But says one, has it been changed for the worse? We answer in the affirmative.

But notwithstanding the fall of man, and the curse placed upon the human family, the plan of redemption was devised, and preached to Adam and Eve, which no doubt gladdened their hearts. God promised that in his own due time he would send his Son who should be offered as a sacrifice for sin, and should not only redeem them from the fall; but should redeem the earth, or in other words restore it to its original state and standing. The patriarchs having this redemption in view moved forward in obedience to the commands of God; but it seems that as time progressed, wickedness increased. In those early ages, the holy men of God, could by faith rend the veil and behold God, and converse with him face to face as a man converses with his friend. The heavenly messengers often ministered unto them. Surely, the prophets and apostles had no idea of a true religion without the administration of angels, and the gifts of the Spirit; but now things have assumed a different form, and appearance; men now profess to enjoy a religion without these gifts, and blessings. Oh, how degenerated! how wretched mankind have made themselves by their wickedness! Once they were the favorites of heaven! but now, they are bound up in priestcraft and superstition. Mankind have been degenerated ever since the creation. Christ represented the world as becoming more and more wicked until the great harvest of the earth. The apostle says, that evil men shall wax worse and worse. Having thus pointed out some of the changes that man, beast, and even the earth itself, have undergone, we will now take a prophetic view of their restoration.

The restoration of the earth is a thing that the prophets have mentioned with much firmness: for indeed, they well knew the advantage of such a work.—Isaiah speaking of this work says: “The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as a rose!” “Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the

habitation of dragons where each lay shall be grass, with reeds and rushes.”—Isa. xxx. 1-7. Thus the barren deserts are to become fruitful, and springs of water, sprung up in the thirsty land. David speaking of the return of Israel, and the Millennium says: “The Lord shall give that which is good: and our land shall yield her increase.” Joel says: “At this time their floors shall overflow with wheat, and the fats with wine and oil.” “And ye shall reap and eat in plenty and be satisfied.” It is evident from the foregoing that the curse will be taken off of the earth, that it may yield its fruit in abundance. And from the following we are led to believe, not only that the curse will be taken off, but that the continents, and islands, will be brought together, or restored to their original place; as they were when they were all in one place. It is said, that when the Lord appears the mountains will flow down at his presence, and the vales be exalted, crooked things be made straight, rough places a plain, and that the earth shall tremble exceedingly. John speaking of this work says: “And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great.” “*And every island fled away, and the mountains were not found.*”—Rev. xvi. 18-20.—See also Rev. vi. 14. Thus the islands are to be moved out of their places; and as it is the time of restoration, they will in all probability return and join themselves to the main continent from whence they came. Isaiah speaking of the lands of Zion, and Jerusalem, that is, the Eastern, and Western continent, says: “Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi bah, and thy land Eculah: for the Lord delighteth in thee, and thy land shall be married.”—Isa. lxii. 4. Now according to the above, the islands and continents will be brought together, the mountains thrown down, and the great waters rolled back to the place where they were at the beginning; and in a word, the earth will be restored to its primeval state, be purified by fire, the curse taken off, and it made fit for the abode of saints.

The brute beasts will then become perfectly peaceable, and harmless, or the enmity be taken away. To prove this we insert the following: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatted together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the the sea."—Isa. xi 5-9. The enmity between beast and beast shall be taken away, and they will eat vegetable food, and no more devour the inferior beast to satisfy their appetite. This surely will be a glorious work, which can be brought about in no other way, but by the power of God. Having shown the restoration of the earth, &c. we will now show the precise restoration or resurrection of the saints.

Paul while reasoning upon this subject says: "For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of the body."—Ro. viii, 22, 23. It is evident from the above, that the saints were waiting or looking forth for the resurrection of the body. We have before stated our views with regard to the literality of the resurrection; therefore, we shall not particularize upon the subject; but only to show some of the ideas of the prophets with regard to the manner that they shall be brought to enjoy the great rest, which they have the promise of enjoying. The reader will remember that the Lord promised Abraham, Isaac, and Jacob, that they should have the land of Canaan for themselves, and their posterity for an everlasting possession; yet Stephen said, that Abraham never possessed so much of that land, as to set his foot upon. The apostle Paul says: "Abraham sojourned in a land of promise as in a strange coun-

try, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." We are informed in the scriptures that the Lord is not slack concerning his promises therefore, we must look for this promise concerning them to be fulfilled, and they made to enjoy their inheritance in the land of Canaan. Ezekiel is very precise in telling how they shall be made to possess their inheritance. "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were dry. And he said unto me, son of man can these bones live? And I answered, O Lord God, thou knowest."

"Again he said unto me prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you and you shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, prophesy unto the wind, and say to the wind, thus saith the Lord God, come from the four winds O breath, and breathe upon these slain that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."—Ezek. xxxvii. 1-10. The above is a full and precise description of the resurrection of the body. But we have often heard it applied to a revival in religion, and also to the conversion of the heathen; but if we take the Lord's interpretation in preference to that of the learned divines of the present age, we are bound to believe that it is a minute description of the resurrection. The following is the Lord's interpretation: "Then he said unto me, son of man, these bones are the

whole House of Israel: behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it saith the Lord."—Ezek. xxxvii, 11-14. Thus the Lord will raise the children of Israel out of their graves, and not as some have supposed, or as the poet says, escort them beyond the bounds of time and space; but put his Spirit in them, and bring them into the land of Israel. This at once explains the promises made to Abraham, Isaac, Jacob, and the prophets, that they should inherit the land of Canaan. Surely, the Lord will fulfil his promises unto them, and make them possess their land in peace. Isaiah in view of the resurrection says: "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself also as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain."—Isa. xxvi, 19-21. Job, after his property was confiscated his family destroyed, and he left to languish in consequence of affliction; and as he lamented his loss, answered those who mocked him, and was groaning under his affliction, he breaks out with the following: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and laid in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not

another; though my reins be consumed within me."—Job, xix, 23-27. Thus Job looked down through the ages of unborn time, and saw the day when Christ shall stand on the earth, and thus he also anticipated a glorious resurrection. He did not say that he was going to some unknown region; but that his Redeemer is to stand on the earth; and he is to see him with his eyes, and in his flesh for himself, and not for another.—Surely, the idea of the redemption of the body, consoled Job in the time of his affliction and grief.

The apostle says, that when Christ appears he will change our vile bodies, and they shall be fashioned like his most glorious body. Indeed, when he appears the immortal saints will be glorified; and then will be fulfilled the promise that is so often repeated in the scriptures:—"They shall reign with him." John while wrapped in a vision, and was caught up to the third heaven, and heard the heavenly hosts sing a new song, says: "And they sung a new song, saying, thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests: *and we shall reign on the earth.*"—Rev. v, 9-10. Thus the heavenly hosts sung anthems of praise to God for the promised redemption, and because he had made them kings and priests, and promised that they should reign on earth. This song was sung in heaven with much joy; but it is seldom that such a thing is even taught in the various churches on earth, to say nothing about singing it. Indeed, all the prophets, and saints of ancient times, rejoiced at the idea of the redemption of their bodies; and notwithstanding, they knew their bodies would be consigned to the tomb, and their spirits flit away to the paradise of God, and there remain for a season; yet they knew that in the latter-days the Lord would come, and that their bodies should be called forth from the tombs, and become immortal; and they made to reign on earth.

John in the xx chapter of his Book of Revelation gives an outline of the Millennium from the beginning to the end: "And I saw an angel come down from heaven, having the key of the bottomless

(or the lowest) 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, and cast him into the bottomless pit, and shut him up, and set a seal that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." We learn from the above, first, that satan will be bound that he cannot deceive the nations for a thousand years; second, that judgment shall be given to the saints, or as Daniel words it: "Judgment shall be given to the saints, of the Most High;" Third, that the saints who died in the faith, and have not worshiped the beast nor his image, will be raised from the dead; fourth, they will be made kings and priests unto God, and shall reign with him a thousand years; fifth, the rest of the dead, that is, those that through disobedience have rendered themselves unworthy of a part in the first resurrection, will not live again until the expiration of the thousand years. To be deprived of a part in the first resurrection, and also of this rest for the people of God, is surely a severe punishment to the wicked. This explains what Paul says, which we have before mentioned; "But every man in his own order, Christ the first-fruits; afterward they that are Christ's at his coming." While the bodies of the wicked remain in their tombs, the saints will be shining forth in the kingdom of God.

It is evident that the saints will receive a glory as the reward for their faithfulness in the cause of God, which is past description. Indeed, then will be fulfilled the saying of Christ, in the explana-

tion of his parable of the talents: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord."—Matt. xxv, 21. Also the following: "And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom."—Luke, xxii, 29-30. From the above it is evident that the saints will not only be made kings and priests, but that they will have authority, and dominion. It would be folly to talk about reigning, without both authority, and dominion. But says one, what will they rule over? This is not for us to say, but for God to appoint. Christ has already answered this question: "I will make thee ruler over many things," or as he said in another place: "I will make thee ruler over ten cities." They are to reign as kings under Christ, and be appointed by him. Whether each will have a separate and distinct appointment, or all form a grand quorum and reign collectively, is not for us to say; but it sufficeth to say that they will reign on earth. The following shows what will be the exalted station of the saints when redeemed: "For as many as are led by the Spirit of God, they are the sons of God: for ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ: if so be we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—I Cor. viii, 14-18.—Christ while praying to the Father for his disciples said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as

thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me for thou lovedst me before the foundation of the world."—John, xvii, 20–24. It is evident from the foregoing that the saints will not only be made kings and priests to God; but they will share in the glory with Christ, and this is what we said at the beginning. They shall reign with Christ—and their song ended thus: "We shall reign on the earth." We do not suppose they will be perpetually confined to the earth; but the whole kingdom under the jurisdiction of Christ and the saints, and they shall possess the kingdom; or in other words it shall be under their control, whether they will be at all times present or not. Having in a brief manner shown that the earth is to be restored to its primeval beauty, and also the way that the saints shall be made to enjoy their promised inheritance on earth, we will now take a general view of the blessings and prosperity of those that will be in a state of mortality in the Millennium.

We have before proved that the House of Israel will be gathered back upon their own lands, and that Jerusalem will be rebuilt, and eventually become a holy city; also that the Lord will cause the city of Zion to be built, and prepared for his reception; and then he will appear in his glory and kingdom, and do away the flagitious works of the adversary, and establish on peace earth; therefore, we shall comment but little upon passages of scripture that refer to the gathering of Israel, and the building of these cities.

[Concluded on first page of next No.]

TITHINGS AND CONSECRATIONS FOR THE TEMPLE OF THE LORD.

From this time, the Recorder's office will be opened on Saturday of each week for the reception of the Tithings and consecrations of the brethren, and closed on every other day in the week. This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, New Translation of the Bible, Hymn Book, and Doctrine and Covenants for the press; all of which the brethren are anxious to see, in their most perfect form; consequently, they will be particular to bring their offerings on the day

specified until further notice, but not relax their exertions to carry on the work.

The Elders will please give the above notice in all public meetings, until the plan is understood.

W. RICHARDS, Recorder,
Nauvoo, Jan. 12, 1842. for the Temple.

CONFERENCE MINUTES.

Conference met pursuant to adjournment, at the centre of Grafton, Lorain co O. and proceeded to business, by appointing Elder John Hughes president, and W. N. Hakes clerk. Conference was opened by the president reading the twelfth chapter, 2d Book of Nephi, and after addressing the throne of grace, proceeded to give instructions to both official and private members.

The different branches were then represented. The branch at Grafton was represented by Brother Wetherbee, containing 32 members, 1 high priest, 3 elders, 1 priest, 2 teachers, and 1 deacon.

The branches at Brooklyn and Parma were represented by brother Bennett, containing 19 members, 1 priest, and 1 Deacon.

The branch at Homer was represented by brother Gaylord, containing 7 members, 1 priest, and 1 teacher.

The members of the branch at this place are, at present, living in love and union with each other, and are strong in the faith of the new and everlasting covenant. The spirit of gathering prevails generally, and when God opens the way you may confidently expect to see us come up to Zion. One member joined this branch by recommendation from brother Gaylord. Conference adjourned until evening.

Conference met pursuant to adjournment. Brother Gaylord delivered a lecture from 2d Timothy, iii: 16: by which the saints were much edified. Conference then adjourned until eleven o'clock, Sabbath morning.

Conference again met pursuant to adjournment, and opened by elder John Hughes. After addressing the throne of grace, he lectured from Luke, xxi: 27–28, from which he spoke at some length, and with much earnestness, by the spirit of God, on the beauty of the fulness of the gospel, much to the edifying of the saints, and to the satisfaction of the congregation generally: and we have reason to hope

some good was done in the name of Jesus. Adjourned until evening.

Conference then met pursuant to adjournment: prayer by brother Wetherbee. The congregation was addressed by brother Gaylord, followed by brother's Hughes, Wetherbee, and Hakes.

JOHN HUGHES, President.

W. N. HAKES, Clerk.

Grafton Center, Dec. 21, 1841.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, FEBRUARY 1, 1842.

HORTICULTURE

An early attention to the planting and cultivation of fruit and shade trees, and of ornamental shrubery, cannot be too strongly urged upon our citizens. The natural qualities of the location, together with the wisdom displayed in the construction of the city plot, have laid the foundation for a scene of beauty, which, with the same care, taste and industry manifested in other cities, will stand unrivaled in any part of the world. Nauvoo in a few years may be made almost a paradise. Let each citizen fill his spare ground with fruit trees, shrubery, vines &c. tastefully arranged and properly cultivated, and in a short time we may each sit under our own vine and fig tree, and enjoy richly the fruits of our own industry. Let the division fences be lined with peach and mulberry trees, the garden walks bordered with current rasberry, and gooseberry bushes, and the houses surrounded with roses and prairie flowers, and their porches crowned with the grape vine, and we shall soon have formed some idea how Eden looked; and how industry, accompanied with the blessing of God, will bring back to men the beauty and the riches which characterized his first abode. Fellow citizens, the season to attend to these things will soon open upon you; let the young especially then engage in the pleasing occupation of beautifying the place of Jehovah's dwelling, While on this subject we beg leave to call the attention of our citizens to the advertisement of Mr. Sayers in this number. He is a gentleman who has been extensively engaged in the business of Horticulture, both in the eastern and the western country, and our citizens would do well to avail themselves of his instructions and aid in the cultivation of nurseries, the planning of Gardens, &c.

We owe, perhaps, an apology to our subscribers abroad, for the large amount of matter of

a local nature served up in the present number. Under existing circumstances, such a consequence is sometimes unavoidable. Had we the advantages of a weekly journal in which to insert advertisements, &c. this evil would not be so severely felt; as it is, however, a larger amount of valuable and important information is thrown upon the public, than is done by any other periodical within our knowledge. A publication of the acts and doings of our city council, the orders of the military authorities, and the deliberations of the University Regency, is of incalculable importance to the inhabitants of the city and its vicinity. This will, perhaps, be a sufficient excuse to our patrons abroad, for the appearance of this number.

NOTICE TO AGENTS.

Our Agents abroad are desired, in making remittances, to obtain certificates of deposit on the eastern banks, or eastern bank bills, and forward them to us, instead of exchanging and forwarding bills or checks on western banks. Please to send those whose currency is undoubted, New York or New England funds are preferred. This would be more to our interest, and be attended with less trouble both to our agents and ourselves. It is desirable also that our agents would communicate with each other, join their moneys together, and make each remittance as large as possible.

Individuals who may wish to subscribe for the paper, and are not in the vicinity of an agent, can do so, by handing the subscription money, two dollars, (or one dollar if they wish the paper only six months,) to the Post Master of their place, accompanied with their address, who will, in most cases send it free of Postage.

Bills of all solvent banks in New England, New York, Pennsylvania, Ohio, Kentucky, and Canada, received at par.

COMMUNICATIONS

The following was written or intended as a private letter to Elder Truman Gillett, a resident of this city, but for the richness of its contents it was thought advisable (as also by request, of the friends of truth) to give it a place in the Times and Seasons: we publish it verbatim.

Richland, Oswego co. N. Y. Jan. 11 1841.

DEARLY BELOVED BROTHER:—

It is with heart felt satisfaction that we improve a few leisure moments, to answer your letter received on the 18th Dec. with thankfulness and joy, it seemed like the return

of a long absent friend; it gave us no small degree of consolation we assure you to hear of your safe arrival at Nauvoo and the good health enjoyed by you and family; it filled our hearts with gratitude love and thanksgiving, to the Author of all good, for the preservation of your lives, and the continuation of the blessings of heaven unto you; it inspired us with new zeal in the way of peace and righteousness, we were cheered with the glad intelligence of the prosperity and increase of the kingdom of God in that part of the moral vineyard, may it continue its mighty revolutions until the knowledge of God covers the earth as the waters do the mighty deep, and peace love and union reign universal—how grateful ought we to be to our heavenly father in that we are permitted to live in a day and age of the world in the which the fulness of the everlasting gospel is ushered into the world, amid the glad acclamations of the hosts of heaven in all its beauty excellency and glory; dispelling the mental clouds of darkness, the sable covering and veil, that has long enshrouded the nations; severing the iron chains of religious superstition, bigotry, tradition and tyranny; to the astonishment, confusion, consternation, chagrin and utter dismay, of hireling priests the votaries of absurdity and error; while old Babylon is falling to rise no more forever; and her merchants stand aghast crying alas alas to see their crafts driven to the four winds of heaven by the light of truth divine, while their broken systems are blown to the skies, they howl with rage for many will buy their merchandise no more forever. Alas for old mystery Babylon the mother of harlots, the abomination of the whole earth—peace be to her shades we wish her a long and lasting repose—arise dear brother let your light shine, sound the gospel trump both long and loud, let its deep melodious tones roll through the vallies and o'er the mountains until every ear is saluted with its sonorous harmonious and joyous sound—gird on your armor, stand firm to your post, spare not, wield the sword of the spirit in mighty power let the blows fall thick and fast around you—fear not, and you shall gain the victory, you have our ardent prayers for your success in the ministry of reconciliation, long may you prove invulnerable to the shafts of disease and death, and may you receive many souls as seals of

your ministry, as crowns of rejoicing in that day when the Lord makes up his jewels—go on dear brother in the cause of God, and may the consolations of hope dwell richly in your bosom,—thrust in the sickle with your might and you shall return with your sheaves rejoicing, for the harvest is great and the laborers are few, may the spirit of the Lord attend you and crown your labors with success. With joy we remember the time when the light of the fulness of the gospel shone into our understandings filling our hearts with joy and gladness. We feel thankful that we were ever permitted to enjoy your society, your company we should be happy to enjoy, the saints and friends would all be glad to see you again and hear you proclaim the fulness of the gospel of life and salvation in this place. Many has been the time since your departure that we have desired to see and converse with you; we often reflect upon the happy seasons enjoyed in your company and their memory is delightful, and sometimes we indulge the fond hope that we shall before long see you again, but how soon time alone will determine. We feel determined to confide and centre our hopes in infinite goodness, and lean upon his omnipotent arm, and by his assisting grace to be faithful until the end of our lives. We can now feel sensible of the value of existence, having the glad assurance, of a glorious immortality, beyond the confines of the tomb, Oh blessed hope, the prelibation of endless joy and delight, although called to pass through tribulation deep, we will fear no evil, but count all things as loss and dross for the excellency of the knowledge of Jesus Christ whom we receive as our righteousness, sanctification, and redemption, how replete with consolation is the glorious gospel revealed through the medium of the son of God! while we contemplate the purposes of redeeming grace and love our bosoms swell with transport as also while we view with admiration and wonder the excellency of the character of our heavenly benefactor, he who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God the author and finisher of our faith, how perfect the system of salvation devised by him who holds the destiny of all intelligencies in his omnipotent hand. He who formed the grand system of the universe—who

spake and worlds sprang into being, and rolled forth in beauty and splendor performing their various revolutions in perfect order and harmony through the fields of unlimited space at his command—what a heavenly boon of consolation is the glorious hope of immortality the anchor of the soul while buoying o'er life's tempestuous sea. The light of the everlasting gospel is again spreading its benign rays on the pathway of the just—which shall grow brighter and brighter until the perfect day, O the depth of the riches wisdom and knowledge of God—how unsearchable are his riches and his ways past finding out, may we be rooted and grounded in love that we may be able to comprehend with all saints, what is the breadth, depth, length, and height, and to know the love of God which passeth knowledge—that we may ultimately be filled with all the communicable fullness of God in his celestial kingdom—which to obtain, may we live by every word that proceedeth from the mouth of God, observe all his testimonies and keep his commandments that we may ever have his spirit to be with us.

In dwelling on the glorious theme the heart grows warm in gratitude and love, and the kindling glow of the comforter the spirit of truth is felt in the soul. Truly the believer can rejoice with joy unspeakable and full of glory, how sublimely pure must a system be, which produces such a glorious result, and a religion that enforces upon mankind this truth, that in order to worship Deity, they must become assimilated into his character. Glory to God in the highest, on earth peace and good will to man, is the glad tidings, the embassy of love, truth and righteousness, sound it aloud dear brother to the world, with my full soul I thank our merciful Creator for the unspeakable inestimable gift of eternal life, in Jesus Christ, demonstrated to the world by his life and resurrection from the dead—we rejoice in that we are permitted to live in a day and age of the world in the which the Lord has 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 Cathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, and has reared an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dis-

persed of Judah from the four corners of the earth, yea and will establish them in the land that was given to their fathers for an inheritance, restoring their judges as at the first, and their counsellors as at the beginning, reorganizing the kingdom that it may be restored unto Israel.

Go on dear brother in the way of truth and righteousness, we bid you God speed, and may the God of heaven protect you and pour his spirit and blessings upon you, and strew his mercies in your path abundantly, may a multiplicity of blessings rest upon you and may the love of God be the monitor of your bosom, to guide you in the path of the just, declare nought but the pure gospel of Jesus Christ as revealed in these last days, the free and impartial grace of God—point out the glorious benefits resulting from the belief of the divine report and the reception of the truth, which maketh free, sound the glad tidings freely and faithfully, and great shall be your reward, and eternal shall be your glory in the mansions of eternal rest and love,—bright robes of infinite perfection, palms of endless victory, songs of ceaseless rejoicing, and a crown of immortal glory, awaits you if faithful until the end, which may God grant through Jesus Christ.

We most cordially thank you for the friendly letter received from you, it inspired us with new zeal in the cause of God, we hope that we may ever conduct ourselves so as to be worthy of your friendship; permit me dear brother to tender unto you the love of the saints in this and the Greenville branch: your letter has been read and read over and over again with much interest: in presenting unto you the compliments of your friends in this section I cannot be particular for it would be a lengthy business, I must write a little concerning the spread of truth in this region since your departure. Even like bread cast upon the waters—the saints generally remain firm in the faith of the gospel, of the son of God in this region and I have had the pleasure of baptizing or introducing some into the church or kingdom of heaven, viz: Mrs. McNett, Mrs. Manwarren, Mrs. Bates, Br. Cranson's two oldest daughters, Mrs. Wiggins, Mr. Abel Marble, Mr. Benj. Cross and his wife Roxy, Matilda Cross and her sister Athlenda Stevens, and ordained Br. Benj. Cross to the ministry. He is a faithful and worthy brother I as-

sure you. I expect to baptize some more the first time that I visit Greenville; the cause of God has and will continue to roll forward, and prosper, with a mighty impetus, propelled by the hand of the Lord God of Elijah, until the knowledge of God shall cover the earth as the waters do the great deep.

I would inform you that the sects in the village of Pulaski and elsewhere in this region, are holiday meetings of inquiry as they call them. A great meeting has been held in Casnovia by the Unionists, some were for having an organized body while others were for no organization, thus fulfilling the scripture that they should council together and it should come to nought, the sectarians are somewhat troubled and confounded, for turn which way they will the truth stares them in the face, for they see in spite of all their lyings and deceivings the prophecies are fulfilling, truth spreads and reflects light, and knowledge takes the place of gueso and think so, and their crafts are endangered thereby. They are sensible that something must be done and that quickly, for their crafts are in danger of falling, and their abominations and prisest crafts exposed when held up before the mirror of truth. For surely as Isaiah said their bed is shorter than that a man can stretch himself on it, and their covering narrower than that he can wrap himself in it, for the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act. They are endeavoring to make a ladder long enough to reach into the kingdom if possible and save themselves the trouble or humiliation of coming in at the door, they are like a vessel afloat upon the ocean without sail cable or anchor—sprang a leak—pump my boys or you sink—what is the use of pumping all of our days, that old leaky vessel, go down she will, sink she must, there is no remedy, they must leave her and come aboard of the ship where Christ is commander, she is like an old target bored through and through, the cannon of truth, has perforated their rotten systems of error.

Come down here if possible; there is great need of good faithful and competent laborers in the vineyard in this section of country, but the work is advancing in spite of all the combined powers of dark-

ness error and preistcraft; but I must draw my communication to a close, give my love to all the saints and acquaintances. I remain yours as ever in the bonds of love and Christian fellowship, farewell peace be with you and yours Amen.

LUMAN HEATH.

For the Times and Seasons.

TO THE HOSTS OF ISRAEL:—

“Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.—Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.” I stood on Mount Zion, by the Temple of the Great King, and looked down through the vista of time, and saw people like great waters, for they were many—gathered from all nations under the whole heavens: and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong cohorts of footmen, great and terrible, with spears and banners, and the implements of war, forming to the sound of the clarion. And a great shout was heard in the camp of the saints, and a voice, like the sound of a mighty trumpet, saying—Go and possess your inheritances, and avenge the wrongs of your progenitors—and the battle was set in array, and the armies of the saints moved forward, attended by thunder and hail, and fire and storm, conquering and to conquer. And the armies of the aliens trembled at the voice, like Belshazzar at the handwriting on the wall—and the hearts of their great warriors, and valiant men, fainted within them, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. The fierce anger of the Lord returned not until he had done, nor until he had performed the intents of his heart. All were conquered, and the land possessed. Time passed on, and I saw “their swords beat into plow-shares, and their spears into pruning-hooks,” and the goodly land yield

ding a rich increase,—and the luxuries of the earth, and the choice fruits of the field, were in great profusion, scattered upon the plains of Eden. And I saw flocks and herds, large and numerous, feeding upon the luxuriant, waving fields—and the saints praising God in his sanctuary, and in the firmament of his power, for his mighty acts, and his excellent greatness, with the sound of the trumpet, psaltery and harp, with the timbrel and dance, with stringed instruments and organs, and upon the loud and high sounding cymbals, making melody in their hearts, and singing loud hosannas to God, and to the Lamb. And I heard a great shout in the camp of Israel, ringing through their mighty hosts—“Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;” and the saints of light were clad in rich attire, decked with jewels and costly pearls, diamonds and the gold of Ophir. Universal peace, plentiful munificence, and unalloyed happiness, prevailed with every soul of man—all were habited in rich white robes, and glittering crowns; and gave to God the glory. And a loud voice proclaimed—This is the reward of those who have kept the faith, and endured sound doctrine, and the teachings of my prophets, contrary to the traditions of men. It is now as true as it was in the days of the priest of Midian that—“God hath spoken good concerning Israel,” for the time to favor Zion, “yea, the set time, is come,” when God will sway a righteous sceptre over the nations of the earth. “How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea; even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.” “Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.—He maketh them also to skip like a calf; Lebanon and Sirion like a young Unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.” Look, then, at

the holy land, and the glories to be revealed, and take courage. Cast off your superstitions, receive with eagerness the teachings of the prophets, and fear no danger; and the Lord of glory will be your rear-ward, purify your hearts, and preserve your souls unto everlasting life; for “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.”

JOAB,

GENERAL IN ISRAEL.

MANCHESTER, Oct., 24th, 1841.

Prest. J. SMITH,

Dear Br,—I have just received several letters from Nauvoo, together with the Times and Seasons up to Sept. 15th, being one month and nine days on the passage. The information from that quarter cheers our hearts in regard to the peace and prosperity of Zion. We had previously heard of the death of Gen. D. C. Smith and Colonel R. B. Thompson; which filled our minds with sorrow, not for them, but for those who still live to feel their loss. Br. Carlos, I had known for eleven years, and I never knew him to turn to the right or left from the path of Jesus, or the duties of his holy profession. Br. Thomson was baptized by me in Toronto five years ago; and a more humble, constant, and charitable friend of Zion, I never knew, or one who grew faster in knowledge and usefulness. But they are gone—and it must be for some wise purpose—and the Lord's will be done!

On the 20th of Sept. the ship “Tyran” sailed from Liverpool for New Orleans, under a charter of the Latter Day Saints; she had upwards of two hundred on board, with Elder Joseph Fielding at their head.

By chartering, we saved the company at least 500 or 600 dollars.

The splendid new ship Chaos, 1200 tons burthen, will sail on the 5th November, under our charter. She will have from one to two hundred Saints on board, with Patriarch Peter Melling at their head.

The Saints in this country are generally rejoicing, and filled with the testimony of Jesus. Great zeal is manifested by the officers in general, of which there is probably more than one thousand. We are increasing in numbers and in gifts and blessings. New branches of the church are rising in many places, and great additions made to the old ones. Manches-

ter and vicinity has poure. With a stream of emigration for the last 18 months, and still we numbered at our Conference, two weeks ago, near sixteen hundred members, and between one and two hundred officers; all these within one hours journey of Manchester. There has been a general time of pruning, we have cut off upwards of 100 members from this Conference in a few months; this causes the young and tender branches to grow with double vigor.

I now come to the principal subject for which I write this letter, viz: the TEMPLE OF THE LORD!

The Lord enabled us to send about sixty dollars, in gold, by Elder Fielding; this was mostly subscribed by two or three individuals. We shall probably send as much more by the ship Chaos, in care of Peter Welling.

You are hereby authorized to say to the Building Committee, that I subscribe five hundred dollars for the Temple, including what I have already sent, all to be paid in instalments between this and next fall; which they may safely depend on if the Lord prospers me. Br. Amos Fielding will go hand in hand with me; so that between us, we hope to send one thousand dollars in the course of the season, besides some little from the churches.

Say to the Building Committee, and to the Saints in general, for me; "Let not your hands be slack, nor your hearts feeble; but drive the Temple ahead in the name of the Lord God of Israel; for thus the spirit whispers in my heart; they shall not lack, nor be left in embarrassment. I would suggest the idea of using lead for the roofs of the Temple and all other permanent buildings; I think it will be found more durable, more convenient, and cheaper than timber, and will perhaps save whole blocks from being consumed by fire.

Give my love to all enquiring friends, and pray for me, that I may have wisdom to go in and out among this people, who have become a great people. I long to see the time when I can stand once more among the Saints in the land of Zion. I hope to be there next summer or summer after.

Myself, wife, four children and the Americans in this country are generally well. My wife joins me in love to all the Saints in the land of Zion, or the land of Joseph, as it is called by thousands in this country. I remain yours in the bonds of

Everlasting Freedom,

PARLEY P. PRATT.

RULES OF ORDER OF THE CITY COUNCIL.

Extract from the minutes of the City Council.

"The Council then received the following communication from the Mayor, to wit:

MAYOR'S OFFICE, CITY OF NAUVOO, }
Illinois, Jan. 23d, A. D. 1842. }

Gentlemen of the City Council,
Aldermen, and Councillors:—

I have carefully selected and prepared the following "Rules of order of the City Council of the City of Nauvoo," and present them for your adoption, to wit,—

RULES OF ORDER OF THE CITY COUNCIL OF THE CITY OF NAUVOO.

Duties of the Mayor.

1st. The Mayor, or President *pro tempore*, shall take the chair and organize the council, within thirty minutes after the arrival of the hour to which it shall have been adjourned, and, while presiding, shall restrain all conversation irrelevant to the business then under consideration.

2nd. The Mayor having taken the chair, and a quorum (which shall consist of a majority of the entire council) being present, the council shall be opened by prayer, after which the journal of the preceding meeting shall be read by the Recorder, to the end that any mistake may be corrected that shall have been made in the entries; after which no alteration of the journal shall be permitted, without the unanimous consent of the members present.

3d. The Mayor shall decide all questions of order—subject, nevertheless, to an appeal to the council, by any member.

4th. When the question is taken on any subject under consideration, the Mayor shall call on the members in the affirmative to say, aye,—those in the negative to say, no—and he shall declare the result. When doubts arise on the decision, he may call on the members voting to rise, or take the yeas and nays—the yeas and nays, likewise, may be taken on the call of any four members.

5th. The Mayor shall have a right to vote on all occasions; and when his vote renders the division equal, the question shall be lost.

6th. The Mayor shall sign his name to all acts, addresses, and resolutions of the council.

Of the Vice-Mayor.

7th. The council shall elect a Vice-

Mayor, to serve as President *pro tempore*, who shall preside during the absence of the Mayor, and who shall be chosen by ballot—and a majority of the votes of the members present shall be necessary to a choice.

8th. If at any meeting when a majority shall be assembled, neither the Mayor, nor the President *pro tempore*, shall be present, the council shall proceed to the election of a President for that meeting.

Of the Recorder.

9th. The Recorder shall keep a journal of the proceedings of the council, and shall enter therein whatever a majority of the members shall order; and, in all cases, the yeas and nays, or dissent of any member, when required to do so.

10th. The Recorder shall read whatever is laid before the council for the consideration of the members, and shall countersign every act, address, or resolution, passed by the council, noting the date of its passage.

11th. When the yeas and nays are called upon any question, the Recorder shall read over distinctly, first, the names of the members who voted in the affirmative; and next, the names of those who voted in the negative.

Of the Marshall.

12th. The Marshall shall serve as Door Keeper, and Sergeant-at-Arms, to the council.

Order of Business.

13th. After the reading of the journal of the preceding meeting, the Mayor shall call for petitions, and no petition shall be received thereafter, unless by unanimous consent.

14th. Petitions having been called for and disposed of, reports of Standing Committees shall next be received, then reports of Select Committees, and then any miscellaneous business shall be in order.

Decorum.

15th. The Mayor shall always be at liberty to deliver his sentiments in debate, on any question before the council; but when the Mayor speaks, it shall be from his chair.

16th. In cases of disorderly conduct in spectators, the Mayor may either order the persons out, committing the disorder; have the room cleared; or fine or commit the offenders to prison, for contempt.

Of Order and Debate.

17th. When any member is about to speak in debate, or offer any matter to

the council, he shall rise from his seat, and address the Mayor as "Mr. President." and avoid personalities.

18th. When two members rise at the same time, the Mayor shall name the person to speak, but in all other cases, the member first rising shall speak first. No member shall speak more than three times to the same question without leave of the council, nor speak more than twice without leave, until every person, choosing to speak shall have spoken.

19th. Any member may call another to order, and when a member is so called to order, he shall immediately desist speaking, until the Mayor decide whether he is in order, or not; and every question of order shall be decided without debate; but any member may appeal from his decision, to the council; if the decision be in favor of the member called to order, he shall be at liberty to proceed; if otherwise, the council shall determine upon the propriety of his proceeding with his observations.

20th. When a question has been taken and carried in the affirmative, or negative, it shall be in order for any member of the majority to move for the re-consideration thereof; but no motion for the re-consideration of any vote shall be in order, after the paper upon which the same shall have been taken, shall have gone out of the possession of the council.

21st. No motion, or proposition, shall be received as an amendment which shall be a substitute for the proposition before the council; but nothing shall be considered a substitute which shall have relation to the subject matter under consideration.

22nd. When the yeas and nays are called, every member shall vote, unless specially excused; and in voting by yeas and nays, the Councillors shall be called first, the Aldermen next, and the Mayor last.

23rd. When a motion is made and seconded, it shall be reduced to writing, and shall be first read aloud before any order be taken thereon; but the question, "Will the council now consider it," shall not be put, unless called for by a member, or is deemed necessary by the Mayor: and on motions to amend, the question of consideration shall in no case be put.

24th. Any motion may be withdrawn or modified by the mover, at any time before a final decision or amendment.

25th. When a question is under debate,

no motion shall be received but to adjourn, to lie on the table, for the previous question, to postpone indefinitely, to postpone to a day certain, to commit, or to amend; which several motions shall have precedence in the order they stand arranged. A motion to strike out the enacting words of a bill, shall have precedence of a motion to amend, and, if carried, shall be considered a rejection.—And a motion to refer to a Standing Committee, shall have precedence of one to refer to a Select Committee. A motion to adjourn shall always be in order; that, and a motion to lie on the table, shall be taken without debate.

26th. The previous question shall be in this form, "Shall the main question be now put?" It shall only be admitted when demanded by a majority of the members present; until it is decided, shall preclude all amendment and further debate of the main question, and upon said question there shall be no debate.

27th. Any member may call for the division of a question where the sense will admit of it, but a question to strike out and insert, shall be indivisible.

28th. When a question is carried in the affirmative by yeas and nays any member may enter on the journal, his reasons for dissenting.

29th. It shall not be in order to introduce a bill, unless by way of report from committee, or leave be previously asked and obtained.

30th. every bill or resolution requiring the signature of the Mayor and Recorder, shall receive three several readings previous to its passage.

31st. The first reading of a bill shall be for information, and if opposition be made to it, the question shall be "Shall this bill be rejected?" If no opposition be made it shall go to the second reading without a question, when it shall be open for discussion and amendment, or such order as the council may think proper to take, except the question on the assage thereof, which can only be taken, on the day of the introduction of the bill, by the consent of two-thirds of the members present.

32nd. Before any bill or resolution requiring the signature of the Mayor and Recorder, shall be read a third time, the question shall be put, "Shall this bill be read a third time?" and if a majority of the members present shall not vote in the

affirmative, the same shall be declared to be rejected.

33rd. On the third reading of a bill, the question shall be on its passage, but it may be committed at any time previous to its passage.

34th. When a blank is to be filled, and different sums or dates are proposed, the question shall be first taken on the highest sum or longest date, and thence downwards.

35th. The council, may at any time, suspend any of its rules by a majority of three-fourths of the members present.

36. After the arrival of the hour to which the council may stand adjourned, no member who may have appeared, shall absent himself without leave of those present, or of the council when formed.

Of Committees.

37th. All Standing and Select Committees shall be appointed by the Mayor, unless otherwise directed, and the first named member shall be the Chairman. The following Standing Committees shall be appointed, to wit:

A Committee of Ways and Means, to consist of one member from each ward, to whom shall be referred all subjects of taxation and revenue.

A Committee of Improvement, to consist of one member from each ward, to whom shall be referred all subjects relative to repairs and opening of roads and streets, and other subjects of a similar nature.

A Committee of Claims, to consist of three members, to whom shall be referred all matters of claims against the city, and applications for remission of penalties.

A Committee of Unfinished Business, to consist of two members, who shall examine the journal of the preceding council, and report such business as may have remained unfinished.

A committee of Elections, to consist of three members.

A committee of Police, to consist of one member from each ward, who are empowered to call upon any officer of the Corporation, for any information, report, paper or other matter relative to the police.

A Committee of Municipal Laws, to consist of five members, to whom shall be referred all bills for ordinances presented to the council.

A committee of Public Grounds, to consist of one member from each ward.

A committee of Public Works, to consist of three members.

Of Amendment to Rules.

38th. All motions for amendment of the rules, shall be submitted one month previous to a final determination thereof, unless three-fourths of the members present shall assent that it shall be finally acted on the day on which it is submitted.

Of Balloting.

39th. In balloting for committees, a plurality of votes shall be sufficient to make a choice, but in other cases a majority of the whole number of votes shall be required to decide.

All of which is respectfully submitted.

JOHN C. BENNETT, Mayor.

The above communication was read by the Recorder to the City Council, on the 22nd Jan. 1842, and referred to a Select Committee, consisting of Joseph Smith, and Orson Pratt—the committee reported back the Communication and recommended its adoption, which was carried.

The council then proceeded to the election of VICE-MAYOR, whereupon *Gen. Joseph Smith* was declared to be duly elected, and took the oath of office.

The Mayor then announced the following Standing Committees, to wit:

Committee of Ways and Means—Joseph Smith, Daniel H. Wells, Orson Spencer, and Hiram Kimball

Committee of Improvement—Samuel H. Smith, N. K. Whitney, Charles C. Rich, and William Marks.

Committee of Claims—William Law, Vinson Knight, and Hugh McFall.

Committee of Unfinished Business—Wilson Law, and Lyman Wight.

Committee of Elections—John T. Barnett, John P. Green, and Gustavus Hills.

Committee of Police—Willard Richards, John Taylor, Heber C. Kimball, and George W. Harris.

Committee of Municipal Laws—Hyrum Smith, Brigham Young, Wilford Woodruff, Orson Pratt, and Joseph Smith.

Committee of Public Grounds—William Marks, Daniel H. Wells, Hyrum Smith, and Hiram Kimball.

Committee of Public Works—Joseph Smith, John T. Barnett, and William Law.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

January 22nd, A. D. 1842.

BOOKS AND STATIONERY.

BOOK of Mormon, Gospel Reflector, Kirkham's Grammar, English and German Grammar, &c. for sale at the Nauvoo Stationery,

GUIDE TO HEALTH.

"The Art of Healing had its origin in the woods, and the forest is still the best medical school."

DR. W. BEACH'S celebrated medical remedies, for the treatment of all complaints, on Botanical principles, for sale low for cash, at C. W. Lyon's store. Also, Beach's Practice of Medicine, in 3 vols. 8vo. Price \$20.

C. W. LYON, Agent.

City of Nauvoo, Jan. 6, 1842. 6-5t*

S. Emmons,

ATTORNEY AT LAW,

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TIMES AND SEASONS.

"Truth will prevail."

Vol. HI. No. 8.]

CITY OF NAUVOO, ILL. FEB. 15, 1842.

[Whole No. 44.]

From the Gospel Reflector.

THE MILLENNIUM.

Concluded.

The next portion of the sacred volume that we call the attention of the reader to, reads as follows: "But in the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever."—Micah, iv, 1-7. It is evident from the above that the righteous will be assembled upon the Lord's holy mountain, and that all nations shall lay down their weapons of war: and it is equally evident that the Lord will reign in Mount Zion.

Jeremiah speaking of the gathering of Israel, and the Millennium says: "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers. in the day that I took them by the hand, to

bring them out of the land of Egypt; which my covenant they brake although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more."—Jer. xxxi, 31-34. This covenant has not yet taken effect: for when it does, all shall know the Lord from the least unto the greatest. When the Lord brought the House of Israel out of Egypt, he covenanted with them that they, and their posterity should possess the land of Canaan throughout all their generations, on condition of faithfulness to all his statutes; but they broke this covenant; consequently they were driven from their land; but when the Lord brings them back again, he will make a new covenant with them, that they shall no more be driven out, and he will also imprint his law on their hearts, and all shall know him from the least to the greatest. The following is a beautiful description of the establishment of peace, and this great rest for the saints: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money." "Therefore, my people shall know my name: therefore, they shall know in that day that I am he that doth speak; behold it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation;

that saith unto Zion thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God."—Isa. lii, 1–10. Isaiah in another place speaking of this work says: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. *And all thy children shall be taught of the Lord;* and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall for it shall not come near thee."—Isa. liv, 11–14. We learn from the foregoing quotations that the watchman of Zion, shall see eye to eye; or in other words, be of one mind with regard to the things of God; and also that all their children shall be taught of the Lord. Isaiah says in another chapter: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be *all* righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isa. lx, 18–22. The above is not only a description of the majesty of the Lord when he will reign over his people in Mount Zion; but of the purity of the saints: for says the prophet, "Thy people also shall be all righteous: they shall inherit the land for ever." The reader will also remem-

ber, that the prophet is here speaking of those that shall dwell in Zion.

Isaiah in another place says: "For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old: but the sinner, being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blest of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. lxv, 17–25. We learn, first, from the above that the earth will be restored; second, that there shall be no wasting nor destruction, nor sorrow or mourning; but that the people of God shall dwell in peace and quietude, and long enjoy the work of their hands; third, that the Lord will give them an abundance of revelations; for says Isaiah, "before they call, I will answer: and while they are yet speaking I will hear;" fourth, the wild beasts will become peaceable and harmless and eat vegetable food. The prophet says in another place; that the Lord will cause peace to flow like a river to his people.

Zephaniah writes thus: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my

jealousy. For I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed [the American Indians,] shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.—Zeph. iii. 8-17. It is evident from the above;—first, that when the nations are assembled the Lord will destroy them with the fire of his jealousy; second, that he will restore to his people a pure language that they may become of one heart and of one mind; third, that so glorious will be the work that the Lord's dispersed people upon this continent shall bring him an offering; fourth, that the House of Israel will not do iniquity any more; fifth, that their enemies shall be cast out, and their judgments taken away, that they should not be afflicted any more; sixth, that the Lord, the King of Israel, shall be in the midst of them, and that he will rest in the arms of his love, and joy over them with singing. Surely, this will be a *rest* for the people of God in earnest, and this will be the time that the House of Israel will enjoy that *rest*, so often spoken of in the bible, that the Lord has in store for them. But says one, if this rest is for Israel, how can the Gentiles be made partakers in these blessings? We answer, the Gentiles

will be identified with them: for Abraham is heir of the promises, and the Gentiles through adoption can become heirs with him of the same blessings; and as the apostle says: "Blessed with faithful Abraham." Paul says: "As many as were baptized into Christ put on Christ, and become the seed of Abraham, and heirs according to the promise." It is the faithful that will be blessed with faithful Abraham, whether Jews or Gentiles: for says Paul: "They are not all Israel that are of Israel" or literal descendants.

Joel after speaking of the restoration of the house of Israel and the manner that they shall be blessed with temporal blessings, says: "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel, ii. 26-29. From this we learn that the Spirit of God will be poured out upon all flesh, and that it will cause the people of God to prophesy. And it is evident that by this, the words of Isaiah, and Jeremiah will be fulfilled: "The knowledge of God shall cover the earth, as the waters cover the sea." "All shall know the Lord from the least to the greatest." The Spirit of God is the Spirit of knowledge and revelation, and when so generally diffused among the saints, it will enable them to know God alike. Jeremiah says in another place, that the Lord will cause the captivity of Israel to return, and he will build them as at first, and then he will reveal unto them the abundance of peace and truth. When this Spirit is poured out upon all flesh, it will of course effect the beasts of the forest, and thus bring to pass the singular change of their disposition:—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall

feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. *They shall not hurt nor destroy in all my holy mountain.*" Thus the beasts will cease to be ferocious, that the child can perform its wanderings among them unmolested. The prophet says, that all this shall be done in the Lord's holy mountain.

Ezekiel after giving a description of the resurrection of the House of Israel, and the coming forth of the *stick* of Joseph (Book of Mormon) and its being united with the stick of Judah (the bible); and also the restoration of the House of Israel, that are in a state of mortality, back upon their own lands, says: "Neither shall they defile themselves any more with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein our fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, forever; *and my servant David shall be their prince for ever.* Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. xxxvii. 23-28. The above quotation has a particular allusion to that portion of the righteous that will remain in the flesh and dwell on the earth, and eat the fruit of it. But the difference that will be Satan will be cast out of the earth, and he will have no power to tempt or deceive them: they will all be righteous, and not defile themselves any more. The Lord will set his sanctuary in the midst of them, and they

shall multiply and be increased in number,—which they will continue to do, during the Millennium. The fact that they will multiply and increase, shows that they will be in a state of mortality.

The immortal saints will be made kings and priests, and they shall reign with Christ; but it is not said that the mortal ones shall be made kings and priests, to hold authority with Christ like the immortal ones, while in a state of mortality; only they shall have a king, priests, and all other necessary officers, to administer all ordinances, and perform all necessary ceremonies. We mean a king that shall be chosen or proceed out of their midst. Isaiah speaking of this day says, the Lord will restore their judges as at first, and their counsellors as at the beginning. This will be the time that God will restore their kingdom unto them which the apostles alluded to when they inquired of Jesus, if he would then restore the kingdom to Israel. (See Acts, i. 6.)

According to the prophets the name of this king shall be David; not the patriarch David who was the son of Jesse; but a literal descendant of his. Some suppose that the Psalmist David will be raised from his tomb, and again reign over Israel; but we consider this one of the most unreasonable ideas that could be advanced. He no doubt will be in the Lord's own due time raised from the dead, but not to act the part of a prince in the midst of Israel who remain in the flesh. Neither will any of the patriarchs act the part of an earthly king; although they will reign with Christ. Indeed, we have no reason to believe that Christ himself will act the part of an earthly king, or priest, to any great extent. It is inconsistent for us to suppose that the immortal saints, who are glorified, will be perpetually confined in the midst of the mortal ones. Because it is said, they shall reign on the earth, is no reason why we should say they shall be constantly among the mortal saints. The idea is that the earth will be under the control of Christ and the glorified saints, and Christ will virtually reign over the whole earth, and this David will be subject to him. The redeemed saints will reign on earth, and perhaps have in many respects, authority over the mortal ones. We do not wish to be understood, that there will be a total or entire separation between

the mortal, and immortal; but the object of the foregoing remarks is to show the distinction of privilege. The prophet says, that the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously; hence, when the redeemed saints dwell on earth, they will dwell in Mount Zion, and in Jerusalem, which places the Lord will fully prepare for them. We might dilate upon this part of the subject, that is, the reign, and dominion of the redeemed saints, till we fill a volume; but brevity admonishes us to hasten. Those who are anxious to learn more concerning this reign of the saints, can search the scriptures for themselves.

THE JEWS.

The reputed wealth of the Jews has subjected them to persecution and torture in many countries, and in different ages: and it is humiliating to reflect that our own history furnishes many illustrations of the damning fact. During the reign of Henry, III, these proscribed people were subjected to pillage, persecution, and to torture, to gratify the avarice of an extravagant prince, and the hatred of his bigoted and ignorant subjects. An immoderate zeal for the external rights of Christianity was a distinguishing characteristic of the age, and persecution, or extermination of those who differed from them in religious creed, was deemed virtuous and patriotic amongst our remote ancestors. Treating of the persecutions of the Jews in this reign, one of our popular historians says,

"The Jews, who had been for some time increasing in the kingdom, were the first who fell a sacrifice to the enthusiastic zeal of the people, and numbers of them were slaughtered by the citizens of London, upon the very day of the King's coronation. Five hundred of that infatuated people had retired into York Castle, for safety, but finding themselves unable to defend the place, they resolved to perish by killing one another, rather than meet the fury of their persecutors. Having taken this gloomy resolution, they first murdered their wives and children, next threw the dead bodies over the wall against their enemies, who attempted to scale it, and then setting fire to their houses, perished in the flames."

Henry, after extorting vast sums of money from the Jews, under various pre-

texts, at last carried his tyranny to such a length, that the whole body of the Jewish people solicited permission to leave the kingdom. Henry, however, found oppression too profitable to allow them to elude it: according to Hume, "he delivered over the Jews to the Earl of Cornwall, that those whom the one brother had flayed, the other might embowel, to make use of the words of the historian, Matthew Prior." This Monarch was a worthy scion of his sire John, who, once having demanded 10,000 marks from a Jew in Bristol, on a refusal, ordered one of his teeth to be drawn each day until he should consent; nor was it until seven teeth had been thus extracted that the wretched man complied with the extortion. Such was the estimation in which the children of Israel were held at that time in England that by the laws of the land if a Christian man married a Jewess, or a Christian woman married a Jew, it was felony, and the penalty was burning alive.

Subsequently, in the reign of Edward I, many arbitrary laws and taxes were levied upon the Jews, two hundred and eighty of whom were hanged upon a charge of having adulterated the coin of the realm. The property of the remainder was confiscated, and the whole of them banished from the kingdom.

In conclusion we may observe, that in addition to the persecutions which the presumed wealth of the Jews entailed upon them, the most absurd and unfounded calumnies have been heaped upon them, of which we shall adduce one instance. The Abbe Guenne, author of Letters on the fertility of Palestine, addressed to Voltaire, states a circumstance which will stagger the faith of any modern convert of Jews. The tale is of one of the Kings of Persia, who, "allured by the fame that had spread abroad of the fertility and opulence of Palestine, marched to Jerusalem, besieged that city, and carried off from thence an immense number of Christian captives," and now comes the best part of the story, which is, that the Jews actually purchased ninety thousand of these Christian slaves, for the sole purpose of having the pleasure of cutting their throats. The author does not add whether the Jews afterwards eat these Christian captives; but whilst his "hand was in" he might as well have "gone the whole hog."

The London Jewish Intelligencer says

that "England has attained the praise of being the first of the Gentile nations that has ceased to *tread down Jerusalem*."— This is indeed, no more than justice, since she was the first to set the evil, and cruel example, of banishing the whole people in a body, from her inhospitable bosom.— France next, and then Spain aped their unchristian and wicked precedent. Spain, may, if possible, have exceeded them in barbarity, but they invented the oppression and preceded her in the infliction of it. God "afflicted them a little and they helped forward the affliction."

They may think that the doom of God will be averted, but it will not be so. The Lord said that he would punish Babylon formerly, and the decree of Cyrus to rebuild Jerusalem, did not alter the decree of God to that devoted city; neither will the moves of the present nations alter the testimony of the prophets, or change the decree of Jehovah. "Wo to thee that spoilest, and thou wast not spoiled; and wo to thee that dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt also be spoiled; and when thou shalt cease to deal treacherously, they shall also deal treacherously with thee."—And that they have been spoiled is evident. Herschell's sketch, p. 7. says, "Look to their present state of suffering in Poland, & Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called *christians* reside! It not unfrequently happens that when one or more wealthy Jews have built commodious houses in any part of the town not prohibited before, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city; and they are forthwith driven from their houses without any compensation for their loss being given them. . . . They are oppressed on every side yet dare not complain; robbed and defrauded, yet obtain no redress; in the walk of social life insult and contempt meet them at every *turning*."

No sooner did England give shelter to the Jews under Cromwell, and Charles, than she started forward in a commercial career of unrivalled, and uninterrupted prosperity. Holland, embracing the principles of the reformation, threw off the yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages;

while Spain, in her bloody, and furious expulsion of the race, sealed her own condemnation.

The following are the feelings of one of the seed of Abraham, upon this subject: and is entitled, "A word in season from an Israelite, to his brethren."

The existence of our nation as a distinct people, after having been for so many ages expelled our own country, and dispersed over the face of the whole earth, is so unparalleled by any instance in the history of other nations as to be considered a miracle equal to any recorded in the sacred writings, and well may it be so considered. The Babylonian, Grecian, and Roman Empires, which, in turn overcame our nation, dragged our people into captivity, and by the most dreadful cruelties did all they could to exterminate us, and eventually dispersed us over the then known world. What has become of those mighty empires; of those proud conquerors? What of their laws, their worship, their institutions? Gone! passed away and dissolved, "as the baseless fabric of a vision," leaving not a vestige of their existence behind them except what may be found in the pages of history, and in some few mouldering ruins of their cities—whilst we the prescribed, and persecuted by them, and by every succeeding nation, still exist, and have in our keeping those imperishable truths through which alone is to be learned the real situation of the causes of the rise and fall of those empires; and before which the wisdom of their wise men has become folly. . . . We are as completely a nation as when first established as such, for we acknowledge ourselves now, as then, as being under the immediate government of the sovereign of the universe, with the same law for our obedience as was then vouchsafed to our ancient fathers. He says, "We are expressly told in the sacred volume that we are a "chosen people;" a peculiar people to our God.—That we should be to him a "kingdom of Priests"—a holy people—a separate people, from all the nations of the earth. . . . That in accordance with the above gracious announcement of the Deity, the great object of our selection was to constitute us the instrument to work out the redemption of mankind, from the darkness, and unhappiness of a false worship. Is that intention yet accomplished? Does every knee now bend to the one, and only true God? Do

those of high stature bow down to him? Is his name yet one over all the earth?—Until these questions can be answered in the affirmative, as they surely will in due time, the purpose of our selection will not be fulfilled; and the keeping of us as a separate people will still be the will of him, who has appointed our lot among the families of the earth. . . . Shall we cast aside our real law at the bidding of the “London Society?” and the written law at the command of Deists, and self-styled philosophers? Ought we merely to accommodate our religious observance merely to suit our conveniences, and thus subject ourselves to be swayed by every wind that blows? What, if we were so lost to a sense of our own dignity, would become of the trust reposed in us by the Supreme Being? what of our religion?—of ourselves as a people, and of our offspring? Answer ye fathers of families: and above all, remember the day of retribution, when we shall each be required to render an account of the manner in which we have executed our holy office, and the trust committed to us?”

EXTRACT,

From Elder John Taylor’s Journal, Liverpool, May 5, 1839, being a dialogue between Elder Taylor, and the Rev. John James, a celebrated “Church of England” Minister, in Liverpool, England.

“I was baptizing on the North Shore, when a Church of England minister, by the name of James, entered into conversation with some of the brethren while I was baptizing; after I got through I went to the company, when he addressed me rather uncourteously, saying:—

Mr. James.—“This is Mr. Taylor, I suppose?”

Mr. Taylor.—“Yes sir, I answered.

J. I am told that you can answer me any question, and give a reason of the hope that is within you.

T. If sir, it is asked in meekness and humility.

J. Oh, that is the condition, is it sir?

T. I suppose, sir, that it will remain discretionary with me.

J. What need have we of any further revelation?

T. Because we have transgressed the laws, changed the ordinances, corrupted the gospel, and lost the priesthood.

J. Did not our Savior say that the gates of hell should not prevail against his church.

T. If, sir, it was built upon the rock spoken of.

J. Christ is that rock; and he said he would build his church upon that, and the gates of hell should not prevail against it.

T. It will be necessary, sir, to examine the context:—our Savior asks, “whom say men that I the son of man am?” The disciples answer, some say Moses, some Elias, and some that John the Baptist is risen from the dead. But whom say ye that I am? was asked by the Savior.—Peter answered, “thou art Christ, the son of the living God.” How did you know it Peter? Flesh and blood hath not revealed this unto thee, but my father who is in heaven. It is evident that Peter had demonstrative evidence, from the revelations of God, that Jesus was the Messiah; and our Savior says, “Thou art Peter; and on this rock will I build my church, and the gates, &c.” Now, although Christ might be said to be the chief corner stone, the rock, they, they, (the people) did not know him: some thought that he was one person, and some another; none, however, had positive evidence but Peter, and he obtained his knowledge through revelation, and if they could not know him they did not build upon him; they could not be his church; and that promise could not apply to them; and wherever, and whenever the church is built upon that rock, and have the revelation of heaven for their guide, as Peter had, the gates of hell cannot prevail against it. But Paul, in writing to the Romans, says, “The Jews were broken off because of unbelief; and thou standest by faith, be not high-minded but fear; for if God spared not the natural branches, take heed lest he also spare not thee.” He moreover tells them that if they do not continue in faith, they shall be cut off. Why were the Jews cut off? Because they killed the prophets, and stoned those that were sent unto them. And what did the Gentiles do with their prophets and apostles? They killed them, as the Jews did, and according to Paul’s testimony must be cut off. Besides, Daniel speaks of a certain power that was to “make war with the Saints, and prevail against them, until the ancient of days come.”

J. That shews that there must be saints!

T. Daniel further says that he should “think to change times, and seasons, and they should be given into his hand,” &c.

and if that power, being hostile to God, prevails against them, and they are given into his hand, what becomes of the church?

J. I will prove sir, that there has been a priesthood of apostolic succession, and a pure church, from the Savior's day until the present.

T. If you will, sir, and that church has pure, scriptural ordinances, I will give up my preaching, depart from this church, and join myself to that standard.

J. I refer you, sir, to Mosheim's and Milner's Church history, who shew that thing clearly.

T. I must have demonstration, sir, shew me the church.

J. We ought to have confidence in the testimony of good, accredited historians.

T. But you say, sir, that it not only did exist, but does exist, consequently it is not only a matter of history, but a matter that can be now demonstrated, if such a church is now in being.

J. The Church of England, ordains as you do.

T. But they sprinkle infants, sir, and that is unscriptural.

J. Peter says, "The promise is unto you, and to your children."

T. But it does not say to your *infants*; a man may have a child thirty years old and he is as much his child as though he were an infant; and you cannot point me out one single instance in scripture of an infant's being baptized.

J. Do not misunderstand me, sir, I do not find fault with your baptism.

T. But I should with yours, sir, if you were pointing out a true church, which you said that you could prove, had been in existence, and still existed.

J. We do it, either by dipping, pouring, or sprinkling.

T. This is singular indeed, sir, you believe that a man, is sent of God, to teach, and does not know which ordinance to administer in; but must leave it to those that he is teaching to decide upon the matter: Peter did not do so.

J. The Baptists baptize by immersion.

T. But do they lay on hands, for the gift of the Holy Ghost?

J. I do not know.

T. They baptize, and you lay on hands: they have got one limb of the body and you another but none of you have the whole body.

J. I can, (beginning at our Savior,)

trace an unbroken chain of apostolic succession until the present.

T. I suppose, sir, through the medium of the Roman Catholic Church.

J. Yes, sir.

T. You say that the Church of Rome is fallen; that she is the mother of harlots: if so, sir, how can she impart authority.

J. Just the same as she can the scriptures.

T. "Can an impure fountain, send forth pure streams? Our Savior said not.

J. Oh, it makes no difference.

T. Then, sir, if she had power to "bind on earth, and to bind in heaven," she also professed the power, (according to the scriptures) to "loose on earth, and to loose in heaven," and you know, that she cut off, and excommunicated, the Church of England, and all Protestant Reformers, and that would place you, sir, according to your creed, in a curious situation.

J. Do you believe in your heart, sir, that she had power to confer this?*

T. If she had not there is no priesthood; and if she had she took it away from you, sir, and from all Protestants; consequently you have no priesthood or authority in either case:—You say that she is apostate, the mother of harlots; and she says that you are heretics; so I leave the matter between you, and both of your testimonies shall decide the case.

J. I can trace regular succession of authority, independent of the Church of Rome, in two different ways; one through the Waldenses, and Albigenses, and the other through the Welsh church.

T. As it regards the first of those, sir, I want to know where it is?

J. There may be some of them in the valleys of Piedmont; and if, at the time of the reformation, some of them went from this country to America, they might be there.

T. *And if, and if, and maybe* is no demonstration, sir, there *may not be* any in the valleys of Piedmont, *and if* at the time of the reformation some having authority went to America there would be no priesthood there, and consequently no priesthood in existence that you can prove. And as it regards the other churches you know sir that the whole of the Church of England was under the dominion of the Pope in Henry the eighth's time, and all submitted to his authority.

J. There was always a few that protested against it.

T. The Church of England is not that few; nor the Church of Scotland; nor are the Methodists, Presbyterians, or Baptists; nor any body that you can point me out in England; and all the Episcopal form of Church Government in the United States, came either directly from the Church of Rome, through the Church of England or indirectly from the Church of England, through the Methodists, and is consequently all a figment.

J. And you belong to a church only ten years old, ten years old, ten years old.

T. These, sir, are my reasons for believing my former statements—That we had transgressed the laws, changed the ordinances, corrupted the Gospel, and lost the Priesthood, and your potent arguments have not convinced me to the contrary, especially your last ten years old one.

*Why he should ask this question I do not know; except he did not believe himself, what he said, he could prove, as the statement was of his own propounding.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, FEBRUARY 15, 1842.

VALEDICTORY.

As is customary upon like occasions, it now becomes my duty to say a few words to the friends and patrons of the Times and Seasons, by way of a farewell address.

When I look back and survey the scenery through which this church has passed, for the short space of three years, it is impossible to find words to express my feelings—to recollect that three years this present month, many thousands of the members of this church were compelled to leave their peaceful and happy firesides, to sacrifice all the enjoyments of a sweet and pleasant home, which they had purchased with their own money, and made comfortable by the labor of their own hands; to flee for their lives, and seek protection in a strange land, among strangers,—all to satisfy the avarice and hellish desire of an infatuated mob, and to obey the order of a second Nero, who then acted as Governor of a, said to be, free and sovereign State—all conspire to fill the mind with solemnity, and sad recollections of by-gone days.

It is not, however, my intention at present,

to dwell at length upon these things, more than to draw the contrast between those days and the present.

In the summer of 1839, having a few months previous emerged from the confines of a Missouri prison, where I had been thrust, together with about sixty of my brethren, solely because we would not renounce the religion of heaven, Br. D. C. Smith, and myself purchased the remains of a printing establishment, had by the church in Missouri, which had been saved from the ruins by being buried in the earth, and after having carefully extracted the polluted soil of Missouri from the press and type; which, by the by, like ourselves, were none the better for having passed through the scrutinizing ordeal of an ungodly mob, we issued a prospectus for publishing this paper, under circumstances the most adverse possible. The only place we could obtain wherein to put our press, was an under ground room to an old ware house, without any floor, and almost destitute of light: here we succeeded in issuing a few copies of the paper, when disease, which we had contracted while laboring in a damp room, brought us upon our sick beds, and we were compelled to suspend business for several months; however, in the month of November we were permitted, through the blessings of a kind Providence, again to issue the paper, which has been published until the present time without interruption; notwithstanding two good and mighty men have fallen while acting as its editors.

The Times and Seasons is now placed on a permanent basis, with a liberal patronage, and its circulation daily increasing. The building in which it is published was erected expressly for a printing establishment; with spacious rooms, where each branch can be carried on in its own department, without interfering with the other. The church, also, is in a flourishing and prosperous condition—more so than at any previous period since its rise; naught but joy and gladness seems to pervade the bosoms of the saints, and peace and happiness attend all their footsteps.

Under these circumstances I now take leave of the editorial department of the Times and Seasons, having disposed of my entire interest in the printing establishment, book-binding, and stereotype foundry, and they are transferred into other hands. The Editorial chair will be filled by our esteemed brother, President Joseph Smith, assisted by Elder John Taylor, of the Quorum of the Twelve, under whose able and talented guidance, this will become the most interesting and useful religious journal of the day.

With these considerations, I feel confident that

the agents and friends of the Times and Seasons will exert themselves to support the press; knowing that while it is under the supervision of him whom God has chosen to lead his people in the last days, all things will go right.

With these brief remarks, and a bosom filled with kind and grateful feelings towards all my friends, I will say to the patrons of the Times, FAREWELL. E. ROBINSON.

Nauvoo, Feb. 15, 1842.

TO SUBSCRIBERS.

It will be noticed in the above communication of our much respected friend, E. Robinson, Esq. that the paper is no longer printed, and published by that gentleman; but that it has fallen to our lot to issue this valuable and interesting periodical, and to take the Editorial chair.

We esteem our predecessor for the honorable course that he has taken in the defence of righteousness, and in the support of truth. He has done honor to the cause he espoused; he has stood firm in the day of adversity; and when foes frowned, and persecution raged, in the midst of pecuniary embarrassments, (growing out of our persecutions in Missouri,) he has boldly, and nobly, stood in the cause of freedom, of liberty, and of God; he has gone forward with a steady course; he has stemmed every torrent, braved every danger, and borne down all opposition: and amidst accumulated difficulties, truth has triumphed, error and misrepresentation has been frowned down; and bigotry, superstition, and ignorance have hid their hoary heads in shame.

The "Times and Seasons" is now read with interest in almost every city throughout the length, and breadth of this vast republic,—it has crossed the great Atlantic; and through it multitudes of the inhabitants of England are made acquainted with what is transpiring in the far famed "West."

We sincerely give Mr. Robinson this meed of praise and as he is now retiring from the field, crown him with those laurels which under God he has fairly, and honorably won.

As it regards ourselves we have very little to say, but shall leave it for the future to unfold; and for a discerning public to judge. The important events that are daily transpiring around us; the rapid advance of truth; the many communications that we are receiving, daily, from elders abroad; both in this country, in England, from the continent of Europe, and other parts of the world; the convulsed state of the nations; the epistles and teachings of the Twelve; and the revelations which we are receiving from the most High, will no doubt furnish us with

material to make this paper interesting to all who read it, and whilst we solicit the patronage, and support of our friends, we pray that the God of Israel may inspire our hearts with understanding and direct our pen in truth. Ed.

COMMUNICATIONS

LETTER FROM J. BLAKESLEE

For the Times and Seasons.

Utica, N. Y. Jan. 10th 1842.

DEAR BR. ROBINSON:—Feeling very anxious to hear of the welfare of Zion in this place, and also of the prosperity of her noble sons, who have been especially commissioned in these last days, to proclaim her law, the everlasting gospel, to every nation under heaven. And as we have no other means of hearing from Zion, and her stakes, at present, save through the medium of your semi-monthly paper, the "Times and Seasons;" and as we have received none of them, since the 2d no. of the 3d vol., I sit down at this time to communicate with you through the medium of the mail.

Br. John H. Blanchard of Delta, Oneida co. N. Y., has never received any of his papers as yet, and those directed to this city have stopped likewise; and also Mr. Atwell's of Schuyler has stopped. We should be very glad indeed to have the papers continued if consistent.

I have been preaching in this city, and region round about ever since the fore part of August last, with some success. I have baptized 26, in this city, and region, and have organized a branch of the church of Jesus Christ of Latter-Day Saints in this place of 38 members, in good fellowship, and strong in the faith of the New Covenant. we have had no particular excitement in this city as yet, my congregation has not been large as a general thing but very attentive indeed; and considering the pride, and popularity of this city, and the numerous sects of Christians, &c., I have no cause of complaint, for many are enquiring in this city, and region, and I think I can say with a good degree of propriety that Mormonism (so called) is gaining friends daily; not only in the city, but in the region round about. Since I commenced preaching in this city, I have spent much time in other places, I have visited the Little Falls twice, a place 22 miles distant, by request of the people of that place, and preached several times, the people heard with attention,

and solicited more preaching. I also visited Salsbury, a place about 7 miles from the Little Falls, and preached twice, the people wished me to visit them again if possible. I have also visited, and preached in the towns of Litchfield, Kirkland, Madison, New Hartford, and many others. The calls for preaching in every direction, are so numerous and pressing, that I am not able to fill the tenth part of them, but I have some help at present. Elders John Mackley and — Potter are laboring in Salsbury, and region about; and Elder C. Marsh, from Cayuga co. N. Y., is with me in this region, and the young priests of the Utica branch of the church, are some of them beginning to magnify their calling, a young man, (the only son of a lady in this city, who with her whole household, consisting of seven members of the family have embraced the New and Everlasting Covenant,) and the young man has been ordained a priest, and is preaching more or less every week, in my absence, besides teaching a high school in this city; he is a great help to me (or in other words) to the cause in this place I assure you. We have taken the City Hall, in this place, for one year where we shall continue to meet for public worship every Sunday at the usual times of worship, and also at 7 o'clock in the evening of every Thursday, we have a council meeting once a week, generally, and a prayer meeting once a week also.

The saints here are in perfect unity, and are enjoying the gifts of the spirit of the Lord, such as, the gift of tongues, and the interpretation, and visions and also, the gift of faith, to be healed, and the gift of healing, and also, the gift of fervent charity, one for another; in short dear brother, we have a little heaven already begun in this city, and my soul feels to magnify the Lord while I write, and no tongue can describe the feelings of my heart; yea the gratitude of my heart to my Heavenly Father, for his blessings upon my labors.

There are many in this city now on the eve of obedience. The church where my family resides, (near the village of Rome,) is also in good fellowship and standing, and there has been one baptized in that branch of late, and more are believing.

The church at Hamilton Madison co. are in a good situation also, and the branch

at Edmiston Otsego co. are in a good situation likewise, and the Boonville branch Oneida co. have had a number added to it of late and they are in a prosperous condition. There are several other branches which I have not heard from of late, but as far as I am acquainted with the situation of the churches, and of the work of the Lord in this region of country, the prospects are flattering. We wish the saints in that place, and in all other places, all the good things that the nature of their situations demand, and of our well beloved brother, Joseph Smith, we wish concerning him and will pray, that he may be preserved a prophet and seer, and revelator, unto the church of God for many years to come. We know him to be a true prophet of the most High, and as such he has the fellowship of this church of Latter-Day Saints at Utica. We desire an interest in the prayers of the saints in that place. Yours in the bonds and unity of the New Covenant.

JAMES BLAKESLEE.

CONFERENCE MINUTES.

The GENESSEE CONFERENCE met at the court-house in the village of Batavia, in the county of Genessee, agreeable to previous appointment, on Saturday the 25th day of December, A. D. 1841. at 10 o'clock, A. M., and proceeded to business. Elder Charles Thompson was chosen president and John L. Bartholf clerk in said conference.

Voted, that brother Coltrin, brother Moses Martin, and Ralph L. Young, take a seat with us in conference.

Voted, that a committee be appointed to examine candidates for ordination.

Elder Moses Martin, elder McWithee, and elder Hiram Thompson, were appointed that committee.

Voted, that a committee for the trial of appeals be appointed. Elder Moses Martin, Elder Joel McWithee, and elder Hiram Thompson, R. D. Sprague, P. H. Winegar, Ralph L. Young, Josiah Tyler, elders, were appointed that committee.

Conference opened by prayer, by elder Moses Martin.

The branch in Batavia, Alexander, Elbee, and Bethany, were represented by John L. Bartholf, numbering 3 elders, 2 priests, 2 teachers, and 1 deacon, in all 41 members, in good standing.

The branch in Bennington was repre

sented by elder Joel McWithee, numbering 3 elders, 1 deacon, and 22 members, generally in good standing.

The Attica branch was represented by Alvirus Webster, numbering 1 priest, 1 teacher, and 15 members, generally in good standing.

The Alabama branch was represented by P. H. Winegar, numbering 1 elder, 1 teacher, and 11 members, in good standing.

The branch at Akron was represented by L. Harrington, numbering 2 elders, 1 priest, 2 teachers, 1 deacon, and 36 members. (17 members removed to the west since last conference.)

The Castile branch was represented by R. D. Sprague, numbering 2 elders, and 13 members,—3 added since last conference.

The Bath branch was represented by elder Young, numbering 1 teacher, and 11 members.

The Sparta branch was represented by Ralph L. Young, numbering 2 elders, 1 priest, 1 deacon, and 17 members.

The Howard branch was represented by elder Young, numbering 1 elder, 1 priest, and 14 members.

The Portage branch was represented by elder Young, numbering 1 deacon, and 8 members.

The Loon Lake branch was represented by R. L. Young, numbering 1 elder, and 6 members.

Tower of Yates, numbers 4 members.

Scattering members 9 members.

Whole number in conference represented, 232.

Voted, that we take into consideration the subject of assisting elder C. Thompson to defray the expenses of publishing his books in proof of the Book of Mormon.

Voted, that a committee be appointed on the above subject to report to-morrow morning at 9 o'clock.

John L. Bartholf, Tho's. Moore, elder Joel McWithee, elder Young, and Alvirus Webster, were appointed that committee.

Conference adjourned until this evening at 6 o'clock to meet in the court-house.

Conference met at 6 o'clock agreeable to adjournment opened meeting by singing and prayer by elder Charles Thompson.

Sermon preached by elder Young on the faith once delivered to the saints.

Elder Charles Thompson president, addressed the conference on the duties of the several officers in the several branches.

Conference adjourned to meet at the court-house to-morrow morning at 9 o'clock A. M.

Conference met at 9 o'clock, opened by singing and prayer.

Heard the report of the committee on the subject of assisting elder Thompson to defray the expense of publishing his book on the evidences of the Book of Mormon. Postponed that subject for public preaching.

Sermon preached by elder Martin on the subject of the gospel.

Adjourned for 1 hour, met accordingly, proceeded to business relating to the assistance of elder Thompson in publishing the book.

Voted, that a committee of 10 be appointed to assist in selling and giving circulation to the book.

Joel McWithee, P. H. Winegar John Sharo, Benjamin Waldron, John L. Bartholf, Hiram Thompson, Daniel Rnsel, Thomas Moore, Joseph Shadbolt, and S. W. Disbrow, were appointed that committee.

Voted, that elder Stratten be disfellowshipped until he make satisfaction, and that he be cited to appear for trial at the next conference in Castile.

Voted, that the presiding elders of each branch present a list of all the members in each branch, and their standing in the same, at the next conference.

Voted, that this conference adjourn to meet at Castile Centre, Wyoming county, on the first Saturday and Sabbath in June next A. D. 1842.

CHARLES THOMPSON, Pres't.

JOHN L. BARTHOLF, Clerk.

Batavia, Dec. 26, 1841.

The Church of Jesus Christ of Latter Day Saints, in the county of Waldo, met according to appointment, in a quarterly conference in hope; on the 25th day of Dec. 1841, at 10 o'clock A. M.

Meeting was called to order, when elder Otis Shaw was chosen to preside, and C. C. Pendleton was chosen clerk. After a few feeling remarks by the president of the conference, he then read Acts 2nd chapter from the 12th verse, to the end of the chapter. The president then led in prayer, after which elder Willard Mul-

lin addressed the assembly upon the first principles of the gospel. Elder Zechariah Hardy then arose, and continued the subject; urging upon the congregation the necessity of obeying the gospel while time and opportunity was granted: others also, followed, and bore testimony to the truth, and the work of the Last Days.

Conference then adjourned for one hour. At one o'clock P. M., conference met pursuant to adjournment and came to order, when the 21st chapter of St. Luke was read, and prayer offered by elder A. Dixon and after the singing of a hymn by the choir, conference was addressed by elder Dixon, from the 27th verse of the above named chapter. The discourse was interesting and instructive. Further remarks were made by elder O. Brown—singing by the choir—after which prayer by the president.

Conference then adjourned till evening at early candle-lighting.

Evening conference met pursuant to adjournment, and was called to order by the president.

Meeting was opened with prayer by C. C. Pendleton. An hymn was then sung by the choir, after which the congregation was addressed upon the coming forth of the Book of Mormon, and the glorious designs of the Almighty in the same; by C. C. Pendleton,—was followed in his remarks by others,—singing by the choir, and concluding prayer by elder A. Dixon.

Conference then adjourned until to-morrow at 10 A. M.

Sunday 10 o'clock A. M., conference met pursuant to adjournment, was called to order, when the services of the day commenced by singing from the choir; and prayer by elder A. Dixon who afterwards proceeded, and addressed the conference, from Acts, iii: 19, 20, 21. The discourse was truly edifying. Additional remarks were made by others.

The branch of the church of Jesus Christ, on the Fox islands, was then represented by elder Otis Shaw, consisting of 169 members, including 5 elders, 1 priest, 2 teachers, and 1 deacon.

The branch of the church on the Main land, was then represented by elder Levi Gray, consisting of 79 members including 6 elders, 2 priests, and 3 teachers, with intelligence also, of the expulsion of two members since the September conference; viz: Totham S. Clark and David Robbins.

Conference then adjourned for one hour.

Afternoon, conference met pursuant to adjournment—meeting opened by singing as usual, and the reading of the latter part of the 8th chapter of Acts and prayer, by president Shaw; after which most of the elders present (the full number being nine) made some appropriate remarks, and bore testimony to the truth of the Latter-Day Work.

A vote of thanks was then rendered to the Universalist society for their kindness in granting the use of the house of worship in this place, and to the citizens generally; (more especially to the above mentioned society) for the kind and hospitable treatment received by us at their hands.

After singing, the Lord's supper was commemorated, and conference adjourned, to meet on the 6th day of April 1842 on the South Fox Island.

OTIS SHAW, President.

CALVIN C. PENDLETON, Clerk.

THE HIGH COUNCIL OF THE CHURCH OF JESUS CHRIST, TO THE SAINTS OF NAU- VOO, GREETING:—

DEAR BRETHERN,—As watchmen upon the walls of Zion, we feel it our duty to stir up your minds, by way of remembrance, of things which we conceive to be of the utmost importance to the saints. While we rejoice at the health and prosperity of the saints, and the good feeling which seems to prevail among us generally, and the willingness to aid in the building of the "House of the Lord," we are grieved at the conduct of some, who seem to have forgotten the purpose for which they have gathered. Instead of promoting union, appear to be engaged in sowing strifes and animosities among their brethren, spreading evil reports; brother going to law with brother, for trivial causes, which we consider a great evil, and altogether unjustifiable, except in extreme cases, and then not before the world.—We feel to advise taking the word of God for our guide, and exhort you not to forget you have come up as Saviors upon Mount Zion, consequently to seek each other's good,—to become one: inasmuch as the Lord has said, "except ye become one ye are none of mine." Let us always remember the admonitions of the Apostle:—"Dare any of you having a

matter, go to law before the unjust and not before the saints? Do ye not know the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter?— Know ye not that we shall judge Angels? How much more things that pertain to this life? If, then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brother. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6: 1-11. Who, observing these things, would go to law, distressing his brother; thereby giving rise to hardness, evil speaking, strifes and animosities amongst those who have covenanted to keep the commandments of God—who have taken upon them the name of saints, and if saints are to judge angels, and also to judge the world—why then are they not competent to judge in temporal matters, especially in trivial cases, taking the law of the Lord for their guide, brotherly kindness, charity, &c. as well as the law of the land. Brethren, these are evils which ought not to exist among us. We hope the time will speedily arrive when these things will be done away, and every one stand in the office of his calling, as a faithful servant of God—building each other up—bearing each other's infirmities, and so fulfil the law of Christ.

SAML. BENT,
LEWIS D. WILSON,
DAVID FULMER,
THOMAS GROVER,
NEWELL KNIGHT,
LEONARD SOBY,
JAMES ALLRED,
ELIAS HIGBEE,
GEORGE W. HARRIS,

AARON JOHNSON,
WM. HUNTINGTON, Sr.
DANIEL CARRIER.

WILLIAM MARKS, President.
AUSTIN COWLES, } Coun-
CHARLES C. RICH, } cellors.

Attest—HOSEA STOUT, Clerk.

NOTICE TO THE ELDERS PREACHING ABROAD.

We have received a great number of Letters from the travelling elders, which gives us great joy. We say, may the Lord bless you and your labors; and as it regards your coming to this place, if you will be humble, the Lord will guide you as you should go. We subscribe ourselves your brethren and fellow laborers in the Kingdom of Patience.

BRIGHAM YOUNG, President.

UNIVERSITY.

The *Regents of the University of the City of Nauvoo* are hereby notified that there will be a meeting of the board immediately after the evening session of the *City Council*, on the 2d Saturday of March proximo, at the office of Brev. Maj. Gen. Hyrum Smith. A general attendance is solicited.

JOHN C. BENNETT, Chancellor.
WILLIAM LAW, Registrar.

February 15th, A. D. 1842

NAUVOO LEGION.

*Head Quarters. Nauvoo Legion, }
City of Nauvoo, Ill. Jan. 25th, 1841. }*

GENERAL ORDERS.

All the public arms will be required to be in the best possible condition at the general inspection, and parade, on the 7th of May, proximo, and no deficiency whatever will be countenanced, overlooked, or suffered to pass without fine, on that occasion—all persons, therefore, holding said arms will take notice, and govern themselves accordingly: and, in order that the general inspection may pass off in a truly military style, alike honorable to the legion, and creditable to the citizen-soldier, the brigadiers are required to attend the battalion parades within their respective commands, and inspect said arms *in propria persona*, prior to the general parade.

Persons disregarding these general orders, whether officers or privates, will find themselves in the *vocative*.

The Invincibles, (Capt. Hunter's company of light-infantry,) will be detailed for fatigue duty, on escorts and special service; and will take post by assignment, and receive their orders direct from the Major-General, through his Herald and Armor Bearer.

His Excellency, the Governor of Illinois; the Circuit Judge of this judicial circuit, and the members of the Bar; the county officers of Hancock County; Col. Williams, and Col. Demming, with their respective field and staff officers,—of the Illinois Militia; and Gen. Swasey, and Col. Fuller, with their respective field and staff officers, and Capt. Davis', and Capt. Avery's companies of cavalry,—of the Iowa Militia; are respectfully invited to attend, and participate in the General Parade on the 7th of May.

JOSEPH SMITH,

LIEUTENANT GENERAL;

Per A. P. ROCKWOOD,

Drill-Officer, & Brev. Maj. Gen.

JOHN C. BENNETT,

MAJOR GENERAL;

Per HUGH McFALL, Adjutant General.

An ordinance fixing the compensation of the City Council, and for other purposes.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That from and after the passage of this ordinance, the City Council shall meet on the 2nd Saturday of every month at 10 o'clock A. M., and shall continue in session during the day, and evening, if the business of the city requires it—allowing one hour for dinner, and one for supper: and the said monthly meetings shall be called "The Regular Meetings of the City Council."

Sec. 2. Each member of the City Council and the Recorder, and Marshall, shall be allowed two dollars per day for attendance, co-operation, and services, at said regular meetings: and each person aforesaid shall be fined in the sum of two dollars for neglecting to attend at any such regular meeting, without an excuse satisfactory to the City Council, and for each part of a day so attended, or neglected, a proportionate allowance, or fine, shall be granted, or assessed, as the case may be.

Sec. 3 It is hereby made the duty of

the Recorder to keep a just and accurate record of the members present, including the Recorder and Marshal, at every such regular meeting, together with a full list of absentees, which list shall be returned to the Mayor for collection of fines quarterly.

Sec. 4. Special meetings of the City Council, called by order of the Mayor, by summons or otherwise, shall be governed by the aforesaid regulations.

Sec. 5. All ordinances, or parts of ordinances, contrary to the provisions of this ordinance, are hereby repealed. This ordinance to take effect, and be in force, from and after its passage.

Passed—Jan. 22nd, A. D. 1842.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

MARRIED—In this city on the 6th inst. by the Rev. Erastus H. Derby, Mr. Gilbert H. Rolfe, to Miss Eliza Jane Bates, all of this city.

On receipt of the above notice, we were favored with a rich and delightful loaf of cake—by no means *below* the *medium* size; which makes us anxious that all their acts through life may be *justified*; and when life wanes and they find a peaceful abode in the "narrow house," may the *many outs* and *ins* they have made, leave to the world an abundant posterity to celebrate their glorious example.

MARRIED—In this city by Pres't. Hyrum Smith, Mr. J. W. Johnson to Miss Elizabeth Knight, all of this city.

The above notice was accompanied with the usual Printer's fee, (a nice piece of bridal cake,) for which we tender our sincere thanks, and our best wishes for the future prosperity of the happy pair. Ed.

DIED in Schuyler co., on the 28th of December 1841 Elder Isaac W. Pierce in the 31st year of his age.

Br. Pierce was a native of the state of New York, born in the township of Oswegatchie, St. Lawrence co., Feb. 3d 1811. As soon as the sound of the everlasting gospel saluted his ears, he believed it and obeyed its divine mandates; and amidst all the afflictions that the church has had to pass, he has remained a firm, and unshaken believer; and died in a sure, and certain hope of a glorious resurrection.

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AND SEASONS.**

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Grammar, &c. for sale at the Nauvoo Stationery,

WANTED,

By the subscriber, a first rate Book Binder;
one who thoroughly understands h's bus-
iness, and of good moral character, will receive
good wages, and constant employment, by ap-
plying soon, to
Nauvoo, Jan. 1, 1842. E. ROBINSON.

POETRY.

PARTING WORDS.

BY JAMES MONTGOMERY.

"And he said let me go, for the day breaketh"
Genesis xxii: 23.

Let me go, the day is breaking—
Dear companions, let me go;
We have spent a night in waking
In the wilderness below;
Upward now I bend my way,
Part we here at break of day.

Let me go; I may not tarry,
Wrestling thus with doubts and fears,
Angels wait my soul to carry
Where my risen Lord appears.
Friends and kindred, weep not so—
If ye love me, let me go.

We have traveled long together,
Hand in hand, and heart in heart,
Both through fair and stormy weather,
And 'tis hard, 'tis hard to part;
While I sigh "FAREWELL" to you,
Answer one and all, "ADIEU."

'Twas darkness gathering round me,
This withdraws me from your sight;
Walls of flesh no more can bind me—
But translated into light.
Like the lark on mountain wing,
Though unseen, you hear me sing.

Heaven's broad day hath o'er me broken,
Far beyond earth's span of sky;
Am I dead?—Nay by this token,
Know that I have ceased to die:
Would you solve the mystery,
Come up hither—come and see.

GUIDE TO HEALTH.

"The Art of Healing had its origin in the woods,
and the forest is still the best medical school."

DR. W. BEACH'S celebrated medical reme-
dies, for the treatment of all complaints,
on Botanical principles, for sale low for cash, at
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C. W. LYON, Agent.

City of Nauvoo, Jan. 6, 1842. 6-51*

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IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 9.]

CITY OF NAUVOO, ILL. MARCH, 1, 1842.

[Whole No. 45.]

A FAC-SIMILE FROM THE BOOK OF ABRAHAM.
NO. 1.



EXPLANATION OF THE ABOVE CUT.

- FIG. 1.—The Angel of the Lord.
 2. Abraham, fastened upon an Altar.
 3. The Idolatrous Priest of Elkenah attempting to offer up Abraham as a sacrifice.
 4. The Altar for sacrifice, by the Idolatrous Priests, standing before the Gods of Elkenah, Libnah, Mahmachrah, Korash, and Pharaoh.
 5. The Idolatrous God of Elkenah.
 6. The “ “ “ Libnah.
 7. The “ “ “ Mahmachrah.
 8. The “ “ “ Korash.
 9. The “ “ “ Pharaoh.
 10. Abraham in Egypt.
 11. Designed to represent the pillars of Heaven, as understood by the Egyptians.
 12. Raukeeyang, signifying expanse, or the firmament, over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shamau, to be high, or the heavens: answering to the Hebrew word, Shaumahyeem.

A TRANSLATION

Of some ancient Records that have fallen into our hands, from the Catecombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of ABRAHAM, written by his own hand, upon papyrus.

The Book of Abraham.

In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

2. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers, concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the Gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the God of Eikenah, and the God of Libnah, and the God of Mahmackrah, and the God of Korash, and the God of Pharaoh, King of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice but endeavored to take away my life by the hand of the priest of Elkenah; the priest of Elkenah was also the priest of Pharaoh.

3. Now, at this time it was the custom of the priest of Pharaoh, the King of Egypt to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange Gods, both men, women and children. And it come to pass

that the priest made an offering unto the God of Pharaoh, and also unto the God of Shagreel, even after the manner of the Egyptians. Now the God of Shagreel was the Sun. Ever the thank-offering of a child did the priest of Pharaoh offer upon the altar, which stood by the hill called Potiphar's Hill, at the head of the plain of Oissem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the Royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship Gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

4. And it come to pass that the priests laid violence upon me, that they might slay me, also, as they did those virgins, upon this altar; and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, & also a God like unto that of Pharaoh King of Egypt. That you may have an understanding of these Gods, I have given you the fashion of them in the figures, at the beginning, which manner of the figures is called by the Chaldeans Rahleenos, which signifies Hieroglyphics.

5. And as they lifted up their hands upon me, that they might offer me up, and take away my life, behold, I lifted up my voice unto the Lord my God; and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me. Abram! Abram! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers house, and from all thy kin-folks, into a strange land, which thou knowest not of, and this because they have turned their hearts away from me, to worship the God of Eikenah, and the God of Libnah, & the God of Mahmackrah, & the God of Korash, and the God of Pharaoh King of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abram, my son, to take away thy life: Behold I will lead thee by my hand, and I

will take thee, to put upon thee my name, even the priesthood of thy father: and my power shall be over thee; as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth forever, for I am thy God.

6. Behold, Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah, and of the Gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies King by royal blood.— Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites, by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

7. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldea, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: And thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

8. Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh's would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands; which I hold unto this present time.

9. Now, after the priest of Elkenah was smitten, that he died, there came a

fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

10. Now the Lord God caused the famine to wax sore in the land of Ur, inasmuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldee's. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

11. But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in Heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jeho-

vah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee, (that is, in thy Priesthood) and in thy seed, (that is thy Priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

12. Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the Gods of E-kenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came on our way: therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

13. Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and

called on the Lord devoutly because we had already come into the land of this idolatrous nation.

CHURCH HISTORY.

At the request of Mr. John Wentworth, Editor, and Proprietor of the "Chicago Democrat," I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarished, and without misrepresentation.

I was born in the town of Sharon Windsor co., Vermont, on the 23d of December, A. D. 1805. When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection: considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God I had confidence in the declaration of James; "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him," I retired to a secret place in a grove and began to call upon the Lord, while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a

heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture on a sudden a light like that of day, only of a far purer and more glorious appearance, and brightness burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fulness to be preached in power, unto all nations that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me: I was also told where there was deposited some plates on which were engraven an abridgement of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty, and

glory of the events that should transpire in the last days, on the morning of the 22d of September A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate.

Through the medium of the Urim and Thummim I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the

same ordinances, gifts, powers, and blessing, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgement of their prophesies, history &c., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our travelling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs, and evil designing persons, several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-Day Saints," was first organized in the town of Manchester, Ontario co., state of New York. Some few were called and ordained by the spirit of revelation, and prophesy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named state a considerable settlement was formed in Jackson co.; numbers joined the church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors who were many of them of the basest of men and had fled from the face of civilized society, to the frontier country to escape the hand of justice, in their midnight revels, their sabbath breaking,

horseracing, and gambling, they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred, and feathered, and whipped many of our brethren and finally drove them from their habitations; who houseless, and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie, this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government and although we had warrantee deeds for our land, and had violated no law we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives, widows; and husbands widowers.—Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken and our household goods, store goods, and printing press, and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay where they continued until 1836, three years; there was no violence offered but there were threatnings of violence. But in the summer of 1836, these threatnings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property we were again driven from our homes.

We next settled in Caldwell, and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs

an exterminating order was issued by Gov. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of mauraunders, from twelve to fifteen thousand souls men, women, and children were driven from their own fire sides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter,) to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold, and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless, proceedings of the state of Missouri.

In the situation before alluded to we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo" in Hancock co., we number from six to eight thousand here besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us and a charter for a legion the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity, proud of the cause which they have espoused and conscious of their innocence and of the truth of their system amidst calumny and reproach have the elders of this church gone forth, and planted the gospel in almost every

state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales: in the year of 1839 where a few of our missionaries were sent over five thousand and joined the standard of truth, there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected: no unhallowed hand can stop the work from progressing, persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists &c.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues &c.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we be-

lieve that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report or praise worthy we seek after these things. Respectfully &c.,

JOSEPH SMITH.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, MARCH, 15, 1842.

TO SUBSCRIBERS.

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

HONOR AMONG THIEVES.

We extract the following from the 'New York Tribune.'

"The Paymaster of the Missouri Militia, called out to put down the Mormons, some two years since, was supplied with money some time since and started for Western Missouri, but has not yet arrived there. It is feared that he has taken the 'Saline slope.'"

We are not surprised that persons who could wantonly, barbarously, and without the shadow of law, drive fifteen thousand men, women and

children from their homes, should have among them a man who was so lost to every sense of justice, as to run away with the wages for this infamous deed: it is not very difficult for men who can blow out the brains of children; who can shoot down, and hew to pieces our ancient veterans, who fought in the defence of our country, and delivered it from the oppressor's grasp; who could deliberately, and in cold blood, murder men, and rob them of their boots, watches, &c. and whilst they were yet weltering in their blood and grappling with death, and then proceed to rob their widowed houses. Men who can deliberately do this, and steal near all the horses, cattle, sheep, hogs, and property of a whole community, and drive them from their homes en-masse, in an inclement season of the year, will not find many qualms of conscience in stealing the pay of his brother thieves, and taking the 'saline slope.'

The very idea of government paying these men for their bloody deeds, must cause the sons of liberty to blush, and to hang their harps upon the willow; and make the blood of every patriot run chill. The proceedings of that state have been so barbarous, and inhuman, that our indignation is aroused when we reflect upon the scene.

We are here reminded of one of the patriotic deeds of the government of that state, who, after they had robbed us of every thing we had in the world, and taken from us many hundred thousand dollars worth of property, had their sympathies so far touched, (alias, their good name,) that they voted two thousand dollars for the relief of the 'suffering Mormons,' and choosing two or three of her noblest sons, to carry their heavenly boon, these angels of salvation came in the plenitude of their mercy, and in the dignity of their office, to Far West. To do what? to feed their hungry, and clothe their naked with the \$2000? verily nay! but to go into Davies county and steal the Mormon's hogs (which they were prohibited themselves from obtaining, under penalty of death,) to distribute among the destitute, and to sell where they could obtain the money. These hogs, thus obtained, were shot down in their blood, and not otherwise bled; they were filthy to a degree.— These, the Mormons' own hogs, and a very few goods, the sweepings of an old store in Liberty, were what these patriotic and noble minded men gave to the 'poor Mormons,' and then circulated to the world how sympathetic, benevolent, kind and merciful the Legislature of the State of Missouri was, in giving two thousand dollars to the 'suffering Mormons.' Surely, 'the tender mercies of the wicked are cruel.'

THE LATTER-DAY SAINTS.

EXTRACT FROM THE "LONDON DESPATCH."

On Wednesday an investigation was gone into before Mr. Baker, the coroner, at the Royal Oak, Galway-street, St. Luke's, on the body of Elizabeth Morgan, aged 55 years, whose death was alleged to have been caused through improper treatment by unqualified persons. Maria Watkins, of 31, Cross-street, Islington, said she had known the deceased about 12 months. For some time past she had suffered from a spasmodic affection, and on Tuesday week last witness was sent for to attend her. Witness found her very ill, but no medical gentleman was called in, it being against the religious tenets of the sect to which the deceased belonged to do so. The sect to which she belonged styled themselves "The Church of Jesus Christ, and Latter-Day Saints," their place of meeting being in Castle-street, Cow-cross. They dated their origin from the Apostles, and treated their sick according to the following text, taken from the last chapter of the Epistle of St. James: "If there be any illness amongst you ye shall call for the elders of the Church, and anoint yourselves with oil in the name of the Lord." She (witness) had known cases of healing under such circumstances, but the deceased sank and died on Saturday last. Mary Ann Albin, Spencer-place, Goswell-road, wife of one of the elders of this foolish sect, said she was called to see the deceased on Tuesday morning, and from her appearance thought she was suffering from inflammation of the bowels. No surgeon was sent for. Witness administered some "sage tea with Cayenne pepper" in it; leeches and other remedies were also applied. Every thing was prayed over before it was given. The Coroner said the remedy appeared to him to be worse than the disease, and he hardly knew how to deal with the case, as he had his doubts whether it was not one of manslaughter. In his opinion the case was not strong enough to warrant a verdict of manslaughter being returned, but he trusted the publication of it in the papers would act as a caution to the members of this strange sect, and that they would see the necessity of calling in medical aid. The jury, after some deliberation returned a verdict of "Natural death," with a hope that the present inquiry would act as a

caution to that body how they acted in such cases for the future.

If we were not somewhat conversant with the follies and absurdity of men who profess to regulate religious affairs, and to give tone and energy to the multifarious creeds that are now extant, we could scarcely have believed that any men professing any degree of intelligence, or holding any office of importance, could be found to give birth unto, be connected with, or bear witness of such a bundle of nonsense; such sheer ignorance, and profound folly, as is manifested in the above article. But as it is published by the 'London Despatch,' a journal that professes to rank among the foremost of the British Empire, and in other papers of importance in the professed metropolis of the world, as it has emanated from the emporium of learning, science, and divinity; the professed fountain of all true intelligence, the seat of bible societies, missionary societies, and tract societies; the place where nobles are instructed and kings learn wisdom, we of course must notice it. What then is the important thing that has attracted the attention of nearly all editors in the city of London? that has excited the deep interest, and careful investigation of a learned London jury, and a more profoundly learned coroner? something solemn, deep, and awful, something that must be published in the public journals of the day, and be heralded to all the world. Therefore listen ye nations and give ear ye kings of the earth, let all the world attend with respectful deference, for be it known unto all nations, kindreds, tongues, and people, that "ELIZABETH MORGAN, AGED 55 YEARS," IS DEAD. *Oh Tempore!!! Oh Mores!!!!* Yes the solemn fact is announced by the "London Despatch"—*she is dead*—but what gives deep interest to the fact and adds solemnity to the scene is that she died a "natural death!!!!" she was not murdered in cold blood; she was not poisoned, nor drowned, nor burned to death, she did not die in a mad-house, nor cut her throat; neither had she the privilege of being killed through the administration of the learned medical faculty, nor through the nostrums of the more learned, but less popular Thompson; it was her fate to die a *natural death!* and therefore the learned coroner "trusted the publication of it in the papers would act as a caution to the members of this strange sect, and that they would see the necessity of calling in medical aid." Therefore ye Latter-Day Saints pay attention and live forever; for it would seem by this that the inhabitants of the city of London never die, because they have abundance of "medical aid" or if they do die

they are assisted by the faculty to die, they do not die a natural death—for the coroner thought it necessary to warn this “foolish sect” lest they should be guilty of dying a natural death and no doubt (according to the statement of the coroner) if Elizabeth Morgan had still remained a citizen of London and not have joined that “strange sect” (who die naturally) but that she would either have lived forever or have had the privilege of dying an unnatural death through the assistance of medical aid.

But the Latter-Day Saints are a “strange sect” a “foolish sect” but why so? “they dated their origin from the apostles, and treated their sick according to the following text taken from the last chapter of the epistle of St. James: ‘If there be any illness (is any sick) among you ye shall (let him) call for the elders of the church, and anoint yourselves with oil in the name of the Lord,’ [and let them pray over him, anointing him with oil in the name of the Lord.]” The coroner seems to be ignorant of the doctrines of the Latter-Day Saints, or he never would have stated that they “dated their origin from the apostles.” We believe in apostolic religion, but we do not date our origin from them—we believe that the religious world have all become corrupt long ago, and that it needed a revelation from heaven to restore apostolic religion, and that we have had such a communication: but we do not profess to have descended lineally from them. The learned coroner seems also to be ignorant of his bible, or he would have quoted the above passage a little more correctly than he has done. Respecting its being contrary to our religious tenets to employ “medical aid” we would remark that it is unqualifiedly false, and that we have no tenets prohibiting any such thing, but we think that sister Morgan had as much right to refuse medical aid and die a natural death if she thought proper, as a Methodist, Presbyterian, Quaker, Universalist, or any other person; and that the coroner had no right to hinder her, nor to try other people for allowing her to do so.

But the people prayed for her “according to the text in St. James” ‘if any are sick &c.’ The thing has at last come out; the coroner did not think it right to follow the directions of “St. James,” for he thinks them a “strange sect” a “foolish sect,” and admonishes them to beware of such conduct, from which we must naturally infer that the coroner does not believe the epistle of James, nor do any of the sects in London, [for his profession must make him generally acquainted with the sects] and and he thinks this is a ‘strange’ sect because they do, and that they are very ‘foolish’ for be-

lieving it. A man may be a Dunkard, a Shaker, a Methodist, a Southcatonian, a Presbyterian, or a Wilkinsonian; he may dance, or shake, or whirl around on his heel, or rend the heavens with his shouts, or sit still and say nothing: he may profess to be a mortal, or an immortal man; he may do any thing that is unscriptural, and it will be orthodox but to believe the bible, and to practice its precepts is ‘foolish and strange’ to this enlightened and Christian coroner, and to the inhabitants of London. But that they die after this administration is singular. The apostles however and the ancient churches used to administer in this ordinance, and yet they died. It is well for them that they did not live in the city of London, the seat of religion, and science, or the pious coroner and his coadjutors would have tried these ungodly men for practising contrary to their religion, and would have warned all the sect against their impositions and follies.

COMMUNICATIONS

LETTER FROM ELDER L. SNOW.

London, Nov. 10, 1841.

ELDER KIMBALL—

Dear Sir,—I received your letter directed from Pittsburgh, which I answered soon after its reception. I have also received another from you written at Nauvoo, which I read last Sunday week to a large congregation of Saints; they were extremely gratified with its contents, and much delighted in hearing from one who had labored so hard to plant the standard of Zion in this dark and benighted city. I forwarded it to Elder Pratt, for publication in the ‘Star.’

The ‘stone of the mountain,’ which you set to rolling in London, (I am thankful to the Most High in being able to say,) has not yet ceased moving, but is daily becoming more rapid and powerful in its revolutions. It has already gathered round its holy shrine, despite of opposing powers, about one hundred and forty sons and daughters of Zion. Every thing in relation to the church generally goes on prosperously; the power of God is beginning to manifest itself in a wonderful manner among the Saints; remarkable diseases have been healed through the medium of the priesthood, and many of the Saints have had open visions, which are of that glorious nature as to cause their hearts to rejoice, and to give glory to the Lord God of Zion.

The books that you left here I found to be very useful in circulating our appointments, and in spreading information concerning our doctrines, among the people. We have left Mr. Barret's Academy, and have obtained a commodious chapel to worship in. . . . We have proven the advice of Elder Woodruff and yourself to be very salutary to us, and have endeavored to follow it on all occasions. . . .

I am sorry to be under the painful necessity of having to communicate the intelligence of the death of our beloved sister, E. Morgan; she died of a complaint with which she had been afflicted many years; the whole church mourn her loss, and tears of grief are seen filling the eyes, not only of a bereaved husband and children, but of the Saints in general, and a large circle of friends by whom she was known and beloved. It is unnecessary for me to dwell upon her virtues, or to recount her acts of kindness and benevolence to you, when you first came to this city to raise the standard of truth: you found a home with her: you were always made welcome at the fire-side and table of deacon Morgan and his wife, our deceased sister. From that time forth she was your friend, till she became a Saint, since which time she has been an ornament to society, and a pattern of righteousness, and she died as she lived, the friend of virtue, of truth, and of God; and manifested to an astonishing degree a strong and unshaken assurance of a celestial glory, which caused our hearts to rejoice, and was a subject of deep interest to many of her worldly friends. In her dying moments she requested me to inform you that she blessed the day that the elders came to her house, and blessed the hour in which she was baptized by you.

She refused to have her doctor attend her, in consequence of which she was refused a burial until a Coroner's Inquest was called, and held over her. In the inquest the jury sought very industriously to bring us in guilty of "manslaughter," but finally decided that the evidence for that purpose was *not quite strong enough*; so you see that we very fortunately escaped Newgate this time, but how we shall fare the next time we are ignorant of, and careless about. If the work of God be furthered we will content ourselves in being used as instruments in any way that the Lord may see proper, and say amen to his decisions, whether free, or

bound in chains, or in the company of kings and nobles. An account of the inquest has been published by most of the London Journals. I enclose with this communication an article upon this subject, which I have taken from the "Despatch," one of the most popular periodicals in England.

After this inquest was held, I delivered sister Morgan's funeral sermon. The chapel was crowded to excess, and I have not had a more attentive congregation while in England. There were many present, who, if they had been prepared with change of clothes, would have been baptized as soon as I had closed my discourse, although they had entered the chapel with minds darkened by false reports.

The Tower of London now lays low in ashes; it was burned down about a week since.

All the Saints send their love to you.

Yours, in the everlasting covenant.

LORENZO SNOW.

To H. C. KIMBALL.

For the Times and Seasons.

OBITUARY.

It is with deep regret that we announce the death of our highly esteemed and worthy sister, LAURA PHELPS, consort of Morris Phelps, who departed this life Feb. 2d, in the 36th year of her age. She was warned of her approaching dissolution, and desired her companion to have her remains conveyed to Nauvoo, and there be interred with her old tried friends, who, with her, had passed through many trials, and afflictions, and had their days shortened by the unparalleled cruelties which had been heaped upon them. She was one of the first who embraced the gospel, consequently suffered much persecution from her friends; but by leaving them, and also her father's family, to be gathered with the Saints, she manifested to the world that no sacrifice was too great for her to make for the cause which she had espoused. She was one of the number driven from Jackson county, in 1833, at which time she suffered many privations, but her mind was calm and untroubled, for she had a firm reliance on Him whose arm is able to save all who put their trust in Him. During our persecutions in Mo. in '39, she endeared herself to many of her friends by her acts of kindness, and in many instances her con-

duct was truly heroic. When my life was sought at Richmond, and my brethren in prison had great anxiety on my account, she interceded with my pursuers, who were nearly thirty in number, and actually convinced them that I was another person, altogether, and the pursuit was stopped. She, afterwards, in company with her brother, left her home in Iowa Territory, together with her tender offspring, and traveled a distance of nearly two hundred miles on horseback, to assist in the deliverance of her companion, or devise means whereby he and his brethren might make their escape from Prison; which thing was effected, and she left among a savage horde to suffer such abuses as they saw fit to inflict upon her, but through the goodness of God she was delivered from their hands and returned in peace to the bosom of her family and friends. Much might be said of the character of our deceased friend, but our paper will not permit us to be lengthy in our eulogies on the dead. We have penned the above acts to be handed down to future generations as a memorial of her, for her faith, her patience, and her integrity to her friends and her religion.

HEBER C. KIMBALL.

For the Times and Seasons.

THE COMING OF CHRIST.

The coming of Christ is a subject that the ancients have contemplated with great emotion; Isaiah having a view of this event, realized a portion of its benefit for says he, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace: Of the increase of his government and peace there shall be no end." Jeremiah gazing upon the unparalleled blessings that should accrue to the human family through the incarnation of the son of God, breaks forth in rapturous accents and exclaims, "This is his name whereby he shall be called, The Lord our righteousness." David looking down the stream of time, got his eye upon this noble event; and feeling its benefit applied to his heart, tunes the lyre and in seraphic notes he chants his praise. Moses beheld the coming of Christ, and saw a striking similarity, and said unto his people, "A prophet shall the Lord your God raise up unto

you of your brethren, like unto me." Abraham by faith beheld the son of God veiled in human form, and rejoiced to see it. In the fulness of time Christ came, and then every symbol was abolished by its representative; every shadow is lost in its respective substance—every prediction meets with its fulfilment.—And hecatombs no longer struggle upon the Jewish altars, while yielding their blood, as a type of better things.

Now the long, long looked for period at last arrives: and the auspicious morn, is hailed by a countless throng of angels, one of which announces to the watching shepherd, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—" A star appeared in the east, and its meaning was understood by the Magi, who prosecuted their journey over dreary mountains, sandy deserts, and barren plains, in pursuit of the new born king; till at length coming to Bethlehem, "entering the house they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh." In this kind act they acknowledged this infant Prophet, Priest and King.—Simeon was a man who waited for the consolation of Israel: "and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord, Christ." And beholding that promise fulfilled—"took the child in his arms," and in a poetical strain uttered words of prayer and praise.—"Lord, now lettest thou thy servant, depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." There was one Philip who desired to see the days of the son of man, who after he had seen Jesus came to Nathanael and said unto him, "We have found him, of whom Moses in the Law, and the Prophet did write, Jesus of Nazareth, the son of Joseph." Now we see him passing through the world as a "man of sorrows and acquainted with grief.—" His journey was that of benevolence, and his labour that of love: until he offered himself a vicarious sacrifice—was numbered with

the transgressors, and "made his grave with the rich;" until the dawn of the third day, when like a mighty conqueror he rose from the tomb, and, after "going in and out for the space of forty days, ascended up on high, led captivity captive, and gave gifts unto men: and ever lives to make intercession for us."

(To be concluded in our next.)

PRESIDENT JOSEPH SMITH,

Dear sir:—I feel anxious to express my feelings, concerning the business transactions between the church and myself;—as it is well known to many, that Dr. Galland, as agent for the church, purchased my farm while I was living in Brandywine township, Chester co. Pa, and many supposed or pretended to suppose, I would get nothing in return;—but I wish to say to all my old friends and enemies in Pennsylvania, through the medium of the "Times and Seasons,"— [which I rejoice you now have the control of,] that I have received my pay in full from the church of Jesus Christ of Latter Day Saints, through yourself, sir, as their Trustee in Trust, according to the original contract; and that from my acquaintance with yourself, and those brethren who are assisting you in the great and increasing business of the church, I have the fullest confidence in all the transactions of the church, and I request those papers in Philadelphia who published concerning my sale and loss, with such bitter lamentations to publish this also. I am, sir, your brother and well wisher,

ROBERT PIERCE.

Nauvoo, Feb. 28, 1842.

TO THE BRETHREN IN NAUVOO CITY, GREETING:—

It is highly important, for the forwarding of the Temple, that an equal distribution of labor should be made, in relation to time; as a superabundance of hands one week, and none the next, tends to retard the progress of the work; therefore, every brother is requested to be particular to labor on the day set apart for the same, in his ward; and to remember that he that sows sparingly shall also reap sparingly,—so that if the brethren want a plentiful harvest, they will do well to be at the place of labor in good season in the morning, bringing all necessary tools, according to their occupation; and those who

have teams bring them also, unless otherwise advised by the temple committee.

Should any one be detained from his labor by unavoidable circumstances, on the day appointed, let him labor the next day, or the first day possible.

N. B.—The captains of the respective wards are particularly requested to be at the place of labor on their respective days, and keep an accurate account of each man's work, and be ready to exhibit a list of the same when called for.

The heart of the trustee is daily made to rejoice in the good feelings of the brethren, made manifest in their exertion to carry forward the work of the Lord, and rear his temple; and it is hoped that neither planting, sowing or reaping will hereafter be made to interfere with the regulations hinted at above.

JOSEPH SMITH.

Trustee in Trust.

TEMPLE FRIENDS.

This day a certificate of deposit of \$145, in the Auburn Bank, was received at this office, and passed to the credit of the twelve individuals of West Niles, named in the accompanying letter of Wm. Van Orden, in the Book of the Law of the Lord, page 83, with their respective items attached to the individual names, as specified in the schedule.

Such receipts can never come amiss, but this arrived at a moment when it will prove peculiarly useful, as we knew not what course to pursue to raise that amount of cash, which could not be dispensed with without immense loss, or sacrifice of the property of the church.

W. RICHARDS,

Temple Recorder.

Recorder's Office, Feb. 21, 1842.

We would also say to all the churches, that in as much as they want the blessings of God and Angels, as also the church of Jesus Christ, and wish to see it spread and prosper through the world and Zion built up and truth and righteousness prevail, let all the different branches of the church of Jesus Christ of Latter-Day Saints in all the world, call meetings in their respective places and tithе themselves and send up to this place to the Trustee in Trust, so that his hands may be loosed and the temple go on, and other works be done, such as the new translation of the bible, and the record of Father Abraham published to the world.

Beloved Brethren, we as the messengers of the Lord feel to call upon you to help roll on the great and mighty work—it is our duty so to do and it is your reasonable service—and the Lord will bless you in so doing. We subscribe ourselves your humble servants and standard bearers to the world.

BRIGHAM YOUNG, President.
W. RICHARDS, Clerk of the Twelve.

NOTICE.

There will be a general Conference of the Elders and members of the Church of Jesus Christ of Latter Day Saints, held at the Philadelphia Branch of said Church, on the 6th day of April, 1842. The members of adjacent conferences are invited to attend.

By order of the President,
J. B. NICHOLSON, Clerk.

AN ORDINANCE REGULATING AUCTIONS, IN THE CITY OF NAUVOO.

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, That no person or persons whatsoever shall, after the publication of this act, sell or expose to sale by way of vendue, or auction, any property, real or personal, within the city of Nauvoo, unless such person or persons shall reside within the said city, and first obtain a licence for the purpose from the Mayor, for which such person or persons shall pay to the corporation, not exceeding one hundred dollars, and give bond to the Mayor and Council, with two good securities, in the sum of one thousand dollars, for the honest and due performance of all the duties required by law.

Sec.2. That if any person or persons shall be found selling or disposing of any property real or personal, within the city of Nauvoo, by way of vendue, or auction, without having obtained such license, and given such security, as aforesaid, such person or persons so offending, and being thereof lawfully convicted, shall forfeit and pay to the corporation, the sum of twenty five dollars for every lot which he or they shall have so sold.

Sec.3. That the auctioneer or auctioneers licensed as aforesaid, shall receive all articles which he or they shall be required, to sell at auction, giving his or their receipt for the same, if required, and within ten days after any sale made, shall de-

liver a fair account of the same, and pay the amount thereof to the person or persons entitled thereto, deducting therefrom, the fees and commissions hereafter allowed, that is to say, on the amount of the sale of personal property of every description, a commission of five per cent. except public securities, and bank or other incorporated stocks, respecting which a different rate is hereinafter prescribed, and on the amount of sale of real estate, public securities and bank or other incorporated stocks, two per cent. on the first two hundred dollars, and one per cent. on the next one thousand three hundred dollars; and if the amount of sales shall exceed fifteen hundred dollars, then one fourth of one per cent. on such excess; and when the said auctioneer or auctioneers shall let by auction any real property, on ground rent, he or they shall be entitled to receive a commission on a sum equal to ten years amount of such rent; and in all cases when any article shall be actually exposed to sale, which shall not be sold, by reason of its not producing the price at which it may be limited, it shall be lawful for the auctioneer or auctioneers to demand and receive, on the sum at which such article shall have been struck off, one fourth of the commission which he or they would have been entitled to receive, had it been actually sold; and every auctioneer who shall demand or receive any fees or commissions not allowed by law, or greater fees or commissions than are so allowed, shall forfeit four times the amount of fees and commissions so demanded or received, to the use of the person or persons on whom such demand shall be made, or from whom such fees or commissions shall be received: *Provided*, That nothing herein contained shall be construed to prevent any auctioneer from charging and receiving a reasonable compensation for extra trouble for services rendered.

Sec. 4. That no person or persons, licensed as aforesaid, shall receive goods for sale, of any servant or minor, unless accompanied by a certificate from the owner or owners thereof, nor expose to public sale any real or personal property, without first making out in writing, and signing, and publicly reading the conditions of sale, nor without advertising the property intended for sale, and the time and place of sale in a newspaper, or by posting up notices in three public places

in the city; and also giving notice of the same by a crier and the ringing of a bell.

Sec. 5. That no auctioneer or auctioneers shall, either directly or indirectly, purchase at auction any article or articles put up to sale by him or them, except for his or their own use, and not to sell again, under a penalty of twenty five dollars, for every such offence.

Sec. 6. That no auctioneer or auctioneers shall sell by auction dry goods or groceries, in lots or parcels of less value than five dollars, or liquors of any kind in less quantities than five gallons, under the penalty of five dollars for every offence.

Sec. 7. That in no case where two or more persons shall take out a joint license as auctioneers, shall it be lawful for any of them, under color thereof, to hold separate auctions, or to sell at more than one place at one and the same time; but the said license shall be construed to confer no greater privilege or authority than if the same were granted to a single person; and that if any of the persons who may have taken out a joint license as aforesaid shall violate this provision, he or they shall forfeit and pay the same penalty for every offence, as is imposed on any person who shall sell as an auctioneer, without having taken out a license, and given security, as herein before required.

Sec. 8. That from and after the passage of this act, there shall be levied and paid to this Corporation, a duty on the amount of all sales at auction by the auctioneers licensed pursuant to the laws thereof, at the following rates, that is to say: upon all real estate, public securities, bank and other incorporated stocks, at the rate of one fourth of one per cent.; upon all watches, jewelry, cutlery, perfumery, and stationery, at the rate of five per cent.; and upon all other goods, articles, or things, of whatever sort or kind, whether in the raw or manufactured state, at the rate of one per cent., except on sales of any property at auction, made under any order, decree, sentence, or judgment of any court of the United States, or of any justice of the peace, or by virtue of any distress for rent, all of which are hereby exempted from the duties imposed by this act.

Sec. 9. That it shall be incumbent on every auctioneer, licensed as aforesaid, to deduct from the proceeds of all sales made by him, the duties herein before directed

to be levied, and to pay over the same to the Treasurer of this Corporation, for its use and benefit, once in every three months; and in accounting for such duties, it shall also be incumbent on every such auctioneer to make his return under the solemn sanction of an oath or affirmation, and to exhibit to the Treasurer aforesaid, whenever required by him, the books of sales of such auctioneer, in order to enable the Treasurer to ascertain the correctness of the returns aforesaid; and in case any such auctioneer shall fail strictly to perform the duties hereby imposed on him, or to account accurately for, and pay over, as above prescribed, the revenue payable to this corporation on sales at auction by him, or to exhibit his books, as aforesaid, he shall forfeit his license, and be, moreover, liable to a penalty of fifty dollars, and to a further penalty of twenty dollars for every day which shall elapse after a default shall be made in payment of the said duties, or in rendering his returns, or in exhibiting his books, agreeably to this section, until he shall comply with the directions it contains; and all penalties accruing under it shall be for the sole use and benefit of this corporation.

Sec. 10. That in case any person or persons who shall have become the surety or sureties for the faithful performance of the duties of any auctioneer or auctioneers, licensed as aforesaid, shall die, remove from the city of Nauvoo, or become insolvent, the Mayor shall, and he is hereby authorized and empowered, to demand other satisfactory security or securities, for the due performance of such duties; and in case such satisfactory security or securities shall not be given within eight days, the license taken out by such auctioneer or auctioneers shall thenceforth become, and is hereby declared to be, null and void, to all intents and purposes as if the same had never been granted; and whenever the Mayor shall have been informed that the license of any auctioneer or auctioneers shall have expired, or that he or they shall have failed to comply with the requisitions of the law, so that such license be no longer in force, the Mayor shall, at the expiration of eight days, give public notice thereof.

Sec. 11. That the auctioneer or auctioneers licensed as aforesaid, shall constantly

keep a fair copy of this law in some conspicuous place in his or their auction room, for the inspection of the public; and if he or they shall fail so to do, he or they shall forfeit and pay a penalty of twenty dollars.

Passed—January 17, 1842.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

NAUVOO LEGION.

Nauvoe Legion, Feb. 22, A. D. 1842.

Office of the Lieutenant General.

The officers of my staff are required to assemble at my residence, on Friday, the 11th day of March, 1842, at 10 o'clock A. M. armed and equipped according to law.

JOSEPH SMITH,

Lieutenant General.

Major General's Office, Nauvoe Legion,

City of Nauvoe, Feb. 25, A. D. 1842.

My staff, accompanied by the band, is required to rendezvous, at my quarters, on Friday, the 11th day of March, proximo, at 10 o'clock, A. M., armed and equipped as the law directs.

JOHN C. BENNETT,

Major General.

First Cohort, Nauvoe Legion,

Feb. 27, A. D. 1842.

All the battalions of the 1st Cohort, residing within the Nauvoe Precinct, are required to assemble for battalion parade, at the usual place of rendezvous, on Friday, the 11th day of March, at 10 o'clock A. M.—all officers, and troops will take notice and govern themselves accordingly. My staff will appear at my residence at the same hour.

WILSON LAW,

Brigadier General, & Brev. Maj. Gen.

Second Cohort, Nauvoe Legion,

Feb. 27, A. D. 1842.

The officers and privates, of the 2d Cohort, are required to rendezvous, for battalion parade, at the usual place in this city, on Friday, the 11th day of March, at 10 o'clock, A. M.—all persons concerned, therefore, will take notice, and govern themselves accordingly. My staff will congregate at my residence, at the same hour.

CHARLES C. RICH,

Brigadier General.

MARRIED—In this city, on Wednesday, the 23d ult. Mr. William L. Hide, to Miss Elizabeth H. Bullard.

DIED—In this county, near Carthage, on the 22d of Feb. last, Mrs. Emeline Leyland, wife of Benjamin Leyland, aged 14 years and 8 months. Sister Leyland died strong in the faith of the new covenant, and wished to have her bones laid with the saints.

Poetry.

For the Times and Seasons.

ONE OF TIME'S CHANGES.

Some things have chang'd from what they were
When all the fairest of the fair;
Whom Fame has rank'd among the 'beauties';
Were skillful in domestic duties.

Our modern Misses scarce believe
That *ladies* us'd to spin and weave:
Or, that gay Princesses, of yore,
Wrought the rich garments, Princes wore.

Since Fashion has with Folly met,
The stars of Industry have set—
Pleasure and Profit have disbanded,
And Labor, like grim Want, is branded.

'Tis strange as foolish, but 'tis got so
Who are not idle, would be thought so;
And *ladies* too, have grown so common,
No wonder if they plunder Mammon!

Now who, beneath proud Fashion's peal,
Will *dare* draw music from the wheel,
Or regulate the kitchen, when
Eliza stops, to wield the pen?

ELIZA.

REMOVAL.

THE BOOKS AND STATIONARY of this establishment have been removed to the brick store kept by Joseph Smith, on Water Street.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoe, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 10.] CITY OF NAUVOO, ILL. MARCH, 15, 1842. [Whole No. 46

The Book of Abraham.

14. And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the West, and Hai on the East; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the South; and there was a continuation of a famine in the Land, and I Abraham concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones, which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me: for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the Revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto

that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time; which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, and his hand was stretched out, behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things, which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me this is Shinehab, (which is the sun.) And he said unto me, Kokob, which is star. And he said unto me,

Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the Moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do, but what he will do it: Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

21. And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excellet them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies thou hast seen.

22. Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these, I will make my rulers; for he stood among those that

were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those, who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate; and they, who keep their second estate, shall have glory added upon their heads forever and ever.

23. And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth: and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

24. And they said, the Gods, let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night; and from the morning until the evening, they called day: and this was the first, or the beginning of that which they called day and night.

25. And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered. And the Gods called the expanse, heaven. And

it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day: and this was the second time, that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed.— And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

28. And the Gods said let us prepare the waters to bring forth abundantly the

moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And the gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every

green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night; and it came to pass that it was from morning until evening, they called day; and they numbered the sixth time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations of the heavens, and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that, which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled to do them; and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man,

saying, of every tree of the Garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet, the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and what soever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an help meet for him.

UNIVERSAL LIBERTY.

The following correspondence between Doctor Dyer, of Chicago, and General Bennett, of this city, copied from the "Genius of Liberty," is of a highly interesting character, and breathes the sentiments of brave and philanthropic hearts. We would like to see "Missouri turn pale at the sight of gathering hosts," and her penitentiary walls reel like the votaries of Bacchus. If Missouri does not find in us the *suaviter in modo*, she will find the *fortiter in re*; and while her face and hands are yet dripping with the blood of murder perpetrated upon a guiltless, devoted, and defenceless people, on consecrated ground—it would be well for her to regard the cries of the living, and the dead,—let Justice sit in Judgment, and reason, sober reason, once more resume her throne. The cause of humanity cries aloud for help, while suffering Justice is bleeding at every pore. "Why do the heathen rage

and the people imagine a vain thing!" for God will surely judge the wicked, and avenge the wrongs of the oppressed. I go for "UNIVERSAL LIBERTY to every soul of man—civil, religious, and political."

N. B. Some of the Mormon slaves referred to in Missouri, are the children of murdered parents; others of Mormon parents now in this city.

"CORRESPONDENCE

BETWEEN DR. C. V. DYER AND GEN. J. C. BENNETT.

Chicago, January 3, 1842.

DEAR SIR:—I am not sure that I am not indebted to you for your last letter, not having answered it, as I remember. But as I have been very sick during the long interval of my silence, you will readily excuse any apparent neglect on my part.

I thank you for your paper sent me, the "Times and Seasons," and have got much information from it, and since that, from other sources, in relation to the outrages committed upon the Latter Day Saints by the authorities as well as the people of the State of Missouri; and my blood boiled with indignation to see the whole christian world—and the whole political world, too, look tamely on, and never raise a warning voice—a voice of expostulation, nor even giving the facts in the case! O what outrages will not be allowed or winked at by those in authority, and the people generally, if they happen to be inflicted upon those who bear an unpopular name, espouse an unpopular cause, and are poor and obscure! It seems as if we had again fallen upon the middle ages, when the privileged classes could pour out their sympathies by the hour, at the very circumstantial and minute details of the loss of the life, or any other serious evil that befel one of their own number; but they could write or hear without emotion, and even with satisfaction and joy, the history of the massacre of a thousand defenseless women and children, if they belonged to the common sort of people. Just read, for example, Madame de Sevigne's account in a letter to her daughter, dated "Aux Rochers," 30 Oct., 1675, in the 2nd volume of De Toqueville's Democracy in America.

What, my dear sir, do you think of the treatment which the subject of American slavery receives at the hands of the

American press—amongst the people generally, and especially in the halls of Congress? What think you of the sentencing of three men from the Quincy Mission Institute in this State, a short time since, to twelve years confinement in the penitentiary of Missouri, for no crime at all, or only such as God would regard as a virtue? Please look into this matter, and see if you can not join with the benevolent and fearless, and call the attention of the nation or the State, to these outrages of Missouri.

I send you a paper, and mark one of the pieces for your perusal. Read it. I do not know whether you have examined the whole subject of American slavery; but if you have not, I beseech you to do so, and let me hear from you. Is it not sin? Yes. Then is it not right to repent of it? Yes. When? God allows not a moment. Is not repentance and abandonment of sin safe, so long as God commands, and stands ready to look after the consequences? Certainly so.

Well, can any Court, either State or national, rob me of liberty for twelve years, (even against their own State laws,) for acting precisely in accordance with the letter and spirit of the Constitution of the United States, and the precepts of Jesus Christ? Is it to be submitted to tamely, that three men shall be immured in a dungeon for twelve years—torn from their families and friends, and from society and usefulness, for barely teaching a fellow being how to go to a place where he may learn the sciences—have his own wages, aye, and his own *person*?

Let me hear from you. Have we not a right to sympathy with each other?

I am, very sincerely,

Your friend and ob't serv't,

CHARLES V. DYER.

Gen. JOHN C. BENNETT,

Nauvoo, Hancock Co., Illinois.

Nauvoo, Ill., Jan. 20th, A. D., 1842.

DEAR SIR:—

Yours of the 3rd inst., accompanied by the "Genius of Liberty," containing the address of Alvan Stewart, Esq., is before me, and I seize upon this, the first, opportunity to reply. You refer me to Madame de Sevigne's letter to her daughter, dated "Aux Rochers," 30th Oct., A. D. 1675, in the 2nd vol. of De Toqueville's Democracy in America; and ask me to examine the subject of American

slavery. I have done so: I gave it a full and fair investigation years ago—I swore in my youth that *my* hands should never be bound, nor my feet fettered, nor my tongue palsied—I am the friend of *liberty*, UNIVERSAL LIBERTY, both *civil* and *religious*. I ever detested servile bondage. I wish to see the shackles fall from the feet of the oppressed, and the chains of slavery broken. I hate the oppressor's grasp, and the tyrant's rod; against them I set my brows like brass, and my face like steel; and my arm is nerved for the conflict. Let the sons of thunder speak, achieve victories before the cannon's mouth, and beard the lion in his den: till then the cry of the oppressed will not be heard: 'till then the wicked will not cease to trouble, nor the weary bondman be at rest.' Great God, has it come to this—that the free citizens of the sovereign State of Illinois can be taken and immured within the walls of a Missouri penitentiary for twelve long years, for such a crime as God would regard as a virtue! simply for pointing bondmen to a state of *liberty and law!* and no man take it to heart! *Never! no, NEVER!! NO, NEVER!!!* Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every *constitutional means* to procure a redress of grievances—let there be a concerted effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captive set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage—when murder and rapine were her darling attributes—why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents—the Latter Day Saints, or Mormons: but the time has passed, and God will avenge their wrongs in his own good time. Dr. Dyer, put your hand upon your heart, and remember Zion. Just investigate the wrongs which our people have suffered in their unprecedented privations, the confiscation of their property, and the murder of their friends—the persecutions of the Waldenses in former ages were not to be compared to it, and history affords not a parallel. Now let us make a strong, concerted, and vigorous

effort, for UNIVERSAL LIBERTY, to every *soul of man—civil, religious, and political.* With high considerations of respect, and esteem, suffer me to subscribe myself—

Yours, Respectfully,

JOHN C. BENNETT.

CHARLES V. DYER, M. D.

P. S. Gen. Smith informs me that there are *white* slaves in Missouri, (Mormons,) in as abject servitude as the *blacks*, and we have, as yet, no means of redress!—God grant that the day of righteous retribution may not be procrastinated.

J. C. B.

Editor's Office, Nauvoo, Ill.,
March 7th, 1842.

GENERAL BENNETT;

Respected Brother:—I have just been perusing your correspondence with Doctor Dyer on the subject of American Slavery, and the students of the Quincy Mission Institute, and it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression, of the rulers of the people—when will these things cease to be, and the Constitution and the Laws again bear rule? I fear for my beloved country—mob violence, injustice, and cruelty, appear to be the darling attributes of Missouri, and no man taketh it to heart! *O, tempora! O, mores!* What think you should be done?

Your friend,

JOSEPH SMITH.

Mayor's Office, City of Nauvoo,
Illinois, March 8th, A. D. 1842.

ESTEEMED FRIEND:—

Yours of the 7th Inst. has been received, and I proceed to reply, without undue emotion, or perturbation. You ask "When will these things cease to be, and the Constitution and the Laws again bear rule?" I reply—once that noble bird of Jove, our grand national emblem, soared aloft, bearing in her proud beak the words '*Liberty and Law,*' and that man that had the temerity to ruffle her feathers was made to feel the power of her talons; but a wily archer came, and with his venomous arrow dipped in Upas' richest sap, shot the flowing label from the Eagle's bill—it fell inverted, and the bird was sick, and is,—the label soon was trampled in the dust—the eagle bound and caged. The picture is now before you in bold relief. "What think you should be done?" The master spirits of the age must rise and break the cage, re-

store the label, unbind the bird, and let her tower unfettered in the air—then will the nation have repose, and the present minions of power hide their faces in the dust. Many of Missouri's noble sons detest her acts of cruelty and crime, and gladly would they wipe them from the escutcheon of her fame, and will; yes, they will lend a helping hand—and *all* must help, for the time is at hand,—and if man, rebellious, cowardly, faltering man, will *not* do the work, *the thunders of Sinai will wind up the scene*—the blood of the murdered Mormons cries aloud for help, and the restoration of the inheritances of the saints; and God has heard the cry—and if the *moral* battle *must* be fought, and the victory won, he who answers by fire will cause *sword and flame* to do their office, and again make the Constitution and the Laws paramount to every other consideration—and I swear by the Lord God of Israel, that the sword shall not depart from my thigh, nor the buckler from my arm, until the trust is consummated, and the hydra-headed, fiery dragon slain. This done, the proud southron will no longer boast of ill-gotten gain, or wash his hands in the blood of the innocent, or immure the freemen of the prairie State within Missouri's sullied, poisoned, deathly prison walls. Let us always take refuge under the broad folds of the Constitution and the Laws, *and fear no danger*, for the day of vengeance will assuredly come when the Omnipotent hand of the Great God will effect the restitution of the trophies of the brigand victories of Missouri, and again place the saints on high.

Yours, Respectfully,
JOHN C. BENNETT.

GENERAL JOSEPH SMITH.

THE JEWS.

The following will show what the feelings of the Jews are, in regard to moral rectitude, and that although persecuted, afflicted, robbed and spoiled, they still adhere with great tenacity to their ancient moral code, and maintain principles of benevolence and charity which many of our professedly enlightened christians would do well to imitate.—Ed.

RABBI HERSCH'S ESSAYS ON ISRAEL'S DUTIES IN DISPERSION. THE HEAD RABBI OF THE GRAND DUCHY OF OLDENBURG.

"*Commandments.* The commandment of God is duty for Israel, the will of God the only ground of obligation for all our

duties; can there be any other ground for obligation for any duty, which any one is bound to perform? Is it possible to imagine that any thing should be a duty, without thinking it to be at the same time the will of God? Duty signifies rule of action; but every thing necessary for action; we ourselves, with all our faculties and powers, and the world that surrounds us belong to God;—who has then to dispose of us but God? If this be true for all men, how much more for Israel, who have a double bond of union with the Creator; who not only made them as men, but has also fixed the bounds of their habitation among men. The command of God is therefore duty, and the will of God the obligation to duty. . . . If, therefore, each command of God was an enigma; and if a thousand unanswered and unanswerable questions obtruded themselves on us, concerning each, still the obligation to obedience would be in no degree lessened. If any one ask why should I do this, why avoid that? we have only one answer to give—because it is the will of God; and we are to serve God with every capability, every faculty, every breath. . . . We should be bound to obey, not on this account, or the other, but because God requires it, if we do it not for this reason, how can we be the servants of God? how can we be said to obey God? The Jew who faithfully observes and keeps the law of God, as he gave them to the congregation of Jacob, is, in the full and unlimited sense of the word, a Jew—as he does this in order to fulfil the will of God—he is a servant of God, although he may never have understood the connexion, or import of even one of all the divine commands, and has obtained great, yea, the greatest happiness on earth: for the pure in heart know no higher bliss than the fulfilling the divine will.

He makes the following remarks on alms giving, founded on Deut. vii: 2.—Thou shalt open thine hand wide to thy brother, to thy poor. With these words God calls thee to thy most lovely, thy most holy employment; to that in which thou art most like himself: he calls thee to be a blessing, with all that he has given thee, to be a blessing to all about thee. Look around in the great household of thy Father, every thing is appointed to thy blessing. Every thing helps, and is helped; every thing takes and gives, and receives

a thousand fold in giving, for it receives life instead of existence. What? wouldst thou be the only one that takes but gives not? Shall the great stream of blessing end in thee? Wouldst thou have this stream of blessing lost in thy dry sand, and not restore to the ocean what it receives from it? Oh, hast thou duly considered that thou art nothing, if thou art only for thyself? Thou art something when thou art something for another; thou hast nothing as long as thou hast it only for thyself; thou possessest it only as thou hast it for another. The penny that thou hoardest is not thine; it is thine only when thou spendest it in blessing; and then, when thou hast once tasted the bliss of giving; the bliss of feeding the hungry, of clothing the naked, of comforting the sick, of rejoicing the miserable, of caring for the destitute; then canst thou rejoice in the high calling with which God has called thee; to be a blessing with all thou hast, then wilt thou readily give all thou hast to purchase a moment of such bliss. Why should God give thee more than is absolutely necessary for thee, but that he may make thee a distributor of his blessings to others, and wilt thou grasp with thine hand that which is not thine own? Our wise men have, therefore named this active benevolence in giving with the lovely name of **צדקה** (i. e. righteousness,) for *tsadekau* is essential righteousness, which gives to every thing that which God requires of it; and as *tsadekau*, when applied to God, denotes his charitable righteousness, which gives to man, not that which he deserves, but that which he can bear; so, when applied to man it denotes that charitable righteousness which makes the love of God, rather than the right of another, the ground of assisting him."

On alms giving he says, "there are eight degrees in alms giving:

1st The highest and first is, to assist the impoverished by gifts, loans, or providing them with employment so that they may become able to take care of themselves and have no need to beg.

2d. It is a less degree to give to the poor in such a way that the giver knows who receives his bounty, and the receiver does not know from whom the bounty comes. Giving to public charities when it is known that those charities are managed with wisdom and honesty comes very near this degree of alms giving.

3d. It is still less when the giver knows to whom he gives, and the receiver, from whom the bounty comes.

4th. It is still less when the poor knows who gives, but the giver knows not who receives.

5th. It is still less to give to the poor without being asked

6th. Still less when asked to give what is necessary.

7th. Still less to give what is necessary in a kind manner.

8th. The least of all is to give in an unkind manner.

Charity that sheweth itself in action, is more, incomparably more than giving money. Money is an external thing, but in this thou layest out that which is most noble, that which is the best thou hast.—Thy understanding, thy word, thy deed, thy ability, all that thou art as an offering on the altar of God, for the welfare of the brethren. In almsgiving we give that from which blessings may spring; but in this we make the plant of blessing to grow and blossom; we create the health, the joy, the peace, the prosperity, the welfare of our neighbor. If we would see a man who is like unto our heavenly Father, so let us behold one, who full of love, full of the divine will, himself prepares bread for the hungry, becomes a father to the orphans, for whom he cares, whom he educates; visits the sick, clothes the naked, comforts the suffering, buries the dead, advises the inexperienced, reconciles the contending, and every where labours in word and deed, to relieve every pain, to heal every sorrow, and dry every tear. And when such an example has excited us, and we feel that we are called to such blessedness, so step forward, let us devote ourselves, in the presence of God, with every noble faculty he has given us, to such acts of love, for the welfare of his children.—[*Jewish Intelligencer*.

In the last number I gave a brief history of the rise and progress of the Church, I now enter more particularly into that history, and extract from my journal.

JOSEPH SMITH.

HISTORY OF JOSEPH SMITH.

Owing to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter Day Saints, all of which have been

designed by the authors thereof to militate against its character as a church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts as they have transpired in relation both to myself and the church, so far as I have such facts in possession.

In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty third day of December, in the town of Sharon, Windsor county, state of Vermont. My father Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario, (now Wayne,) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely: My father, Joseph Smith, my mother, Lucy Smith, (whose name, previous to her marriage was Mack, daughter of Solomon Mack,) my brothers, Alvin, (who is now dead,) Hyrum, myself, Samuel, Harrison, William, Don Carlos, and my sisters, Sophronia, Catharine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here," and some "lo, there;" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they

pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel, Harrison, and my sister Sophronia.

During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists, and Methodists, and used all their powers of either reason, or sophistry to prove their errors, or at least to make the people think they were in error: on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not and it shall be given

him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

(To be Continued.)

LETTER FROM THE CHURCH OF NEW YORK.

To the First Presidency of the Church of Jesus Christ, of Latter-Day Saints—to the travelling High Council, and to all persons to whom this letter may come—

DEARLY BELOVED,—Having had opportunity of becoming acquainted with our beloved brother, John E. Page of the quorum of the Travelling High Council, commonly called the quorum of the Twelve, and having witnessed the manner of his behavior while with us, and taken notice of the doctrine he has taught, together with many other particulars not easy to mention, we feel desirous of commending him to your fellowship, your esteem, your friendship and your love.

Because we have found him to be at all times a faithful laborer in the word and doctrine of our Lord Jesus Christ.

By his instructions our minds have been enlightened, and our understanding of Heavenly things greatly increased.

When he has presided in our meetings, peace and order have characterized our

deliberations. When he has unfolded to our minds the Scriptures of truth, our thirst for pure intelligence has been gratified. When he has held up to view the glories of the rising kingdom of our Saviour, our hearts have kindled with animation, our hope has been cherished, and our souls have overflowed with the Spirit of Peace. We know he has been efficient in establishing truth—We know he has been successful in putting down error—we highly esteem and love him for his faithfulness, diligence, prudence, meekness, zeal and fortitude; and we desire that others should love him too.

Good will and favor shewn to him will secure our love and friendship; and we freely, and fully, and warmly commend him to all whom this letter may come.

On behalf of the members of the conference held in the city of New York the 29th day of Nov. 1841.

L. R. FOSTER, Clerk.

TIMES AND SEASONS.

CITY OF NAUVOO,

TUESDAY, MARCH, 16, 1842.

STATE BANK OF ILLINOIS.

It is a source of regret to us that the notes of this valuable institution should be suffered to go out of circulation. It has been almost exclusively our circulating medium—we took the notes until no one would receive them from us; and we wish to take them still. The bank I believe to be perfectly solvent, and it only requires a restoration of public confidence to give it free circulation again in this state. The holders of the notes should not suffer themselves to be shaved by brokers, stock-jobbers, and money changers. For the present, however, we must make *gold*, and *silver*, our circulating medium—in this there is no danger, for there is *intrinsic* value in the pure metals. We should like to see Ex-President Adams carry out his plan of making an *intermediate* coin of PLATINA—and now is the time it is required, if ever: or let Congress put a higher value on the precious metals now in use, one or the other or both. Let the old President, that fearless champion of liberty and the right of petition, act in the premises—it would relieve the people, and save a vast amount of human suffering: we call upon our statesmen for relief. Gentlemen, will you increase the value of *gold*, and *silver*, and give us an intermediate coin of PLATINA? If so, the

country will again prosper, and plenty, and unparalleled prosperity abound.

TO THE PUBLIC.

Lest wrong impressions should obtain abroad, detrimental to the interest and influence of President Joseph Smith, respecting a marriage notice, which appeared in the Times and Seasons, of the 15th February ult. I deem it a privilege to make a short statement of facts concerning the matter, which, I am confident, will entirely exonerate that gentleman from all blame or censure, which may have been put upon him on account of the publication of said notice.

On the 6th of Feb. I gave possession of the establishment, to Willard Richards the purchaser on the behalf of the Twelve; at which time my responsibility ceased as editor. On the 7th this marriage took place, and the notice was written by one of the hands in the office, and put in type by one of the boys, without, undoubtedly, any expectation of its being printed. At this time it was not fully decided whether President Smith should take the responsibility of editor, or not, therefore that paper went to press without his personal inspection; and as this article was standing in type with the other matter, it found its way into the paper unnoticed, as both the person who wrote it, and the boy, together with other journeymen, had been discharged by the purchasers, also, the proof reader did not observe it, as the words used were printer's phrases and he was not looking for any thing indecorous or unbecoming. The first time Pres't. Smith or myself saw the article, was after the papers had been struck off, when it was too late to remedy the evil. We both felt very sorely mortified, at the time; but I am fully persuaded that the kind readers of the Times will cheerfully overlook whatever fault there may be, as that was the first time any such thing ever appeared in the columns of this paper, and not attribute any blame to Pres't. Smith, as he is not guilty in the least, and had no knowledge of the thing until it was too late.

I will here take the liberty to state that from an intimate acquaintance of near seven years with Pres't. Joseph Smith, I never yet have seen a single indecent or unbecoming word or sentence, from his pen, but to the reverse; therefore I can with all confidence, assure the patrons of this paper, that they have nothing to fear, but every thing to hope for, in the exchange of editors. E. ROBINSON.

For the Times and Seasons.

Nauvoo, March 14, 1842.

PRESIDENT JOSEPH SMITH:—

Dear Sir: I see, in the last 'Warsaw Signal,' a very wanton and ungen-

tlemanly attack upon yourself, made by the editor of that paper. The editor's article, however, is in perfect keeping with his fell and natural spirit for calumniating the innocent and oppressed. I have, for some time past, been a constant reader of that paper, and feel myself perfectly safe in saying, that scarcely a single number of it has ever been issued, that was not surcharged with epithets of the foulest and basest character, perpetrated against a high-minded and intelligent portion of community, and fabricated by himself—or some individual equally as corrupt—to answer his own wicked and nefarious purposes.

What I allude to, more particularly, is his remarks relative to a marriage notice which appeared in a former number of the Times and Seasons, charging you with being its author. I should have remained silent upon this subject, had he made the attack upon any individual but yourself. But justice to *your* character renders it an imperious duty for me to speak and exonerate you from the false imputations of the editor. Therefore, be it known to that *gentleman*—if his heart is not wholly impervious to declarations of TRUTH—that the little notice that has so much ruffled his very *chaste* and *moral* feelings, emanated from the pen of no individual other than—myself (!) "*Urekah! Urekah!*" Then I would say to the sagacious editor of the Signal—

"Hush, babe, lay still and slumber!"

I speak knowingly when I say, *that* notice went in the Times and Seasons entirely without your sanction, and you knew nothing of its existence until that edition had been 'worked off' and circulated—the proof sheet not being examined by you.

After this declaration, I hope the editor of the Signal will do you the justice to exculpate you from the wholesale charges which I have been, in some degree, the means of calling upon your head; and, if he *must* blame any person for the notice, let his anathemas, like an avalanche, flow upon me—I will bear the burthen of my own foibles.

With sentiments of respect,

I remain, Sir, your ob't serv't,

L. O. LITTLEFIELD.

 COMMUNICATIONS

F. MOON'S LETTER.

(Concluded.)

Wipe off your tears, ye saints of the Most High, and grieve the absence of your Lord no longer; for do you not remember that he said to his disciples before his death, "I will come again." And hear the testimony of the two angels that stood by when he ascended; hear this, I say, and let your countenance beam with joy, and your hearts overflow with gladness, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But previous to the coming of Christ, Judah and Israel shall be restored from their long dispersion, (and this shall be attended with greater signs and wonders than the deliverance of Israel from the Egyptian bondage. Jer. xvi: 14.) and will come to their own land and rebuild Jerusalem and the cities of Judah, and rear the temple of their God: And then the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim but they shall dwell in peace.

The earth also shall undergo a change, for the mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, and the barren deserts fruitful, and the parched ground well watered, and even the beasts of prey being wrought upon by the Spirit of God will lose their thirst for blood and being restored to their primeval state will derive all their food from the vegetable world.—The signs of the coming of Christ will be most awful and alarming, for there shall be earthquakes, distress of nations, sword and pestilence, men's hearts failing them for fear, the stars shall fall, the sun shall be turned into darkness, and the moon into blood. Then shall appear the sign of the son of Man in heaven, and at the sight of this personage the tribes of the earth shall mourn, but the saints of the Most High shall rejoice with great joy and exclaim "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him,

we will be glad and rejoice in his salvation."

The coming of Christ will cause greater excitement than any thing that ever has transpired in the world since the creation of man. The Jews will look upon him; and beholding his wounds with sympathy, will ask, "What are these wounds in thy hands, feet and side?" and he shall say "These I received in the house of my friends." "Then they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.—" And those who have rejected the everlasting gospel, and persecuted the church of Christ and wasted it, will desire to be concealed from his majestic frown: But how will this terror be augmented when he reminds them of acts of kindness which they might have performed but neglected; but their reply is "Lord when saw we thee in distress and did not minister unto thee?" Then shall the King answer them saying, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these my followers, ye did it not to me." And beholding the son of Man coming in the clouds of heaven attended with ten thousand of his host, we shall be ready to inquire, Is this the despised Nazarene! Is this, the man of sorrows! Is this he, whom they sought to kill! Is this the person that had no where to lay his head until he reclined it upon the cross, between two thieves! Is this him they once crowned with thorns! Yes, this is the very identical character, but O how changed! He is now crowned with a never fading diadem and invested with all his Father's glory—in everlasting Pomp to Reign.

When we consider the events that shall take place on this important day we may ask with the prophet "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Now is the day for calling, but that will be a day of choosing. "For he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The ministers of the gospel are now sent forth to sow the seeds of eternal life, and tares and wheat grow together until this day then the angels shall bind the tares in bundles for to be burned. The virgins are now exhorted to

prepare for the coming of the bridegroom; but then only they who are *wise* will be *admitted in*, and those who have suffered their lamps to go out will be rejected. Now the invitation is sent to all nations for to come to the marriage supper; then the King *will come* to see the *guests* and those who have not on a wedding garment will be cast out. "Now the kingdom of heaven is like unto a net that is cast into the sea, which gathered of all kinds, but then the *good* will be put into *vessels*, and the *bad* will be *cast away*. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Cheer up! thou poor disponding saint thou who art sometimes ready to say "My Lord delayeth his coming." Wait patiently a little longer and he whom thou *lovest not having seen*, shall suddenly come to his temple and will *wipe off thy tears*, pour *joy and gladness* into thy *troubled breast* and place a crown of everlasting felicity upon thy immortal brow. Did the wise men present gifts, gold, frankincense and myrrh to the infant Saviour? How much more will the redeemed confer honour, immortal honour upon him, and with a unanimous voice exclaim, while casting their honours at his feet; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings: And he that sits upon the throne shall proclaim, Behold I make all things new." Then to the eternal joy of the redeemed, and according to his promise, a new heaven and earth shall be brought into existence by his almighty power. "Then shall the holy city New Jerusalem come down from God out of heaven prepared as a bride adorned for her husband." This most glorious event shall be hailed by the angelic throng who shall exclaim, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Seeing then that we look for these things it becometh us to give all diligence that we may be found of him in peace without spot and blameless. We have already attained to great things and if we continue faithful only eternity itself can unfold our future blessings but for the present we may be satisfied with the statement of

the apostle viz. "Beloved, now are ye the sons of God, and it doth not yet appear what we *shall be*: but we know that, when he shall appear, we shall be *like him*; for we shall see him *as he is*."

FRANCIS MOON.

Pittsburgh, Pa. Feb. 2d 1842.

MR. JOSEPH SMITH, SIR,—Though a stranger to you personally, yet the knowledge of your character (given me by others) makes it unnecessary for me to offer any apology for thus troubling you. And I entreat you to believe me, when I say, that it is with a sincere desire to arrive at the truth of things that to me and all others are of the most vital importance.

I am pleased to inform you that Elder John E. Page, has convinced me of my errors, relative to the divinity of the Bible; not in appealing to my passions or a mere flare up of the imagination, which constitutes the religion of three fourths of its votaries, but my judgment, and understanding, were alone consulted, and the result is, I am almost persuaded to be a *Christian*, on the principles contained in the Book.

I now concede, God to be a God, of mercy, justice, and truth, instead of a tyrannical, lying and treacherous being, that I was forced to consider him, by the character he got by the various sects and theologians of the day, and their interpretations of his word.

I have wished to know the truth and considered myself bound to receive it, come from whence it may, and inasmuch as your explanation of the Bible appears reasonable to me, and showing me at the same time, the science thereof, makes it I might say obligatory in me to know all things (so far as I can appreciate them,) that has any connection therewith.

I feel to thank God (though I am yet a sinner,) that Elder Page crossed my path. He is giving the sectarian world the heart-burn in this city and the more they cry delusion, humbug and fanaticism the more the people wont believe it. but go and hear for themselves, and the result is that rational men consider him a rational man and the success of his mission in this city is indeed flattering.

I now wish to know through you the laws and regulations of your church—what is required of its members—how much (if a man of property,) must he

contribute annually for its support. In short what is required to constitute good membership?

If you will please answer those questions comprehensively you will confer a favor on one who with pleasure subscribes himself your friend, and humble servant;

RICHARD SAVARY.

P. S. Since the above was written Elder Page has informed me that he must return to you. I am sorry it is so; but I do entreat you to send him back if possible. He is beloved by all good men who have listened to his eloquence, which consists in the pure doctrine which he preaches. I believe that should he return hundreds would be added to his fold, that would not be by any other man you could send, however eloquent he may be. The reason is we are familiar with him, and his candor is unquestioned, he gives no offence but alone appeals to the understandings of men, may he soon return is the prayer of your unworthy servant

R. SAVARY.

In answer to the above I would remark, that it is required of all men, to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins, and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter-Day Saints.

I would respectfully refer you sir, to our book of Doctrines and Covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instruction.

Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them, to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter-Day Saints. Ed.

AN ORDINANCE TO REGULATE WEIGHTS AND MEASURES.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That there shall be appointed biennially, on the fourth Monday of June, and whenever a vacancy shall occur, a suitable person to be

sealer of weights and measures, who shall, before he enters on the duties of his office, enter into bond, with security to the satisfaction of the Mayor, in the sum of one hundred dollars, for the faithful discharge of his duty, and take and subscribe the following oath or affirmation before the Mayor or other justice of the peace: "I do solemnly swear (or affirm) that I will diligently, faithfully, and impartially execute the duties of my office, without favor or affection."

Sec. 2. That the sealer of weights and measures shall keep an office near the centre of the city, and shall have the keeping of such standard weights and measures as now are, or hereafter shall be provided by the Corporation; which shall be used only as the standards for weights and measures.

Sec. 3. That the sealer of weights and measures shall rectify, and brand or seal with the letter W all scale-beams, weights, and measures, that may be brought to his office for that purpose, as near the upper edge or ends thereof as possible; for each of which he shall receive, from the respective owners thereof, twenty cents, and double that sum if rectified, branded or sealed, at any other place. And if he shall neglect to rectify, brand, or seal any scale-beams, weights or measures, within three days after the same shall have been brought to his office, he shall incur a penalty of five dollars for every such neglect.

Sec. 4. That the sealer of weights and measures shall, under a penalty of twenty dollars for each neglect, at least once in every six months, between the rising and setting of the sun, enter every store, shop, market, or other place where goods are sold within this city, and examine the scales, weights, and measures, if any therein; and if any scale-beams, weights, or measures, should be found without the official stamp, brand, or seal, of the sealer of weights and measures, or deficient, or exceeding in weight or measure, the same shall be forfeited to the Corporation, and seized by the sealer of weights and measures; and the person in whose possession such scale-beam, weight, or measure shall be found, shall pay a fine of one dollar for each and every such scale-beam, weight or measure: *Provided*, That nothing herein contained shall be construed to prevent any manufacturer, or other person, from keeping scale-beams,

weights and measures for sale, in which case, such person shall previously give information thereof to the Recorder, on failing to do which, he shall incur the said penalty.

Sec. 5. That if any person shall refuse to produce his or her scale-beams, weights, or measures for examination, when required by the sealer of weights and measures, or refuse to relinquish the same, when found forfeited to the Corporation, the person so refusing shall pay a fine of not less than one, nor more than ten dollars, according to the discretion of the magistrate.

Sec. 6. That any person who shall sell by any scale-beam, weight or measure, not rectified and stamped, branded, or sealed, by the sealer of weights and measures, shall, upon conviction thereof, pay a fine of one dollar for each and every offence; and any person is hereby authorized to prosecute for this penalty. And if the sealer of weights and measures shall pass any scale-beam, weight or measure that shall not correspond with the standards prescribed by law, he shall, for each offence, forfeit and pay a fine of ten dollars.

Sec. 7. That if any person shall sell by the steel-yard, the sealer of weights and measures, (who is hereby authorized to examine any steelyard which he may see in use,) if he shall, on examination, find the same not to agree with the standard aforesaid, shall seize the same; and the person found selling therewith, or the owner, shall incur a penalty of two dollars. And the said sealer of weights and measures shall, twice in every year, examine, and cause the owners thereof to adjust, every hay scale in this city; and he shall be entitled to receive, for every such examination, two dollars, to be paid by the owner of such scales.

Sec. 8. That the sealer of weights and measures shall keep a book, wherein he shall enter the names of the persons who shall have scale-beams, weights and measures adjusted, the number and description of the same, and the times when adjusted: and return to the Mayor, half-yearly, to be laid before the city council, a copy of said entries, together with a statement of all weights and measures seized and forfeited to this Corporation, with the names of the persons forfeiting the same.

Sec. 9. That all weights and measures which have been heretofore seized and forfeited to this Corporation, shall be adjusted, where practicable, and delivered to their original owners, upon their paying the legal fees for sealing, stamping or branding the same.

Sec. 10. That the Mayor be, and he is hereby authorized, to cause to be procured the necessary seals, *advouirdupois* weights, and measures, of such form and materials as he may think proper, to be regulated by the standards adopted by authority of the legislature of the State of Illinois, as the standards by which the weights and measures, to be used in this city, shall be regulated.

Sec. 11. That all fines incurred under this act shall be recovered and disposed of as are other small fines for infractions of the laws of this Corporation.

Passed—March 5th 1842.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

COURT MARTIAL OF THE NAUVOO LEGION.

ORDINANCE No. 1.

SEC. 1. Be it ordained by the Court Martial of the Nauvoo Legion in general court assembled, That the discipline, drill, rules, regulations, and uniforms of the United States' Army, so far as applicable, be and they hereby are adopted for the legion; Provided, That each company may adopt its own uniform for the non-commissioned officers and privates belonging to it.

SEC. 2. That from and after the 15th day of April next, it shall be the duty of every white male inhabitant of the City of Nauvoo, between eighteen and forty five years of age, to enroll himself in some company of the Legion, by reporting himself to the captain thereof, within fifteen days; and every person neglecting or refusing to do so shall, on conviction thereof before a regular court martial, forfeit and pay the sum of one dollar, and the further sum of one dollar for every subsequent fifteen days' neglect.

SEC. 3. The Legion shall hold a general parade on the 1st Saturday of May and September, and the 4th day of July, (the 3d when the 4th comes on Sunday,) in, or near the City of Nauvoo; a battalion parade on the 3d Saturday of June, and October, in their respective precincts; a company parade on the 4th Saturday of April, June, and August, in their respective precincts; and an officer drill on the Thursday and Friday preceding each general parade, in the City of Nauvoo; & such other musters or parades as the Lieutenant General, and the Major General, may jointly direct; in each year: and any non-commissioned officer, musician, or private, who shall neglect or refuse to appear on said days, shall be fined in the sum of one dollar for each company, or battalion parade, and two dollars for each general parade—and the commissioned officers neglecting or refusing to appear in their appropriate places on parade shall be fined in

the following sums, to wit: the Lieutenant General, and the Major General—thirty dollars; Brevet Major Generals, and Brigadier Generals—twenty five dollars; Colonels—fifteen dollars; Lieutenant Colonels, and Majors—ten dollars; Captains—six dollars; Lieutenants—four dollars; and every commissioned officer, non-commissioned officer, musician, or private, who shall neglect or refuse to uniform himself in full, after the lapse of eight months from the passage of this act, shall be fined in the same sums, in addition, for each day of parade—every commissioned officer, non-commissioned officer, or musician, who shall neglect or refuse to attend officer drills, shall be fined in half the sums aforesaid—and any commissioned officer who shall neglect or refuse to attend their appropriate courts martial shall be fined in one half the sums aforesaid—and any commissioned officer neglecting, or refusing, to discharge any duty devolving upon him shall, in addition, be cashiered and disgraced, by a general court martial, detailed by the Major General by order of the Lieutenant General: Provided, always, That all members of this corporation, who are unable to attend parades on account of sickness in their families, or any other reasonable excuse, satisfactory to the court martial, shall, for the time being, be exempt from all such fines.

Sec. 4. That no person whatever, residing within the limits of the City of Nauvoo, of fifteen days' residence, between the ages of 13 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of the Court Martial of the Legion; or a certificate of inability, under oath, signed by the Lieutenant General, countersigned by the Surgeon General, and recorded by the Major General's War Secretary.

Sec. 5. Each regimental court of assessment of fines shall be composed of the Major as President—the Adjutant as Secretary—and the Captains of companies as members; and the court of appeals shall be composed of the Colonel as President—the Adjutant as Secretary—and the Lieutenant Colonel and Major as members,—the court of assessment shall sit on the Saturday succeeding each general parade, and the court of appeals on the second Saturday thereafter, at such places as the Colonel may direct.

Sec. 6. The regular court and law days of the court martial of the Legion, constituting the law making department of the corporation, shall be the 1st Friday of March, June, September, and December, and such other days as may be appointed by the joint general orders of the Lieutenant General and the Major General, within the City of Nauvoo, on a notice of ten days.

Sec. 7. The Staff of the Lieutenant General shall consist of an Inspector General with the rank of Major General, a Drill-officer, a Judge Advocate, and four Aids-de-Camp, with the rank of Colonels; and a guard of twelve Aids-de-Camp, and a Herald and Armor Bearer, with the rank of Captain.

Sec. 8. The staff of the Major General shall consist of an Adjutant General, a Surgeon General, a Cornet, a Quarter Master General, a Commissary General, a Pay Master General, a Chaplain, two Assistant Inspectors General, four Aids-de Camp, and a War Secretary, with the rank of Colonel; a Quarter Master

Sergeant, Sergeant Major, and Chief Musician, with the rank of Major; and four Musicians, and a Herald and Armor Bearer, with the rank of Captain.

Sec. 9. The staff of each Brigadier General shall consist of two Aids de Camp, an Assistant Quarter Master General, an Assistant Commissary General, and a Surgeon, with the rank of Lieutenant Colonel; six Assistant Chaplains, with the rank of Major; and a Herald and Armor Bearer, with the rank of Captain.

Sec. 10. The staff of each Colonel shall consist of an Adjutant, a Quarter Master Sergeant, and a Sergeant Major, with the rank of Captain.

Sec. 11. Each Regiment shall be officered with a Colonel, a Lieutenant Colonel, a Major, and company officers.

Sec. 12. Each Company shall be officered with a Captain, three Lieutenants, five Sergeants, one Pioneer, and four Corporals.

Sec. 13. The Lieutenant General, and the Major General, may by their joint act, grant brevet commissions to such persons as may merit appointment and promotion at their hands.

Sec. 14. That all laws, and parts of laws, inconsistent with this ordinance, be and they hereby are repealed.

Passed—March 12th, 1842.

JOSEPH SMITH, LIEUTENANT GENERAL,
and President of the Court Martial.

JOHN C. BENNETT, MAJOR GENERAL,
and Secretary of the Court Martial.

CONFERENCE NOTICE.

There will be a *special* conference held in the city of Nauvoo on the 6th of April next, conference to commence at 10 O'clock, A. M.

ERRATA.

Page 711, of the last number, for 'Oh,' read 'O,' and for 'Tempore,' read 'Tempora.'

SHEEP.

Two dozen of sheep are wanted on tithing: which if delivered immediately will answer instead of cash.

WOOD

Wanted at this office in exchange for papers.

NOTICE.

Elder A. Lits is requested to come to Nauvoo immediately, to answer to charges which may be preferred against him.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 11.]

CITY OF NAUVOO, ILL. APRIL 1, 1842.

[Whole No. 47

AN EPISTLE OF THE TWELVE,
*To the Church of Jesus Christ of Latter
Day Saints, in its various Branches
and Conferences in Europe, Greeting:*

BELOVED BRETHREN, We feel it our privilege, and a duty we owe to the great and glorious cause in which we have enlisted, to communicate to you, at this time some principles, which, if carried into effect, will greatly facilitate the gathering of the Saints, and tend to ameliorate the condition of those who are struggling with poverty, and distress, in this day when the usual means of support seem to be cut short, to the laboring classes, through the depression that every where prevails in the general business mart of the civilized world.

Our situation is such in these last days; our salvation, spiritually, is so connected with our salvation, temporally, that if one fail, the other necessarily must be seriously affected, if not wholly destroyed. God has made us social beings: he has endowed us with capacities for enjoying each others society and it is our duty to bring those powers and privileges into exercise, so far as we can obtain, and for this, it is our duty to strive by all lawful and expedient measures within our reach. While we remain in this state of existence, we need food and raiment; habitations and society; and without these, our enjoyments must be greatly limited, and the real object of our existence diminished, if not wholly destroyed. Though the saints should possess all the common gifts of the spirit of God, and yet remain destitute of those comforts so much needed for the sustenance of their bodies, they would be comparatively miserable; but when they arrive at that state of perfection, and are clothed upon with the more special gifts and power of increasing the widow's oil and meal, or of receiving their food from the Ravens, like Elijah, they will not need to bestow so much attention on every trifle of the passing moment, as they now do: and until that period arrives, they will recollect that to be in the exercise of the fulness of spiritual blessings, they must be watchful and careful to provide things honest in the sight of all men, for the sustenance

and comfort of these frail perishable bodies.

That we may be instruments in the hands of God of thus promoting your present and future, temporal and spiritual welfare, we write you at the present time. Many of you are desirous of emigrating to this country, and many have not the means to accomplish their wishes, and if we can assist you by our prayers and our councils to accomplish the desires of your hearts in this thing, so far we will rejoice and be satisfied. You not only want to emigrate to this section of the earth, but you desire also to have some laudable means of comfortable subsistence after you arrive here, and this also is important. How then shall these things be accomplished, and your souls be satisfied? We answer, by united understanding, and concert of action. You all, or most of you, have trades or different kinds of business to which you have long been familiarized, and in which you would like to continue for the purpose of procuring a subsistence; and a great proportion of your occupation is such, that no employment can be had in this city, or vicinity; for instance, there are no cotton manufactories established here, and many of you know no other business. You want to come here, and, when here, want to continue your labors in your accustomed branches of business; but you have no means to get here, and when here there are no factories; and yet factories are needed here, and there would be ready market for all the fabrics which could be manufactured.

Now comes the concert of action; if the church will arise unitedly, if the brethren will individually feel that the great work of the Lord is depending on themselves as instruments, to assist in carrying it forward; and will unite all their means, faith and energy, in one grand mass, all that you desire can speedily be accomplished. A short time only will elapse before you yourselves will be astonished at the result, and you will feel that your desires are more than realized. While the saints are united, no power on the earth, or under the earth can prevail against them; but while each one acts for himself, ma-

ny, very many, are in danger of being overthrown.

God has promised all things, to those who love him and keep his commandments; then why be afraid that one should get a little more than another, or that one should gain, for a little moment, what another might lose; when Jesus has promised that the faithful shall be one with him, as he is one with the Father, and shall possess all things in the due time of the Lord; not by stealth, not by force, not by the sword, but by the gift of the Father, through faithfulness to his commands; and the more they shall suffer, while they work righteousness on the earth, the greater will be their reward, the more glorious their kingdom, the more extended their power, when they shall arrive in celestial paradise.

Knowing and feeling these things as we do, and having respect unto the recompence of reward to be revealed hereafter, regardless of all necessary privation and labor to accomplish what our master has given us to do; and desiring not to possess the kingdom alone, but that all the honest in heart should be united with us in the great and glorious work of building up Zion and her stakes, we call upon you, dear brethren, to unite with us, all with one accord, to do, what? To do the very things you desire should be done; to convey you to the place where we are, and then put you in possession of all the means you may need for your support; so that you may enjoy the fullness of the blessings belonging to the sons and daughters of Zion's King.

Had we means, we would not ask your aid: we would gladly send the ships of Tarshish to bear you across the great waters; we would bring you to our homes, to our fire sides; we would provide you habitations, lands and food, when you arrive among us: our hearts are large enough to do all this, and a great deal more. But we have not the means; we have to labor for our own subsistence, as well as attend to those things which are laid upon us of the Lord, and which concern the whole church as much as ourselves. It is not the will of heaven that any one should be put in possession of all things, without striving for them. Where much is given, much is required; and he who has but one talent must be as diligent in the use thereof, as he that has ten, or he will lose his talent and his blessing;

and it becometh him who hath but one, five, or ten, to appropriate it in the most economical manner possible, or he will not have enough to bring him hither: and that he who hath but five pounds may have enough and to spare to him who hath but one, or in other words, to *HELP* the brethren to accomplish with a *little*, what otherwise would require *much more than they can command*, is the object of this Epistle.

Had we the means, we would send vessels of our own, laden with flour, meat, fruits, and all sea stores necessary for the comfort of the brethren on the water, so that they would have nothing more to do than go on shipboard and land at New Orleans; from thence we would take them on our Steamers, and bring them to this place, for this is the best place for the saints to stop at, for the present. There may be other places where individuals might have the prospect of adding at once more rapidly to their pecuniary interest, than they could here; but we can only say it is the will of the Lord that the saints build Nauvoo, and settle therein or in the vicinity; and we know assuredly, that those who give heed to every word that proceedeth out of the mouth of the Lord, will be richer, eventually, and not far distant, than those who may seem to prosper more by following their own inclinations.

Brethren we wish not to control you or your means, it is not for our peace or interest; nay, rather, it is a source of labor, trouble and anxiety to have ought to do with the pecuniary business of the church, which we would gladly avoid, could we do it, and do our duty; could we do it and the things desired be accomplished, and we stand guiltless where God hath placed us; and for this reason we desire to make such arrangements as will most tend to leave the business in your own hands, or in the hands of those whom you shall select; men of your own acquaintance in whom you can repose confidence that they will execute their trust in righteousness: and that our plans may be understood by you, and carried into execution, we have sent unto you our beloved brother, Elder John Snider, the bearer of this Epistle, and other Epistles also previously written by us to you; and we beseech you, brethren, to receive him as a servant of the Most High, authorized according to the order of the kingdom

of heaven, and assist him by all lawful means in your power to execute the mission entrusted to him; for great events depend on his success; but to none will they be greater than to yourselves.

Our authority for thus sending brother Snider to you, is found in the Book of the Law of the Lord, page 36, as follows; "Nauvoo December 22nd 1841." "The word of the Lord came unto Joseph the Seer, verify thus saith the Lord, Let my servant John Snider take a mission to the Eastern Continent, unto all the conferences now sitting in that region; and let him carry a package of Epistles that shall be written by my servants, the Twelve, making known unto them their duties concerning the building of my houses, which I have appointed unto you saith the Lord, that they may bring their Gold, and their Silver, and their precious Stones, and the Box Tree, and the Fir Tree, and all fine wood to beautify the place of my sanctuary saith the Lord; and let him return speedily with all means which shall be put into his hands, even so, Amen."

In this Revelation, the brethren will discover their duty, in relation to the building of the Temple of the Lord in Nauvoo, and the Nauvoo House: and we call upon them with united cry to give heed unto the things written and help to build the houses which God hath commanded, so that Brother Snider may speedily return with means to strengthen the hands of the laborers, and adorn and beautify the Tabernacle of Jehovah.

Brethren while you are thus preparing to send up your offerings to this place, if you will act in concert with our well beloved Brother, Elder Parley P. Pratt, and the regularly constituted authorities of the church in England; and collect as great an amount of Cotton, Linen, and woollen Goods; Silks, Cutlery, Hardware, &c. &c. &c., even all the varieties of Goods which might be useful in this country, and which can be obtained by the brethren in this time of moneyed scarcity, and forward the same to us, by Brother Snider, or your own agent in company with him, or otherwise, and at other times, we will pay you for those Goods in lands, in or out of the city; in houses, cattle, and such kind of property as you may need; and with those goods we will purchase lands &c., flour, meat and all things necessary for a sea voyage, which can be had cheaper here than in

England, and charter ships, and forward the same to England, or such places as emigration may require, and bring back in return a ship load of emigrants, at a cheaper rate, than they can now emigrate; while at the same time, those, who remain, can continue to collect and forward merchandize as before, which will give us the means of continuing our purchases here, of keeping ships passing and repassing, and of building manufacturing establishments, ready for the brethren when they arrive in our midst.

While the great depression of the moneyed institutions continues as it now is, the people are compelled to resort to all laudable measures to effect those exchanges of property which are necessary to accomplish their designs in removing from one place to another, and from one kingdom to another; and by a faithful execution of the plans proposed above, much, very much, may be effected in emigration without the aid of cash, or with very little, at the most; and goods may be obtained to advantage for houses and lands which the brethren may have to dispose of, and in payment of debts due them: when it would be impossible for them to sell for cash at any price; or get their pay for debts due them even at a great discount; and thus thousands and tens of thousands may be made to rejoice in this land of plenty, while, were it not for a concert of action, they might remain where they are for years, or never have the opportunity of appearing among us, on this side the great waters, until the morning of the first Resurrection.

But brethren we want to see you here! we long to see *all* here who *want* to be here and none others, for we desire the increase of those who love God and work righteousness, that Zion's cords may be lengthened, and her stakes strengthened; though the country is free to all who will abide her laws, and we have no disposition to cast out any from our midst who will submit thereto. For many particulars in relation to the times and course of emigration, and many other important items connected with the general and particular interests of the church, we would refer you to our former Epistles: and to enter into a particular and minute detail of all items referred to in this Epistle, would be impossible. Brother Snider will enter into the subject more minutely, and with the assistance of the Presidency

among you, will unfold the subject so that no one need misunderstand.

The brethren need not suppose that this thing is of our own imagination, simply; or that the result thereof, if fully carried into execution, will be of doubtful character. We have been guided by the spirit of the Lord in our deliberations concerning the matter; and have been instructed by the Prophet of the Most High, even Joseph, the Seer and Revelator for the church, whose instructions to us, are as the voice of the Lord, and whose admonitions we ever regard as true and faithful, and worthy the confidence of all who profess the Gospel of Jesus Christ. We have been with him in prosperity and adversity, in sickness and health, in public and private, in all situations where men may reasonably associate with each other, and know that his words are true, his teachings sacred his character unsullied among men of truth; and that he is what the church acknowledge him to be, a man of God, and the spokesman of the Most High unto his people: and we bear this testimony unto the world, calling on all the honest in heart to uphold him by their faith and prayers, that he may live long, enjoy much, and accomplish great things for the kingdom which he has been the honoured instrument of establishing on the earth in these last days, even that he may lead a great multitude into the celestial kingdom.

That the saints may enjoy the teachings of the Prophet; those teachings which can be had only at this place so that they may go on from knowledge to knowledge even to perfection, they want to come up hither: and that the plans before suggested may be facilitated, let some individuals of capital come immediately and build Factories; individuals who have the means, understand the business, and are capable of superintending the concerns thereof. There is every natural advantage at this place for facilitating such an order of things; water, wood and coal in abundance; and it only wants the hand of the laborer to bring them forth in form suited to their several uses, and while the gold and the silver is secreted by the hands of unprincipled speculators, let us go forward and accomplish without gold or silver, that which might be more easily and expeditiously done with.

Let the brethren ever remember the admonitions we have so often given, that

Zion is not to be built up without labor, fatigue and trial of the faith of many; that when John saw the great company on Mount Zion, he saw those, who had come up through great tribulation; he also saw those who had endured great tribulation after they had arrived, and before the kingdom was completed. The saints of this day are of the number John saw, and those, and those only who are willing to endure tribulation, as good soldiers, without murmuring, will eventually find their names enrolled in the Lamb's book of life, and obtain an inheritance in the Holy city. To all those, who are desirous of sharing in the poverty and sufferings incident to new countries, and the children of the kingdom, we would say, come up hither, and help us to bear the burden and you shall share in the riches glory and honors of the kingdom. And those who, are not willing to suffer afflictions, losses, crosses and disappointments with the people of God, may as well stay away and be destroyed, as to come here and perish; for perish they must who can not abide a celestial Law, and endure to the end in all meekness, patience and faithfulness.

Inasmuch as Elder Levi Richards has asked for council, we would recommend him to return to Nauvoo, as soon as circumstances shall render it convenient.

Praying that you may be blessed with wisdom, intelligence, and perseverance in every good word and work, so that you may accomplish your desires, and help to roll on the great work in which you have enlisted, we subscribe ourselves your brethren and fellow-laborers in the kingdom of patience, Amen.

ERIGHAM YOUNG, Pres't.
 HEBER C. KIMBALL.
 WILLIAM SMITH,
 ORSON PRATT,
 JOHN E. PAGE,
 LYMAN WIGHT,
 WILFORD WOODRUFF,
 JOHN TAYLOR,
 GEORGE A. SMITH.
 W. RICHARDS, Clerk.

City of Nauvoo, Hancock county Illinois,
 March 20, 1842.

From the Millennial Star.

INTERESTING NEWS FROM ALEXANDRIA AND JERUSALEM.

Letter from Elder Hyde.

Alexandria, Nov. 22, 1841.

DEAR BROTHER PRATT,

A few minutes now offer for me to write, and I improve them in writing to you.

I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank him that I enjoy good health at present, and have a prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Java.

I have been at Cairo, on the Nile, because I could not get a passage direct.— Syria is in a dreadful state—a war of extermination is going on between the Druses and Catholics. At the time I was at Beyroote a battle was fought in the mountains of Lebanon, near that place, and about 800 killed. Robberies, thefts, and murders are daily being committed. It is no uncommon thing to find persons in the street without heads. An English officer, in going from St. Jean d'Acre to Beyroote, found ten persons murdered in the street, and was himself taken prisoner, but was rescued by the timely interference of the Pacha. The particulars of all these things are contained in a former letter.

An American traveller, by the name of Gager, who was a licensed minister of the Congregational or Presbyterian Church, left Jerusalem in company with me. He was very unwell with the jaundice when we left, and at Damietta we had to perform six days' quarantine before we ascended the Nile. On our passage up he was taken very ill with a fever, and became helpless. I waited and

tended upon him as well as our circumstances would allow; and when we landed at Bulack, I got four men to take him to the American consul's, in Cairo, on a litter; I also took all his baggage there, and assisted in putting him upon a good bed—employed a good faithful Arabian nurse, and the English doctor. After the physician had examined him, he told me that he was very low with a typhus fever, and that it would be doubtful whether he recovered. Under these circumstances I left him to obtain a passage to this place. After I had gone on board a boat, and was just about pushing off, a letter came from the doctor, stating that poor Mr. Gager died in about two hours after I left him. He told me before we arrived at Cairo that he was 27 years of age, and his friends lived in Norwich, Connecticut, near New London, I think. There are many particulars concerning his death which would be interesting to his friends, but I have no time to write them now.

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives for ever and ever:—

‘O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favour, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land where the Sun of Righteousness sat in blood, and thine *Anointed One* expired.

“Be pleased, O Lord to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name's sake, until the end shall come, when all the saints shall rest in peace.

“Now, O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and

under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honour of thy name. Everlasting thanks be ascribed unto thee, O Father! Lord of heaven and earth, that thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn.—The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

“O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

“Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the

fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of the people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

“Thou, O Lord, did once move upon the heart of Cyrus to shew favour unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto.—Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

“Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word.—Yea, those nations shall be utterly wasted.”

“Though thy servant is now far from his home, and the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

“The hands that have fed, clothed, or shown favour unto the family of thy servant in his absence, or that shall hereaf-

ter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when thou shalt come to be glorified in this society.

‘Do thou also look with favour upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be past by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, ‘Thou hast been faithful over a few things, and I will make thee ruler over many.’

‘O my father in heaven! I now ask thee in the name of Jesus to remember Zion, with all her stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said—‘Ah, where is thy God?’ Her priests and prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

‘Do Thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation.—Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

‘Let a peculiar blessing rest upon the presidency of thy Church, for at them are the arrows of the enemy directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by,

for thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his gospel, and to finish with fidelity and honour the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honour will we ascribe unto God and the Lamb for ever and ever.

AMEN.”

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannon upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand.—About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go this place to die, and many are coming from Europe into this Eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll.

I have not time to write particulars now, but suffice it to say that my mission has been quite as prosperous as I could expect.

I am now about to go on board a fine ship for Trieste, and from thence I intend to proceed to Regensburg, and there publish our faith in the German language.—There are those who are ready and willing to assist me.

I send you this letter by Capt. Withers, an English gentleman, who goes direct to England on board the Oriental steamer. He has come with me from Jerusalem. If I had money sufficient I should be almost tempted to take passage on

board of her to England, but this I cannot do.

On receipt of this, I wish you to write to me immediately, and direct to Regensburg, on the Danube, Bayern, or Bavaria. If you know any thing of my family, tell me.

My best respects to yourself and family, to brothers Adams and Snow, and to all the saints in England.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, rest upon you all from this time, henceforth, and forever. AMEN.

Your brother in Christ,

ORSON HYDE.

P. S.—Mr. Gager died on the 15th instant, at four o'clock in the afternoon.

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From the same.

EXTRACT OF A LETTER FROM
ELDER HYDE.

Another letter has just come to hand from Elder Hyde, dated Jaffa, Oct. He was then on his way to Jerusalem, the date being much earlier than the one inserted in another page. We have only room for the following extract, which we publish as among the most extraordinary signs of the times. "On my passage from Beyroote to this place (Jaffa) night before last, at one o'clock, as I was meditating on the deck of the vessel as she was beating down against a sultry wind, a very bright glittering sword appeared in the heavens, about six feet in length, with a beautiful hilt, as plain and complete as any cut you ever saw. And what is still more remarkable, an arm with a perfect hand stretched itself out, and took hold on the hilt of the sword. The appearance really made my hair rise, and the flesh, as it were, crawl on my bones. The Arabs made a wonderful outcry at the sight. Oh, Allah! Allah! Allah!* was their exclamation all over the vessel. I mention this because you know there is a commandment of God for me, which says, "Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of Man."

Yours in Christ,

ORSON HYDE.

* O Lord, Lord, Lord.

PETITION.

From a number of Inhabitants of the city of Pittsburgh.

To the First Presidency of the Church of Jesus Christ of Latter Day Saints; and

the Quorum of the Twelve, Greeting:—

We, the undersigned citizens of Pittsburgh, have heard the gospel preached by Elder John E. Page, and we know that he is doing great good in this city, especially to the honest in heart, and all men whose minds are not biased by the various bigoted and superstitious doctrines of the day, who make confusion the word of God, and consequently the spreading of infidelity.

We are pained to learn that he is about to leave us no more to return, unless you in your wisdom think proper. We, the undersigned, not members of the church, but seekers of truth, know that Elder Page has ingratiated himself highly into the estimation of all good men for his urbanity of manners, his wisdom and understanding, and above all for the simplification of the scriptures, so that we can know them by our senses and appreciate their meanings. We, therefore, do hope and pray (if it is not incompatible with the interests of your church) that he may be permitted to return unto us and reap the fruit of the good seed he has sown.

RICHARD SAVARY.

ROBERT L. CASWELL,

J. W. SMITH,

JAMES SPRATLEY,

MATHEW SMITH,

JOHN PRINCE,

DENNIS SAVARY,

BENJ. CHAPMAN,

JOSEPH DUDLEY,

L. ALLBEYA,

THOMAS CRAWFORD,

ARTHUR MOON.

GEORGE AVERY,

WM. CAMPION,

THOMAS J. LANYON,

JOHN MACDONALD,

JOHN SMITH,

DAVID POTTS,

JOHN STEEL,

C. SEICWIRT.

THORNELL CRADDOCK,

JAMES SMITH,

JOSEPH HARPER.

☞ We are pleased to see so liberal a spirit manifested by the inhabitants of the city of Pittsburgh, so long impregnable to the principles of truth; and we sincerely hope that the banners of the gospel of peace that have been unfurled may continue to float triumphant over the errors of sectarianism and infidelity, until all the honest in heart shall be gathered out.

At our special Conference, which will be held in a few days, we shall consider the above request.—Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, APRIL 1, 1842.

LADIES' RELIEF SOCIETY.

A society has lately been formed by the ladies of Nauvoo for the relief of the poor, the destitute, the widow and the orphan; and for the exercise of all benevolent purposes. The society is known by the name of the "Ladies' Relief Society of the City of Nauvoo;" and was organized on Thursday the 24th of March A. D. 1842.

The society is duly organized with a Presidentess or Chairwoman, and two Councillors, chosen by herself; a Treasurer and Secretary. Mrs. Emma Smith takes the Presidential chair, Mrs. Elizabeth Ann Whitney, and Mrs. Sarah M. Cleveland are her Councillors; Miss Elvira Cole is Treasurers, and our well known and talented poetess, Miss Eliza R. Snow Secretary.

There was a very numerous attendance at the organization of the society and also at their subsequent meetings of some of our most intelligent, humane, philanthropic, and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane, and philanthropic bosoms, that with the resources they will have at command they will fly to the relief of the stranger, they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tear of the orphan, and make the widow's heart to rejoice.

Our Ladies have always been signalized for their acts of benevolence and kindness; but the cruel usage that they have received from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their persecutions, when the bread has been torn from their helpless offsprings by their cruel oppressors, they have always been ready to open their doors to the weary traveller, to divide their scanty pittance with the hungry; and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living in a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that with their concentrated efforts the condition of the suffering poor, of the stranger and the fatherless will be ameliorated.

We had the privilege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed; they are strictly parliamentary in their proceedings; and we believe that they will make pretty good democrats.—Ed.

"TRY THE SPIRITS."

Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostle's writings that many false spirits existed in their day, and had "gone forth into the world;" and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise. "For no man knows the things of God, but by the spirit of God." The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a supernatural agency was developed; and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and her a witch as represented by the bible? it is easy for us to say now; but if we had lived in her day, which of us could have unravelled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon, the sorcerer was of God, or of the devil? There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age and almost amongst all people: if we go among the Pagans they have their spirits, the Mahomedans, the Jews, the Christians, the Indians; all have their spirits, all have a supernatural agency; and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances both ancient and modern among them of men who have professed to be inspired and sent to bring about great events, and the Christian world has not been slow in making up the number.

"Try the spirits;" but what by? are we to try them by the creeds of men? what preposterous folly, what sheer ignorance, what madness. Try the motions and actions of an eternal being, (for I contend that all spirits are such,) by a thing that was conceived in ignorance, and brought forth in folly.—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted and would say, "Paul we know, and Jesus we know, but who are ye." Let each man or society make a creed and try evil spirits by it and the devil would shake his

sides, it is all that he would ask, a that he would desire. Yet many of them do this and hence "many spirits are abroad in the world." One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence &c., and imagine that when there is any thing like power, revelation, or vision manifested that it must be of God:—hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lay down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God,—a manifestation of what?—is there any intelligence communicated? are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel impelled by a supernatural agency, or spirit, and think that he is governed by the spirit of God; and the Jumper will jump, and enter into all kinds of extravagancies, a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers, (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? surely such a heterogenous mass of confusion never can enter into the kingdom of Heaven. Every one of these professes to be competent to try his neighbour's spirit, but no one can try his own, and what is the reason? because they have not a key to unlock, no rule wherewith to measure, and no criterion wherewith they can test it; could any one tell the length, breadth, or height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? certainly not: and if such ignorance as this is manifested about a spirit of this kind who can describe an angel of light, if Satan should appear as one in glory? Who can tell his color, his signs, his appearance, his glory? or what is the manner of his manifestation? Who can detect the spirit of the French Prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites with their apostles, and prophets, and visions, and tongues, and interpretations, &c. &c.; or who can drag into day-light and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-Day Saints? We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as, "no man knows the things of God but by the spirit of God," so no man knows the spirit of the devil and his power and influence but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices: without knowing the angelic form, the sanctified look, and gesture, and the zeal that is frequently manifested by him for the glory of God:—together with the prophetic spirit, the

gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits, before he can drag into daylight this hellish influence and unfold it unto the world in all its soul destroying, diabolical, and horrid colors: for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the spirit of God. Thousands have felt the influence of its terrible power, and baneful effects: long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habitations in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact all nations have been deceived, imposed upon and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lays in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the spirit of God, to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person, or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles:—for I contend that if one man cannot understand these things but by the spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand any thing of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth;" and although the most honorable men of the earth, they banished them from their society as vagabonds; whilst they cherished, honored, and supported knaves, vagabonds, hypocrites, imposters and the basest of men.

A man must have the discerning of spirits as we before stated to understand these things, and how is he to obtain this gift if there are no gifts of the spirit? And how can these gifts be obtained without revelation?—"Christ ascended into heaven and gave gifts to men, . . . "and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers, and evangelists chosen? by "prophecy (revelation) and by laying on of hands:"—by a divine communication, and a divinely appointed ordinance—through the medium of the priesthood, organized according to

'the order of God, by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock, and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power, and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, and militate against the interest of the church, and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the most high God that shew unto us the way of salvation?" they detected the spirit, and although she spake favorably of them Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an affiance with her, in the development of her wicked principles:—which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and shew that he was God's servant, he knew when he was upon the mountain (through revelation,) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2, Chron. xviii, 18. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets possessed this power. Our Saviour, the apostles, and even the members of the church were endowed with this gift, for says Paul 1, Cor. xiii, "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophesy, to another the discerning of spirits," all these proceeded from the same spirit of God, and were the gifts of God. The Ephesian church were enabled by this principle "to try those that said they were apostles, and were not and found them liars." Rev. ii, 2.

In tracing the thing to the foundation, and looking at it philosophically we shall find a very material difference between the body and the spirit:—the body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ—and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body;—that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the re-creation be again united with it. Without attempting to describe this mysterious connexion and the laws that govern the body and spirit of man; their relationship to each other, and the design of God in relation to the human

body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were; that they are organized according to that priesthood which is everlasting, "without beginning of days or end of years"—that they all move in their respective spheres, and are governed by the law of God;—that when they appear upon earth they are in a probationary state, and are preparing if righteous, for a future and a greater glory:—that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds; for "Michael the archangel dared not bring a railing accusation against the devil, but said the Lord rebuke thee Satan."

It would seem also that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence those that were in the maniac said to our Saviour, "art thou come to torment us before the time?"—and when Satan presented himself before the Lord among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles without referring to the peculiar situation, power, and influence of, the magicians of Egypt, the wizards, and witches of the Jews, the oracles of the Heathen; their necromancers, soothsayers, and astrologers; the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

The "French Prophets," were possessed of a spirit that deceived; they existed in Vivaris, and Dauphiny in great numbers in the year 1688, there were many boys, and girls from seven to twenty-five; they had strange fits as in tremblings, and faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances and coming out of them uttered all that came into their mouths. [See Buck's Theological Dictionary.] Now God never had any prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord's prophets in any age; neither had the apostles, nor prophets in the apostles' day any thing of this kind. Paul says "ye may all prophesy one by one;—and if any thing be revealed to another let the first hold his peace, for the spirit of the prophets, is subject to the prophets," but here we find that the prophets are subject to the spirit, and falling down have twitchings, tumblings, and faintings, through the influence of that spirit; being entirely under its control. Paul says "let every thing be done decently and in order;" but here we find the greatest disorder and indecency in the conduct of both men, and women, as above described. The same rule would apply to the falling, twitchings swooning, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess and wrote a book of prophecies in 1804:

she became the founder of a people that are now extant; she was to bring forth in a place appointed a son that was to be the Messiah, which thing nas failed. Independent of this however, where do we read of a woman that was the founder of a church in the word of God? Paul told the women in his day "to keep silence in the church, and that if they wished to know any thing to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson, was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after her body was re-animated with the spirit and power of Christ, upon which she set up as a public teacher and declared she had an immediate revelation. Now the scriptures positively assert that "Christ is the first fruit, afterwards those that are Christs at his coming; then cometh the end." But Jemimah, according to her testimony died, and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth is also preposterous; when God breathed into man's nostrils he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body; nor did his body live until his spirit returned in the power of his resurrection; but Mrs. Wilkinson's soul, [life] was in heaven and her body without the soul [or life] on earth, living [without the soul, or] without life.

The Irvingites, are a people that have counterfeited the truth perhaps the nearest of any of our modern sectarians; they commenced about ten years ago in the city of London in England. They have churches formed in various parts of England and Scotland and some few in Upper Canada. Mr. Irving their founder was a learned and talented minister of the church of Scotland; he was a great logician, and a powerful orator; but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues and the interpretation of tongues; and in some few instances to the gift of healing.

The first prophetic spirit that was manifested was in some Miss Campbells, that Mr. Irving met with while on a journey in Scotland; they had [what is termed among their sect,] "utterances;"—which were evidently of a supernatural agency. Mr. Irving falling into the common error of considering all supernatural manifestations to be of God; took them to London with him, and introduced them into his church.

They there were honored as the prophetesses of God, and when they spoke Mr. Irving, or any of his ministers had to keep silence; they were peculiarly wrought upon before the congregation, and had strange utterances, uttered

with an unnatural, shrill voice and with thrilling intonations; they frequently made use of a few broken unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led under the influence of this charge to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes however (it is supposed) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit the church was organized by these women; apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me; it did so and I began to prophesy. Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the 'two witnesses,' spoken of by John was to prophesy: that (they) 'the church and the spirit' were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our saviour was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophesy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed:—and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place,—but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied. It may be asked where is there any thing in all this that is wrong?

1st. The church was organized by women and 'God placed in the church first apostles, secondarily prophets;' and not first women; but Mr. Irving placed in his church first women; secondarily apostles; and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent them to do it.

2nd. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the church: now the scripture positively says, 'thou shalt not rebuke an elder, but entreat him as a father;' not only this but they frequent-

ly *accused* the brethren, thus placing themselves in the seat of satan who is emphatically called 'the *accuser* of the brethren.'

3rd. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophesy, whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others the spirit of the prophets, are subject to the prophets; but those prophets were subject to the spirits; the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person! To this we would answer that Mr. Baxter's brother was under the influence of the same spirit as himself; and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own as they were under the control of that spirit, and the devil can tempt the Hattentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit they of course could speak Hebrew, Latin, Greek, Italian, Dutch, or any other Language that the devil knew.

Some will say 'try the spirits' by the word. 'Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' John iv, 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, 'I confess that Jesus Christ is come in the flesh.' And yet those prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? did not the apostle speak the truth? certainly he did—but he spoke to a people who were under the penalty of death, the moment they embraced christianity; and no one without a knowledge of the fact would confess it and expose themselves to death; and this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, 'I know thee who thou art the *'Holy one of God'*. Here was a frank acknowledgement under other circumstances,—that *'Jesus had come in the flesh.'* On another occasion the devil said 'Paul we know, and *Jesus we know;*' of course come in the flesh. No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits can tell true, from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The church of Jesus Christ of Latter-Day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many strange visions were seen, and wild

enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life, and many ridiculous things were entered into, calculated to bring disgrace upon the church of God; to cause the spirit of God to be withdrawn; and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely: they would speak in a muttering, unnatural voice and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder—another, a woman near the same place professed to have the discerning of spirits, and begun to *accuse* another sister of things that she was not guilty of, which she said she knew was so by the spirit,—but was afterwards proven to be false—she placed herself in the capacity of the *'accuser of the brethren'*—and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the church which were of satan appearing as an angel of light:—A sister in the State of New York had a vision who said it was told her that if she would go to a certain place in the woods an angel would appear to her,—she went at the appointed time and saw a glorious personage descending arrayed in white, with sandy coloured hair; he commenced and told her to fear God and said that her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many things that were false.—How it may be asked was this known to be a bad angel? by the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland—Isaac Russell of Mo. and Gladdon Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky mountains, led by three Nephites, but the Nephites never came

and his friends forsook him all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council his papers examined, condemned, and burned, and he cut off from the church; he acknowledged the justice of the decision and said "that he now saw his error; for if he had have been governed by the revelations given before he might have known that no man was to write revelations for the church but Joseph Smith," and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light because his deeds are evil. Ed.

VIEWS OF THE LIBERAL.

Gen. Bennett's Mother writes him as follows, under date of Feb. 25, A. D. 1842; to wit:

"I will however remark, that I feel much solicitude for the prosperity of your church, as I trust you are building on the rock *Christ Jesus*, which is a sure foundation, and nothing will be suffered to prevail against it,— I sincerely hope that the days of her persecutions have passed by, and that henceforth she will have peace throughout her borders."

HISTORY OF JOSEPH SMITH.

(Continued.)

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcome me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself

delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other.) "This is my beloved Son, hear him."

My object in going to enquire of the Lord was to know which of all the sects was right? that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the methodist preachers who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution which continued to increase, and though I was an obscure boy only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world; yet men of high standing would take notice sufficient to excite the public mind against me, and

create a hot persecution, and this was common among all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defence before King Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed, and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew and would know unto his latest breath that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.— So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision yet it was true, and while they were persecuting me, reviling me and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God," or why does the world think to make me deny what I have actually seen, for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the

testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty first of September, one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say, led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness, and imperfections; when on the evening of the above mentioned twenty first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him: for I had full confidence in obtaining a divine manifestation as I had previously had one.

(To be continued.)

From the (Columbus,) Advocate.
NAUVOO AND THE MORMONS.

MR. EDITOR:—

Having recently had occasion to visit the city of Nauvoo, I cannot permit the opportunity to pass, without expressing the agreeable *disappointment* that awaited me there. I had supposed from what I had previously heard, that I should witness an impoverished, ignorant and bigoted population, completely priest ridden and tyrannized over by Joseph Smith, the great prophet of these people. On the contrary, to my surprise, I saw a people apparently happy, prosperous and

intelligent. Every man appeared to be employed in some business or occupation, I saw no idleness, no intemperance, no noise, no riot, all appeared to be contented; with no desire to trouble themselves, with any thing except their own affairs. With the religion of these people, I have nothing to do, if they can be satisfied with the doctrines of their *new Revelation*, they have a right to be so. The Constitution of the country guarantees to them the right of worshipping God according to the dictates of their own conscience, and if they can be so *easily* satisfied, why should we, who differ with them, complain. But I protest against the slanders and persecutions that are continually heaped on these people. I could see no disposition on their part to be otherwise than a peaceable and law-abiding people, and all they ask of the country is to permit them to live under the protection of the laws, and to be made amenable for their violations, they may have among them men of bad and desperate characters, and what community has not? but I am satisfied as a body the Mormon people will never be the aggressors or violators of the law.

While at Nauvoo, I had a fine opportunity of seeing the people in a body.—There was a Masonic celebration, and the Grand Master of the State was present for the purpose of publicly installing the officers of a new Lodge. An immense number of persons assembled on the occasion, variously estimated from 5 to 10,000, and never in my life did I witness a better dressed or a more orderly and well behaved assemblage; not a drunken or disorderly person to be seen, and the display of taste and beauty among the females, could not well be surpassed any where.

During my stay of three days, I became well acquainted with their principal men, and more particularly with their Prophet, the celebrated 'Old Jo Smith.' I found them hospitable, polite, well informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased; of course on the subject of religion, we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs; but instead of the ignorant and tyrannical upstart, judge my surprise at finding him a sensible,

intelligent, companionable and gentle manly man. In frequent conversations with him, he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him and has their entire confidence. He is a fine-looking man, about 35 years of age and has an interesting family.

The incorporated limits of Nauvoo, contains, it is said, about 7,000 persons; the buildings are generally small and much scattered. The Temple and Nauvoo House now building will probably, in beauty of design, extent and durability, excel any public buildings in the State, and will both be enclosed before winter. From all I saw and heard, I am led to believe that before many years the city of Nauvoo will be the largest and most beautiful city of the west, provided the Mormons are unmolested in the peaceable enjoyment of their rights and privileges, and why they should be troubled while acting as good citizens, I cannot imagine; and I hope and trust that the people of Illinois have no disposition to disturb unoffending people who have no disposition but to live peaceably under the laws of the country and to worship God under their own vine and fig tree.

AN OBSERVER.

Adams co., March 22, 1842.

Elder John Snider has started for England with the Epistle of the Twelve, it will be found in the fore part of this number; he left about a week ago for New Orleans, and from thence he will take the first vessel that sails for Liverpool.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

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CITY OF NAUVOO, ILL. APRIL 15, 1842.

[Whole No. 48.]

For the Times and Seasons.

SABBATH SCENE IN NAUVOO;

March 20th 1842.

A large assembly of Saints gathered together at the place of meeting at an early hour, to hear a discourse delivered by President Joseph Smith, upon the subject of Baptism. A child of Mr. Windsor P. Lyons being diseased, the body of which lay before the assembly, called forth many remarks from the speaker upon the subject of death and the resurrection, which were in the highest degree interesting and edifying, as were also his remarks upon the subject of baptism.

The following is a brief synopsis of some of the items delivered by the speaker.

President Smith read the 14th chap. of Rev. and said,

"We have again the warning voice sounded in our midst which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, Why it is that infants, innocent children are taken away from us? especially those that seem to be the most intelligent and interesting? and the strongest reasons that present themselves to my mind are these:—This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser' if it is the case, the world grows more wicked and corrupt. In the early ages of the world, a righteous man, and a man of God, and of intelligence, had a better chance to do good, to be believed and received, than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth; and he has much sorrow to pass through here, the Lord takes many away even in infancy that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore if rightly considered instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immor-

ality of the soul. We should take warning and not wait for the death bed to repent, as we see the infant taken away by death, so may the youth and middle aged, as well as the infant suddenly be called into eternity. Let this then prove as a warning to all, not to procrastinate repentance, or wait till a death bed; for it is the will of God that man should repent, and serve him in health, and in the strength, and power of his mind, in order to secure his blessing; and not wait until he is called to die. Also the doctrine of Baptizing children, or sprinkling them, or they must welter in hell is a doctrine not true, not supported in Holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world they are taken to the bosom of Abraham. The only difference between the old and young dying, is, one lives longer in heaven, and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world.—Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss; but we do not mourn as those without hope.

"My intention was, to have spoken upon the subject of baptism, but having a case of death before us I thought proper to refer to that subject. I will now however say a few words upon baptism, as I intended. God has made certain decrees which are fixed, and immovable, for instance; God set the sun, the moon, and the stars in the heavens; and gave them their laws, conditions, and bounds which they cannot pass, except by his commandments; they all move in perfect harmony in their sphere, and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens, for instance; the oak of the forest, the fruit of the tree, the herb of the field; all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb, bearing seed, should bring forth of its kind, and cannot come forth after any other law, or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water, and of the spirit ye cannot enter into the kingdom of God," saith the Saviour. It is a sign, and commandment which

God has set for man to enter into his Kingdom. Those who seek to enter in any other way will seek in vain; and God will not receive them, neither will the angels acknowledge their works as accepted; for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for; and give him a title to a celestial glory; and God has decreed that all who will not obey his voice shall not escape the damnation of hell. What is the damnation of hell? to go with that society who have not obeyed his commands. Baptism is a sign to God, to Angels, and to heaven that we do the will of God: and there is no other way beneath the heavens whereby God hath ordained for man to come to him, to be saved, and enter into the kingdom of God, except faith in Jesus Christ; repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost. What is the sign of the healing of the sick? the laying on of hands is the sign, or way marked out by James; and the custom of the ancient Saints as ordered by the Lord; and we can not obtain the blessing by pursuing any other course, except the way marked out by the Lord.

What if we should attempt to get the gift of the Holy Ghost through any other means, except the signs, or way which God hath appointed? should we obtain it? certainly not; all other means would fail. The Lord says do so, and so, and I will bless, so, and so.

There are certain key-words, and signs belonging to the priesthood, which must be observed in order to obtain the blessing, the sign of Peter was to repent, and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost: and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost, and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized; which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign, or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva;—“Paul we know; and Jesus we know, but who are

ye?” It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.

“As concerning the resurrection I will merely say that all men will come from the grave as they lie down, whether old or young, there will not be ‘added unto their stature one cubit;’ neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God, and the Lamb; with bodies of the same stature that they had on earth; having been redeemed by the blood of the Lamb, they will there enjoy the fulness of that light glory, and intelligence which is prepared in the Celestial kingdom: ‘Blessed are the dead who die in the Lord; for they rest from their labors and their works do follow them.’

The speaker before closing called upon the assembly before him, to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet; that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth; and that the Holy Spirit of God may rest upon this vast multitude. At the close of the meeting President Smith informed the congregation that he should attend to the ordinance of Baptism in the river near his house, at 2 o’clock; and at the appointed hour the bank of the Mississippi was lined with a multitude of people, and President Joseph Smith went forth into the river and baptized with his own hands 39 persons, for the remission of their sins; and what added joy to the scene was, that the first person baptized was Mr. L. D. Wasson, a nephew of Mrs Emma Smith; the first of her kindred that have embraced the fulness of the Gospel. At the close of this interesting scene the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the spirit of God did rest upon the multitude, to the joy and consolation of our hearts. After baptism the congregation again repaired to the grove, near the Temple, to attend to the ordinance of confirmation; and, notwithstanding, President Smith had spoken in the open air to the people, and stood in the water and baptized about 80 persons, about 50 of those baptized received their confirmation under his hands, in the after part of

the day. While this was progressing great numbers were being baptized in the font.

Those who wish for further information concerning the scenes of the Sabbath in Nauvoo, or any other day in the week would do well to "come and see."
W. WOODRUFF.

HISTORY OF JOSEPH SMITH.

(Continued.)

While I was thus in the act of calling upon God I discovered a light appearing in the room which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside standing in the air for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond any thing earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant, his hands were naked and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them

for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as reads in our books he quoted it thus, "For behold the day cometh that shall burn as an oven, and all the proud yea and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch," and again he quoted the fifth verse thus, "Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently, "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty second and twenty third verses precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty eighth to the last verse. He also said that this was not yet fulfilled but was soon to be. And he further stated the fulness of the gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marvelling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and as usual went to the

necessary labors of the day, but in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father who was laboring along with me discovered something to be wrong with me and told me to go home. I started with the intention of going to the house, but in attempting to cross the fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground and for a time was quite unconscious of any thing. The first thing that I can recollect was a voice speaking unto me calling me by name. I looked up and beheld the same messenger standing over my head surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

THE JEWS.

The following is the letter of a Jew, to his son who had embraced christianity; and when we reflect that the Jews, as a people, have been proscribed, prosecuted, and persecuted; that they have been spoiled, robbed, murdered, pillaged and driven by the *Christians*,—that they have suffered banishment, exile, the confiscation of their property, and every kind of indignity and reproach, for ages and generations past, at the hands of their merciless persecutors, and cruel tyrants; we are not surprised that they should cherish in their bosoms, feelings of disgust and abhorrence at the idea of their children embracing a religion which was so at variance with the principles of righteousness; which taught principles which were so sordid, avaricious and devilish, especially when we consider that on the continent of Europe, where a great majority of the Jews reside, they have nothing laid before them but a species of idolatry, which they have ever been taught to abhor from their infancy. What a pity that the pure principles of the gospel and the glorious precepts of the Redeemer should be so misrepresented by priestcraft, bigotry, superstition, and hypocrisy.—Ev.

Breslau, May 21, 1839.

My Dear Son:—I received the letter of the Berlin Rabbi, and when I had read it there ran tears out of my eyes in torrents; my inward parts shook, my heart became as a stone! How! do you not know that the Lord sent me already many hard tribulations? That many sorrows do vex me? But this new harm which you are about to inflict makes me forget

all the former, does horribly surpass them: as well respecting its sharpness as its stings! I write you this laying upon my bed, because my body is affected not less than my soul, at the report that you was about to do something which I had not expected from you. I fainted, my nerves and feelings sunk, and only by the help of a physician for whom I sent immediately, I am able to write these lines to you with a trembling hand. Alas! you, my son, whom I have bred, nourished and fostered; whom I have strengthened spiritually as well as bodily, you will commit a crime on me! Do not shed the innocent blood of your parents, for no harm have we inflicted upon you; we are not conscious of any guilt against you; but at all times we thought it our duty to shew to you, our first born, all love and goodness. I thought I should have some cheering account of you, but alas! how terribly have I been disappointed! But to be short, your outward circumstances are such that you may finish your study or pain.

Do you think that the Christians to whom you will go over by changing your religion will support you, and fill up the place of our fellow believers? Do not imagine that; your outward reasons therefore if you have any are nothing. But out of true persuasion you will, as I think, not change our true and holy doctrine, for that deceitful, untrue and perverse doctrine of Christianity. What! will you give up a pearl for that which is nothing—which is of no value in itself? But you are light minded; think of the last judgment,—of that day when the books will be opened and hidden things will be made manifest; of that day when death will approach you in a narrow pass, when you cannot go out of the way! Think of your death bed from which you will not rise any more, but from which you will be called before the judgment seat of the Lord! Do you not know, have you not heard, that there is over you an all hearing ear, and an all seeing eye? that all your deeds will be written in a book and judged hereafter? Who shall then assist you when the Lord will ask you with a thundering voice, why hast thou forsaken that holy law which shall have an eternal value; which was given by my servant Moses and no man shall change it? Why hast thou forsaken that law and accepted instead of it lying and

vanity? Come therefore again to yourself, my son! remove your bad and wicked counsellors; follow my advise and the Lord will be with you! Your tender father must conclude because of weeping.

Signed, A. L. LANDAU,
[*Jewish Intelligencer*.] Rabbi.

From the Millennial Star.
G. J. ADAMS' LETTER.

Liverpool Dec. 14, 1841.

Elder Pratt,

Beloved Brother in Christ,—Having finished my labors in the regions of Bedford and Birmingham, I arrived in Liverpool on the 28th of October, on my way to my family in New York.

I found on my arrival that large placards were posted through the town that I would preach on the following Sabbath in the Music Hall, and in the evening give my reasons for renouncing the doctrines of Methodism and embracing the doctrines and principles of the Church of Jesus Christ of Latter Day Saints. When evening came the people were quite in a ferment. The Music Hall was filled to overflowing, there being more than 2,000 people present. At the close some of the *good christians* (so called) began to disturb the meeting. I arose and told them we had taken that place to worship God in, but if any of them thought he could prove our doctrine false, he should have an opportunity in fair open discussion. After the close of the meeting, a Mr. J. B. Philips, of the Church of England, came forward and desired to discuss the subject. He said he considered himself fully competent to prove our doctrine false.

Arrangements were soon completed. The discussion was to be held in the Queen's Theatre, the subject being the Book of Mormon and our principles, and to continue three evenings. The Bible was to be the rule of evidence by which all decisions were to be made. Each chose a chairman, and they chose a third as an arbitrator between them.

Mr. Philips nominated Dr. Wetherall, a highly respectable medical gentleman of Liverpool, belonging to no religious society. This gentleman had never attended our meetings, and was an entire stranger to myself and the saints, and our opponents, in nominating him, said they knew him to be an impartial man,

a gentleman, and a man of truth, and so I found him.

I opened the discussion by showing that the Bible did not contain all the word of God, but that it spoke of many books written by the prophets, which, if they had been in the Bible, would be Bible just as much as any of the books already contained in it.

I then set forth that the Book of Mormon was the book spoken of by Isaiah, 29th chap. and also that it was the record of Joseph in the hands of Ephraim, to be brought forth in the last days, just previous to the gathering of Israel, and this in fulfillment of the 37th of Ezekiel, and many other plain prophetic declarations.

When my opponent arose, he seemed astonished that I should prove the Book of Mormon true by the Bible; and I believe he was astonished, for it soon appeared that he knew nothing of the contents of Bible. He did not attempt to answer my arguments, but enquired of the people if he should examine the characters of the saints. Of course some cried out, "Yes," for some of the priests were present, and they saw that their craft was in danger. He then commenced slandering and belying our elders, calling them "money diggers," "Gold Bible Company," "banditti," and many other such like terms embracing all manner of evil falsely against us for Christ's sake.

To these things I replied that if he wished to examine characters we would commence between our two selves, but that I thought we had come before the public to discuss *doctrine not characters*. I then asked him to prove one of those charges against me, as I was an elder, and all the elders were accused. At this time some of the people cried out, "His name is not Philips, but Boyd." Others cried out for him to pay the old woman in the market for the eggs and butter that he had cheated her out of some years since, when his name was Boyd. At this time he jumped up in a tremendous rage, and protested against an examination of characters. I began to find that "something was rotten in Denmark." So much for the character of this champion of the devil and the sectarians.

He said no more about character.

On the third evening, having failed to disprove one of our principles, he, by

the council of his sectarian friends, brought with him a glass of poison, and said if I would drink it they would all be Latter Day Saints, although he had previously said that all our doctrines and principles came from hell. I replied that I understood the Bible (not poison) was to be the rule of evidence, but if he would point out one single place in the New Testament where a servant of God ever drank poison to convince a set of ungodly infidels of the truth of the religion of the blessed Jesus, I would then be willing to do the same. This he failed to do, and being his last resource, he lost the day. On a show of hands more than half of the entire congregation held up their hands in our favor.

Dr. Wetherall decided that Mr. P. had failed to prove a single point against us, and said that I had proved every point, the Bible being the rule of evidence.

I would here state that the name of Mr. Wetherall deserves to be cherished by every lover of truth for his noble and disinterested conduct in this discussion, not because he gave a decision in our favor, but because that he throughout the discussion proved himself to be ("one of the noblest works of God.") an honest man.

After the above I continued laboring in the ministry in Liverpool for above four weeks, during which time I held two more discussions, one in the Hall of Science, with a Mr. M'Intosh, a Socialist lecturer. This gentleman and his friends treated me with respect and kindness, and I will say that as a people they acted much more Christian-like than any sectarian congregation I have seen since my arrival in England. My prayer is that they may be led into the truth.

A few days after the above a Mr. Brindley advertised to lecture against the Latter Day Saints, and stated that any one was at liberty to speak three-quarters of an hour, and then he would reply. I went to hear his lecture; a clergyman of the Church of England took the chair. Mr. B. then commenced slandering, misrepresenting, and I believe, wilfully lying against the Saints in a most shameful manner. At the close I arose and challenged him to meet me in a fair open discussion on

equal terms. He avoided giving me an answer to the challenge, and himself, chairman and party, treated me in the most shameful manner. The clergyman who presided proved himself to be a reverend liar, by stating that I should have an opportunity at the close of the meeting, to put any question to Mr. Brindley that I wished. After the chairman and Mr. B. had both pledged their word to that effect, I waved the settling of the challenge until the close of the meeting; and then one of the most disagreeable scenes took place that I have witnessed, viz. they proved that one of our elders had prayed for a sick child, whose parents had no faith, and the child was not healed. This in their estimation proved the doctrine false; but the twelve apostles all tried to heal the sick in one instance, and could not, and Jesus told them that this kind cometh not out but by prayer and fasting; but if the Latter Day Saints cannot cast out every kind without fasting or faith either, then they are considered impostors. After this they proved something still more wonderful, viz. that one of the Latter Day Saints had died in London, and this (they said) proved clearly that we had not the gift of healing in the Church. Yet they are willing to admit that the former day saints had the gifts of healing, although they all died. Paul could advise Timothy to take a little wine for his stomach's sake and for his often infirmities; he could leave his fellow laborer at Miletus sick because he had not faith to be healed; but in *this enlightened age* every one must be healed, faith or no faith, and no one must die, or it proves us to be all impostors. Well, as I before stated, Mr. B. and his chairman proved themselves guilty of the most wilful falsehood by denying me the privilege of saying one word. I told them of their promise, but they said they did not care, and again forbid me saying another word on the platform.

On the following day they published that I should attend at the Theatre in the evening to prove that we could work miracles. This he did to get a full house and line his pockets by deception and lies.

On the following week, I publicly challenged Mr. Brindley, or any sectarian priest in Liverpool, to discuss our principles, but no Mr. Brindley made

his appearance, nor will he ever, for he is fearful to be tried by the word of God, knowing that it condemns him on almost every page.

Thus, you see, this mighty champion, this tool of sectarianism, dare not meet in fair open discussion, well knowing that if he should do so his iniquity and falsehood would be made manifest to all men.

I also held a discussion two evenings with a Mr. Stevenson, a Wesleyan minister, who treated me in a very gentlemanly manner, and acknowledged to the people that many of our principles were true, especially the gifts, blessings, and signs following the believers in all ages, in proof of which he quoted John Wesley's notes on the New Testament, thereby proving that there are very few Wesleyan ministers in these days. The fact is they are almost all done away, as well as every thing else that is good. At the close of the discussion Mr. Stevenson did not wish a show of hands on the subject, but wished every one to judge for themselves.

On Sunday evening, Dec. 5th, I delivered my farewell address to the people of Liverpool. It was on the subject of restoration. We had the largest congregation ever assembled in the hall with the saints. There was said to be two thousand five hundred people present. It was a time long to be remembered. At the close the whole congregation, with the exception of a dozen or two, arose and gave me their prayers or good wishes. Hundreds are believing, and many are being baptized from week to week—prejudice is giving way on every side, and the prospect brightens for a mighty ingathering of the honest in heart. The saints and friends have kindly supplied my temporal wants—my passage is now paid, and I expect to leave England to-morrow for New York; and in leaving this country, I bear my testimony that the saints in this land are a kind, warm-hearted people. They have always ministered to my necessities, and their kindness will never be forgotten by me while heaven gives me intellect. My sincere prayer is that God may reward them for all their kindness to his servants.

I must now close by subscribing myself your friend and brother in the new and everlasting covenant.

GEORGE J. ADAMS.

SIGNS OF THE TIMES.

EARTHQUAKES.

From the Preston Pilot.

Up to 10th of November a series of storms and earthquakes have desolated parts of the Two Sicilies and Calabria, a region of volcanic fires. The people are in a state of great alarm; and from the mischief already done, it is frightful to apprehend what ravages may follow. The meteorological phenomena throughout the larger portion of Europe for the last two or three months have been of an uncommon and unsettled character, and the weather generally severe. On the 25th of September extraordinary perturbations occurred in magnetic observations at 'Greenwich and elsewhere.

DESTRUCTIVE EARTHQUAKES IN CENTRAL AMERICA.

From the Liverpool Albion, Dec. 13th

By a letter received from Central America by the last Jamaica packet, it appears that the entire city of Cartago, containing a population of 10,000 persons, was destroyed by an earthquake early in the morning of September 2nd, though, as nearly all the inhabitants had previously risen, but few (not more than forty or fifty persons) were killed or wounded. This earthquake occurred without previous warning, and was connected with an eruption of the well known volcano about three leagues distant. A smart shock of the same earthquake was at the same time felt in the town of San Jose, not far distant, at which place the earth trembled for several days subsequent, but not much damage done there.

ATMOSPHERIC PHENOMENON.

A luminous and electric ball was seen in the sky over Windermere on the 25th ult. In the course of three minutes it assumed the shapes of a pyramid, a flame, a spiral serpent, the figure of the letter Z, very brilliant at its angles, and lastly, of a compressed crescent, when it disappeared.

A well known correspondent of the *Liverpool Albion*, signing himself "R." of Prescott, on meteorological subjects, writes thus in that paper of the 6th inst: God will not be mocked in his designs

on earth, but the forms of light and the clouds may yet instruct them of their deficiencies. Never before did I see such funereal, such lugubrious and portentous visions of sky for evil as for two months have hovered over us. Never within the memory of man did such clouds produce such successions of thunder storms, inundations, and hurricanes. The locust, the horse-resembling, the crucial, the palmed, the sheaf-reared ensign of Ceres, the funereal meshlike, the serpentine, the snake rod-like: these have never failed to be the sequents of forms of light more terrible than they, and which seem to have been prepared to exhaust over our land a magazine of evil, of which none of us can yet proclaim the end, and of which, it is more than probable, we have only seen the beginning. Be warned, ye great ones of the land, for God's wrath is on the wheel of nature, working it towards a nation's destruction. Once more I say, be warned!"

From the Western Reserve Cabinet and Family Visitor.

JAMES G. BENNETT, of the New York Herald, has been found guilty in two indictments for Libels against Judges Noah and Lynch, and has been sentenced to pay a fine of some two or three hundred dollars. Notwithstanding this mishap, the noted editor of the Herald is certainly rising in the world, for the city council of the famous City of Nauvoo have taken him under their special protection and patronage. They have passed a solemn resolution, in city council convened, to the effect that James Gordon Bennett is "rayther" the greatest editor and his Herald a little the tallest paper that this planet can produce. At this rate Bennett will be able to out-live any number of indictments.

Thus saith the sectarian editor of the "Western Reserve Cabinet and Family Visitor" of March 1st, 1842. Now James Gordon Bennett is one of the most able editors, and his Herald is one of the best conducted papers this world ever saw. He is a more moral man, a greater benefactor of the human race, and a better Christian, than any sectarian editor on this continent; and the New York Herald diffuses more useful knowledge, and correct information, than all their illiberal, bigoted, prejudiced, narrow contracted papers combined. The Herald will "rise in the world" either with or without the Mormon support—so do not trouble yourself Mr. Hall.

GEN. JOSEPH SMITH, the President and founder of the sect called "the Latter Day Saints of the Church of Jesus Christ" was born in Sharon, Windsor co. Vt. in 1805, 23d of December. Old Windsor county is now boasting of as many distinguished men in different spheres as any in the Union. This poor farmer's son has built up a denomination of nearly 100,000 people in Europe, Asia, Africa, and nearly all the islands of the great oceans. Besides, Gen. Smith did not invent his creed himself; but an angel of the Lord delivered it to him on Mount Moriah, N. Y. on the 22nd September, 1827.

The above is from the able pen of that fearless champion of the rights of man, Col. John Wentworth, Editor of the Chicago Democrat. The west can boast of no more able editor, nor can any of her growing cities produce a better conducted paper. As to Col. Wentworth's religious views we know nothing—we presume he has no particular predilections for us; but that he entertains the same noble and generous feelings towards all professing christians, and all good men. He certainly is one of the most brilliant stars in the constellation of Illinois—and as a political leader he has no superior.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, APRIL 15, 1842.

BAPTISM FOR THE DEAD.

The great designs of God in relation to the salvation of the human family are very little understood by the professedly wise, and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation; the requisitions of the Almighty; the necessary preparations for heaven; the state and condition of departed spirits; and the happiness, or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue, and vice. The Mussulman condemns the Heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that reject his faith, and are not circumcised, are gentile dogs, and will be damned. The Heathen are equally as tenacious about their principles, and the Christian consigns all to perdi-

tion who cannot bow to his creed and submit to his *ipse dixit*. But while one portion of the human race are judging and condemning the other without mercy, the great parent of the universe looks upon the whole of the human family with a fatherly care, and paternal regard; he views them as his offspring; and without any of those contracted feelings that influence the children of men, causes "his sun to rise on the evil and the good; and sends his rain on the just and unjust." He holds the reins of judgment in his hands; he is a wise lawgiver, and will judge all men, [not according to the narrow contracted notions of men, but] "according to the deeds done in the body whether they be good or evil;" or whether these deeds were done in England, America, Spain, Turkey, India: he will judge them "not according to what they have not, but according to what they have;" those who have lived without law, will be judged without law, and those who have a law, will be judged by that law; we need not doubt the wisdom and intelligence of the great Jehovah, he will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed; the facilities afforded them of obtaining correct information; and his inscrutable designs in relation to the human family: and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess, that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom, and talent of the philosopher, and the divine; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned; without any mitigation of his punishment, alleviation of his pain or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Saviour says that all manner of sin, and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come*; evidently showing that there are sins which may be forgiven in the *world to come*; although the sin of blasphemy cannot be forgiven.

Peter also in speaking concerning our Saviour says, that "he went and preached unto

spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." 1 Pet. iii, 19, 20. Here then we have an account of our Saviour preaching to the spirits in prison; to spirits that had been imprisoned from the days of Noah; and what did he preach to them? that they were to stay there? certainly not; let his own declaration testify; "he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised"—Luke iv, 18, Isaiah has it;—"To bring out the prisoners from the prison, and them that sit in darkness from the prison house." Is. xlii. 7 It is very evident from this that he not only went to preach to them, but to deliver, or bring them out of the prison house. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day; that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited." Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation; so will those characters referred to by Isaiah, have their time of visitation, and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever the "morning stars sung together for joy," the past, the present and the future, were, and are with him one eternal now; he knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family; their weakness and strength, their power and glory, apostasies, their crimes, their righteousness, and iniquity; he comprehended the fall of man, and their redemption; he knew the plan of salvation, and pointed it out; he was acquainted with the situation of all nations; and with their destiny; he ordered all things according to the council of his own will, he knows the situation of both the living, and the dead, and has made ample provision for their redemption, according to their several circumstances, and the laws of the kingdom of God, whether in this world, or in the world to come. The idea that some men form of the justice, judgment, and mercy of God, is too foolish for an intelligent man to think of; for instance it is common for many of our orthodox preachers to suppose, that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without any hope:—

"Infinite years in torment must he spend;"

"And never, never, never, have an end."

And yet this eternal misery is made frequently to rest upon the merest casualty;—The breaking of a shoe string; the tearing of a coat, of those officiating; or the peculiar location in which a person lives, may be the means indirectly of his damnation: or the cause of his not being saved. I will suppose a case which is not extraordi-

nary:—Two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker, and a tinman. The tinman has a handle to solder on to a can; the tailor has a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put onto somebody's boot; they none of them can go in time, the man dies and goes to hell: one of these is exalted to Abraham's bosom; he sits down in the presence of God, and enjoys eternal, uninterrupted happiness; while the other who was equally as good as him, sinks to eternal damnation; irremediable misery, and hopeless despair; because a man had a boot to mend, the button hole of a coat to work, or a handle to solder on to a saucepan. The plans of Jehovah are not so unjust; the statements of holy writ so visionary; nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignance, angels would hide their heads in shame; and every virtuous, intelligent man would recoil. If human laws award to each man his deserts, and punish all delinquents, according to their several crimes; surely the Lord will not be more cruel than man, for he is a wise legislator, and his laws are more equitable, his enactments more just, and his decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law; so does the God of heaven judge "according to the deeds done in the body." To say that the heathen would be damned because they did not believe the gospel would be preposterous; and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for, "how can they believe on him of whom they have not heard; and how can they hear without a preacher; and how can he preach except he be sent;" consequently neither Jew, nor heathen, can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hear a sent preacher; and cannot be condemned for what he has not heard; and being without law will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, what has become of our Fathers? will they all be damned for not obeying the gospel, when they never heard it? certainly not. But they will possess the same privilege that we here enjoy, through the medium of the everlasting priesthood, which not only administers on earth but in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by this priesthood, and come out of their prison, upon the same principle as those who were disobedient in the days of Noah, were visited by our Saviour, [who possessed the everlasting, Melchizedec priesthood,] and had the gospel preached to them, by him in

prison; and in order that they might fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirements of God which says, "Except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven;" they were baptized of course, not for themselves, but for their dead. Crystostom says that the Marchionites practised baptism for the dead, "after a catechumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead."

The church of course at that time was degenerate, and the particular form might be incorrect, but the thing is sufficiently plain in the scriptures, hence Paul in speaking of the doctrine says, "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" 1 Cor. xv, 29.

Hence it was that so great a responsibility rested upon the generation in which our Savior lived; for says he "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar. Verily I say unto you all these things shall come upon this generation." Matt. xxiii. 35, 36. Hence as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater; as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment and the things spoken of in the prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead thus fulfilling the words of Obadiah when speaking of the glory of the Latter Day. "And saviours shall come up upon mount Zion to judge the remnant of Esau; and the kingdom shall be the Lord's." A view of these things reconciles the scriptures of truth, justifies the ways of God to man; places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice, and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles" . . . "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—Ed.

NOTICE.

On looking over our subscription list we find many who have paid but one dollar, on the present volume, which pays for six months; and as that time expires with this number, all who wish the paper continued to the end of the volume would do well to forward the money immediately.

CONFERENCE MINUTES.

Special Conference of the Church of Jesus Christ of Latter-Day Saints, met according to appointment in the City of Nauvoo, April 6, 1842.

The day being wet, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him, and said he would be happy to have an opportunity of laying his statement before the Conference, at a convenient time.

Pres't. William Law, Gen. Bennett Pres't. pro tem., and Pres't. H. Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; that as we were bound to serve our country if required in common with all good citizens, we ought not to be behind any of our neighbors in point of good order, neat uniforms, and equipments, and a well organized, and thoroughly disciplined legion.

April 7. Conference met, Pres't. Joseph Smith had the several quorums put in order, and seated: he then made some very appropriate remarks concerning the duties of the church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the will of God; and the inconsistency folly and danger of murmuring against the dispensations of Jehovah.

He said that the principal object of the meeting was to bring the case of Elder Page before them, and that another object was to choose young men, and ordain them, and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarring and feathering and such things as those of us who have gone before them, have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the nonperformance of his mission to Jerusalem: he said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem alone, E. P. considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things; no elders ever were more in concert on a mission than they were while together; they made a covenant in Quincy to stand by each other while on the mission; that if they were insulted, or imposed upon they would

stand by each other even unto death, and not separate unless to go a few miles to preach a sermon; that all monies should go into one purse, and it did so. Elder Hyde in Indiana first said he would go to visit Br. Knight, and that Elder Page should stay and preach, he assented, and he went and returned to Indianapolis. Elder Page had a mare given him on account of both, Elder Hyde then took the mare, went on, and left his luggage with Elder Page; while away he sold the mare for \$40, and received \$60 more as a donation from the man to whom he sold the mare, he returned, they preached in Dayton and received a handsome contribution, Elder Page preached 16 miles off and raised a branch, Elder Hyde went to Cincinnati, revised the Missouri Persecutions, got 2000 copies printed, and paid for them, and took part of them with him and left a large box full and about 150 loose copies with Elder Page. Elder Hyde started for Philadelphia purposing to visit churches on the way: he left Elder Page \$23.

31. Elder Page returned to Dayton, and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the frost, from one to two weeks earlier than usual; Elder Hyde told him that it was possible they might be from one to two years before they would leave America, as it would take upwards of \$1000 each to take them to Jerusalem and back, that it would be slow gleanings in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring.

Elder Page accused himself of not using better economy in proceeding on his journey; there came out a piece in the paper stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper acknowledging the justice of the charge, but wisdom prevented its being published, preached about Washington &c., gathered funds for the mission, in Westchester and in Philadelphia. Elder Hyde raised funds on behalf of the mission, by applauding Elder Page's talents, wisdom &c., but they were disappointed in him when they saw him, he raised funds for the mission, the most liberal was in Philadelphia; he intended to sail on the 25th of July, but the brethren

said that if he would remain two weeks they would raise funds for him, they found that it would take longer, and he decided to stay a month, he then received a command through a letter from Pres't. H. Smith to an official character in Philadelphia, requesting him to return; he wrote to ascertain the reason but did not get an answer, he was then called in by Pres't. J. Smith, and Elder B. Young. Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed that he had done right; but if he had been in his place he would have tarried for him until the spring.

The reports of his having apostatized &c. returned even from this place to New York. Many reproved him for leaving Cincinnati for Dayton.

Pres't. J. Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all acts of secrecy or otherwise to each other—and Elder Page showed a little grannysm. He said that no two men when they agreed to go together ought to separate, that the prophets of old would not and quoted the circumstance of Elijah and Elisha iii Kings 2 chap. when about to go to Gilgal, also when about to go to Jericho, and to Jordan, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again, the Lord made use of Elder Page as a scape goat to procure funds for Elder Hyde.

When Elder Hyde returns we will reconsider the matter, and perhaps send them back to Jerusalem, we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put, and carried that we hold Elder Page in full fellowship.

Voted, that Elder Page be sent to Pittsburgh. Sung a hymn—Adjourned for one hour and a half, at one o'clock.

Met agreeable to adjournment.—Sung a hymn—Prayer by Elder Kimball.

Elder Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go

and preach, who have not been before ordained.

Elder L. Wight then addressed those who intended to be ordained, on the subject of their duty and requirements to go to preach.

Pres't. H. Smith spoke concerning the elders who went forth to preach from Kirtland, and were afterwards called in for the washing and anointing at the dedication of the House, and those who go now will be called in also, when this Temple is about to be dedicated, and will then be endowed to go forth with mighty power having the same anointing, that all may go forth and have the same power, the first, second, and so on, of the seventies and all those formerly ordained. This will be an important and beneficial mission, and not many years until those now sent will be called in again.

He then spoke in contradiction of a report in circulation about Elder Kimball, B. Young, himself, and others of the Twelve, alledging that a sister had been shut in a room for several days, and that they had endeavored to induce her to believe in having two wives. Also cautioned the sisters against going to the steam boats.

Pres't. J. Smith spoke upon the subject of the stories respecting Elder Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories or hearkening to them, for there is no person that is acquainted with our principles would believe such lies, except Sharp the editor of the "Warsaw Signal." Baptisms for the dead, and for the healing of the body must be in the font, those coming into the church and those rebaptized may be done in the river.

A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the monies to be put therein by those baptized the remainder to go to the use of the Temple.—Sung a hymn. Ordinations to take place to-morrow morning—Baptisms in the font also—There were 275 ordained to the office of Elder under the hands of the Twelve during the Conference.

April 8. Sung a hymn—Prayer by Elder Kimball—Sung a hymn.

Elder Page then addressed the assembly upon several subjects; made many interesting remarks concerning being called to the ministry, labor in the vine-

yard &c., spoke of his own travels and the fruits of his labors as an encouragement to the young elders who were going into the vineyard.

Pres't. J. Smith said the baptisms would be attended to, also the ordinations.

Sung a hymn—Elder John Taylor preached a sermon while the ordinations and baptisms were going on on the subject of infidelity showing that the arguments used against the bible were reasonably scientifically and philosophically false.

The Stand was occupied in the afternoon by Elder Amasa Lyman and followed by Elder Wm. Smith, then the Conference closed by benediction of Pres. J. Smith.

JAMES SLOAN, Clerk.

CONFERENCE MINUTES.

Minutes of a conference of the Church of Jesus Christ of Latter-Day Saints, held in the City of New York, Nov. 29th 1841.

The Conference was organized at 2 o'clock P. M. by electing Elder John E. Page, Chairman, and L. R. Foster, Clerk.

After addressing the Throne of Grace, the Chairman briefly stated the object of convening together—and then proceeded to ascertain how many of each quorum, or order were present, when it was ascertained there were present, one of the Twelve travelling High Councillors, six high priests, sixteen elders, three priests, two teachers and two deacons.

Reports of delegates being called for, Elder Foster reported that the whole number of persons who had been received into the branch at New York was two hundred and ninety-two, of which two hundred and seventy-nine were received by baptism and confirmation, and thirteen by certificate. Of these, four have died, ninety-six moved away, and thirteen have been excommunicated; leaving one hundred and seventy-nine, of whom there are a president and two councillors, a bishop and two councillors, eleven elders, two priests, one teacher and two deacons.

The branch of Setauket, Long Island, was represented by Benjamin Hulse, teacher.—That branch was organized on the 27th of March, 1841, with eighteen members, two of whom had been preachers, one a Baptist, and the other a Methodist. The number has since, been increased to forty three, of whom six have been cut

off, leaving at present thirty-seven, among whom there are two elders, three priests, one teacher and one deacon, organized and built up chiefly by Elder Sparks—The cause is still progressing in that place.

Elder John Leach, representing the branch at Paterson, New Jersey, stated that the number at present is nine, of whom six have been baptized there, and three are from other branches.

Elder Samuel J. Raymond, representing the branch at Hempstead, L. I., stated that it was organized on the first of August 1839 by Elder Selah Lane—The number received into that branch is sixty-three; one having died, and sixteen having moved away, the present number is forty-six.

Elder N. T. James, stated that there were at Elizabethtown, N. J. six members—that he intended to continue his labors there, and hoped to raise up a branch there, although there was at present much opposition.

Elder Sparks, represented that the branch at New Rochelle, West Chester co. N. Y. of which Elder C. W. Wandell was presiding elder, consisted of thirty-five members, including two elders, one priest, one teacher and one deacon—all in good standing—Himself and Elder Wandell had recently labored in Fairfield County, Ct. where they had found great encouragement, doors being freely opened to them in many places.

Elder Joseph Beebee stated that he had preached several times at Pompton, N. J. where there are six members, one of whom is a priest.

Elder Wandell, of New Rochelle, having now arrived, and the report of Elder Sparks being read to him, he confirmed the same, and stated that there were many persons there who were almost ready to be baptized, that the congregations were increasing in numbers, that the saints were in the enjoyment of the gifts of the Holy Spirit, and that the future prospects there were very encouraging indeed.

Elder Stephen F. Qua stated that he had lately preached in several places in Orange County, and that in company with Elder Charles E. Reynolds, he had visited Poughkeepsie, and in the course of two weeks, they had held fourteen meetings in that place and vicinity, leaving many persons believing, and anxious

to hear further concerning the things of the kingdom. He had also lately visited Whitehouse, Hunterdon County, where he preached five times, and baptized one person.

Elder N. T. James stated that he was the first to preach the gospel in Newark N. J. where he had baptized five. The number has since been increased to nine, at present there are six members there, three having moved away.

Elder Lane stated that the number of members in the city of Brooklyn at the present time is about ten—one elder, one priest and one deacon.

On motion by L. R. Foster Resolved that Elijah R. Swackhamer receive an elder's license, he having been ordained last winter.

On motion, Resolved, that this conference be called the New York conference.

On motion, Resolved, that David Rogers, Bernhart Smith and Benjamin Hulse be ordained elders, that E. R. Young and William Carmichael be ordained priests and that Matthias Spencer be ordained a teacher.

On motion, Resolved, that the ordination of these persons be referred to the several branches to which they belong, that the branches may sanction and approve the nominations before they are ordained—except in the case of E. R. Young.

Benjamin Aber of Bushville, Orange County, N. Y. stated that himself and wife embraced the gospel about three years since, and that in his vicinity there are at the present time six members.

He invited elders to come and preach in his house and offered to support two preachers a month, whereupon the Chairman recommended Elders Lane and Dougherty for this mission, and they having signified their willingness to go, were encouraged to do so by the voice of the meeting.

On motion, Resolved, that a letter of commendation be given to Elder Page, and that the clerk of this conference be directed to prepare it, and sign it in behalf of the members of this conference.

Ebenezer R. Young of Paterson was then ordained a priest, under the hands of Elder Page, assisted by Elders Foster and Everett, after which Elder Swackhamer received the imposition of hands, that the ordination, which he received

last winter under the hands of several elders, might be confirmed.

On motion, Resolved, that our next conference be held in this city on the third Wednesday of May next, at one o'clock P. M.

On motion, Resolved, that the minutes of this conference be forwarded to Nauvoo, with a request for publication in the "Times and Seasons."

The proceedings were closed with prayer by the Chairman, and the conference adjourned.

Names of the members of this conference.

John E. Page, of the travelling high council.

High Priests.—L. R. Foster, Addison Everett, George Holmes, John M. Bernhisel, Richard Burdge, William Acker.

Elders.—E. McClain, N. T. James, Charles W. Wandell, Joseph Beebee, Selah Lane, Edward Dougherty, Quartus S. Sparks, James B. Meynell, Stephen F. Qua, E. R. Swackhamer, John Leach, John M. Baker, Samuel J. Raymond, E. Ward Pell, William Marsden, — Hall.

Priests.—Joshua Parker, Francis Hewitt, Bernhart Smith.

Teachers.—Sylvester H. Wadsworth, Benjamin Hulse.

Deacons.—Bush Reynolds, William Guy Jarman.

JOHN E. PAGE, Chairman.

L. R. FOSTER, Clerk.

An Ordinance amending an Ordinance, entitled "An Ordinance regulating Auctions in the City of Nauvoo."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the 6th section of "An Ordinance regulating Auctions in the City of Nauvoo," be, and the same is hereby repealed.

Passed April 9th 1842.

JOHN C. BENNETT, Mayor,

JAMES SLOAN, Recorder.

An Ordinance to regulate Taverns and Ordinaries, in the City of Nauvoo.

Be it ordained by the City Council of the City of Nauvoo, That no tavern or ordinary shall be kept in the City of Nauvoo, without a license being first had and obtained therefor, which license and the person or persons by whom such license shall be obtained, shall be subject to such conditions, regulations and pen-

alties, as shall be provided for by law, at the date of such license, or at any time thereafter, during the period for which it shall be obtained.

Sec. 2, That all licenses for taverns or ordinaries shall expire on the first Monday in November in each, year and the Mayor shall not charge less than ten, nor more than one hundred dollars for any such license.

Sec. 3, That every person who shall apply for a tavern or ordinary license, shall produce to the Mayor, a certificate signed by six respectable freeholders of the ward, in which such person resides, which certificate shall set forth, that each of said six respectable freeholders, have personally examined the premises, for which application for a license is made, and that they are satisfied that the person making application hath provided on the said premises suitable and proper accommodations for travellers or guests, and that such applicant hath provided a good and sufficient stable.

Sec. 4, That before any license for a tavern or ordinary shall be granted, the person making application for the same, shall, in addition to the certificate required by the third section of this act, produce also to the Mayor, a certificate signed by six respectable freeholders, residing in the neighborhood of the premises, for which application for a license is made, that the public convenience requires a tavern or ordinary to be established in such neighborhood.

Sec. 5. That if any person shall falsely certify that any applicant for a tavern or ordinary license, hath the accommodations required by the third section of this act, such applicant not having provided the same, he shall, upon conviction thereof, be fined in the sum of twenty dollars.

Sec. 6, That it shall be the duty of each of the High Constables in the several wards, (and of each of the persons acting as such,) from time to time, and whenever he may be informed or suspect that the accommodations required by the third section of this act, are not kept by any person having a license to keep a tavern or ordinary, to visit, in company with the police officer of the ward, or with some other citizen, any tavern or ordinary, and ascertain whether the said accommodation continue to be kept, and if he finds that the said accommodations are not kept, he shall forthwith report

the same to the Mayor, whose duty it shall be, upon being satisfied in such case, that the aforesaid accommodations are not kept as required by the third section of this act, to annul the license which had been granted for such tavern or ordinary, which license shall from that time cease and determine.

Sec. 7, That if any person or persons keeping a tavern or ordinary, shall refuse to permit a High Constable (or person acting as such) to make the examination required by the sixth section of this act, or if any other person or persons shall prevent or attempt to prevent the High Constable (or person acting as such,) as aforesaid, from making such examination, the person or persons so refusing, preventing or attempting to prevent, shall each, upon conviction thereof, be fined in the sum of twenty dollars, and the license for such tavern or ordinary, shall cease and determine, and be annulled by the Mayor.

Sec. 8, That all keepers of ordinaries or taverns, shall be, and they are hereby prohibited from selling spirituous liquors; and any keeper of a tavern or ordinary, who shall sell or permit to be sold, any spirituous liquors, in violation of this prohibition, shall, on conviction, for the first offence, be fined in the sum of twenty dollars, and for the second offence, forfeit his license, which shall be annulled by the Mayor.

Sec. 9, That in all cases where the Mayor shall annul the license of any tavern or ordinary keeper, under the provisions of this act, he shall notify the person whose license shall be annulled, of the fact, in writing, to be left at the tavern or ordinary of such person, by the High Constable, or person acting as High Constable, or a police officer of the ward in which the tavern or ordinary of such person may be, and any person who, after having been so notified, shall sell spirituous liquors, or keep a tavern or ordinary without having obtained a new license, shall, for each and every offence, incur the same fine.

Sec. 10, That all fines under this act, shall be recovered and distributed as is by law provided for the recovery and distribution of fines.

Passed April 9th 1842.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

The agents of the Times and Seasons are requested to act as agents for The Wasp. They will please forward what subscriptions they may procure as soon as possible, that we may know whether we shall be warranted in continuing its publication. As fast as the names of subscribers are received, The Wasp will be forwarded by us. A list of agents for The Wasp will appear in the next number of that paper.

WM. SMITH.

LIST OF LETTERS,

Containing remittances, paid at this office for the "Times and Seasons," since Jan. 15, 1842; until the present date, April 15, 1842.

Ebenezer Hanks, Burton, Ill.	\$2 00
Dr. L. M. Knight, Pleasant Garden, Ia.	2 00
Joseph King, Monticello, Ill.	2 00
Harry Childs, Lamoille, Ill.	1 00
J. J. Jackson, Belvedere, Ill.	62
Joel H. Huntington, West Canaan, O.	2 00
Wm. J. Sterrett, Beartown, Pa.	10 00
Arthur Monfort, Mason, O.	2 00
Lyman Higley, Utica, N. Y.	2 00
Nathaniel H. Turner, So St. George, Me.	5 00
M. H. Perk, West Milton, O.	2 00
Wm. Johnson, Spoon River, Ill.	2 00
Wm. Henrie, Dunlap, O.	2 00
Samuel Pepper, Esq. Brookhaven, Mi.	2 00
Moses Chidester, Milford Centre, N. Y.	2 00
Job Baraun, Monkton, Vt.	1 00
Cade A. Crawley, Camden, Tenn.	1 00
Nesbit Bradley, Philadelphia, Pa.	2 00
Josiah H. Perry, Keesville, N. Y.	2 00
Elias Stone, Cincinnati, O.	1 00
Julian Moses, Philadelphia, Pa.	2 00
Abijah Crane, Medfield, Mass.	2 00
Capt. Isaac Downs, South Davis, Mass.	2 00
Elisha H. Davis, Lancaster, Pa.	10 00
Wm. Small, Pittsburg, Pa.	4 00
Mason Buss, Wendall, Ill.	2 00
Joseph Duff, Sacketts Harbor, N. Y.	1 00
Calvin C. Pendleton, Hope, Me.	2 00
Jacob Griffith, Philadelphia, Pa.	2 00
George Clair, Hudson, N. Y.	2 00
David Neptune, Freeport, Pa.	2 00
F. D. Richards, Cincinnati, O.	3 00
Christopher Dixon, Kirland Ohio	2 00
S. W. Brandon, Stewart co Tenn.	1 00
Wm. Harry, Chaneyville Ohio	1 00
Wm. West, Mannville N. Y.	4 00
E. P. Maginne, Salem Mass.	25 00

The Times and Seasons,

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Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 13.]

CITY OF NAUVOO, ILL. MAY 2, 1842.

[Whole No. 49

AN EPISTLE OF THE TWELVE.

To the Saints in America Greeting:

Beloved brethren, we have whereof to congratulate you at the present time, as we have the opportunity from day to day to witness the progress of the building of the Temple of the Lord in this city, and which is and must be accomplished by the united exertions of the labors of the brethren who reside here, and the tithings and contributions of those who are scattered abroad in the different states.

In this glorious object the hearts of all the faithful are united, the hands of the laborer are made strong continually, and the purse strings of the more opulent are unloosed, from time to time, to supply those things which are necessary for upraising the stones of this noble edifice; and it may truly be said that the blessing of the Lord is upon his people; we have peace without, and love within the borders of our beautiful city;—beautiful, indeed, for situation, is Nauvoo; the crown of the great valley of the Mississippi, the joy of every honest heart.

Although all things are more prosperous, concerning the Temple, than at any former period, yet the saints must not suppose that all is done, or that they can relax their exertions and the work go on. It is a great work that God has required of his people, and it will require long and unwearied diligence to accomplish it; and redoubled diligence will be necessary with all, to get the building inclosed before another winter, so that the joiner can be employed during the cold weather; and we would again call upon all the saints abroad to unite in making their deposits in banks *known* to be *good* and *safe*, and forward their certificates to the Trustee in Trust, as speedily as possible; when trusty men are not coming immediately to this place who can bring your offerings. All will want the privileges and blessings of the sanctuary, when it is completed; and all can have their wishes; but they can obtain them only by faithfulness and diligence in striving to build.

We praise our God for the liberality which has hitherto been manifested; many have given more than was re-

quired of them, many have given their all, but they have done it cheerfully; they have done it voluntarily; and they shall have a great reward; for the blessings of heaven, and earth shall be multiplied unto such; even the blessings of that priesthood which hath neither beginning of days nor end of life. While there are those who of their abundance have built unto *themselves fine houses*, and who ride in *carriages* and on *horseback*, and regale themselves with the good things of the *land*, and at the same time they have left the Lord's House untouched, or, if touched at all, have touched it so lightly as scarce to leave the print of their little finger: their reward will be according to their deeds, and unless they speedily repent, and come up with their abundance to the help of the Lord, they will find in the end that they have no part nor lot in this matter; their gold and silver will become cankered, their garments moth eaten, and they will perish in their own slothfulness and idolatry, leaving none to mourn their absence.

But brethren the Temple will be built. There are hundreds and thousands who stand ready to sacrifice the last farthing they possess on earth, rather than have the building of the Lord's House delayed, and while this spirit prevails no power beneath the heavens can hinder its progress: but we desire you *all* to help with the ability which God has given you, that you may *all* share the blessings which will distill from heaven to earth through this consecrated channel.

This is not all. It will be in vain for us to build a place where the son of man may lay his head, and leave the cries of the widow and the fatherless, unheard by us, ascending up to the orphan's God, and widow's friend. It is in vain we cry Lord, Lord, and do not the things our Lord hath commanded; to visit the widow, the fatherless, the sick, the lame, the blind, the destitute, and minister to their necessities; and it is but reasonable that such cases should be found among a people who have but recently escaped the fury of a relentless mob on the one hand, and gathered from the half-starved population of the scattered nations on the other.

Neither is this all. It is not sufficient that the poor be fed and clothed, the sick ministered unto, the temple built:—Not when all this is accomplished, there must be a year of Jubilee; there must be a day of rejoicing; there must be a time of release to Zion's sons, or our offerings, our exertions, our hopes and our prayers will be in vain, and God will not accept of the doings of his people.

On those days of darkness which over-spread our horizon; when the wolf was howling for his prey around the streets of Kirtland; when the burgler was committing his midnight and midday depredations in Jackson county: when the heartless politician was thrusting his envious darts in Clay—and when the savage war whoop of Missouri, echoed and re-echoed through Far West, and Zion's noblest sons were chained in dungeons, and her daughters driven by a horde of savages naked and defenceless, from their once peaceful homes to seek a shelter in a far distant land. Many of the brethren stepped forward to their rescue, and not only expended all they possessed for the relief of suffering innocence, but gave their notes and bonds to obtain more means, with which to help those, who could not escape the overwhelming surge of banishment from all that they possessed on earth.

Deaths, wounds, and sickness, from the mob, and the cold and shelterless situation of the brethren, followed in quick succession; and all the means which could possibly be obtained from each other, in addition to the noble charities of the citizens of Illinois, were brought in requisition to sustain a remnant of the Saints, who now mostly inhabit this place. To accomplish this the president and bishops loaned money and such things as could be obtained, and gave their obligations in good faith for the payment of the same; and many of the brethren signed with them at different times and in different places to strengthen their hands and help them carry out their designs; fully expecting, that, at some future day, they would be enabled to liquidate all such claims, to the satisfaction of all parties.

Many of these claims have already been settled; many have been given up as cancelled by those who held them, and many yet remain unsettled. The Saints have had many difficulties to encounter since they arrived at this place. In a

new country, destitute of houses, food, clothing, and nearly all the necessaries of life, which were rent from them by an unfeeling mob—having to encounter disease and difficulties unnumbered, it is not surprising that the church has not been able to liquidate all such claims, or that many individuals should yet remain involved, from the foregoing circumstances; and while things remain as they are, and men remain subject to the temptations of evil as they now are, the day of release, and year of Jubilee can not be; and we write you especially at this time, brethren, for the purpose of making a final settlement of all such claims, of brother against brother; of the brethren against the presidency and bishops, &c. &c.—claims which have originated out of the difficulties and calamities the church has had to encounter, and which are of long standing, so that when the Temple is completed there will be nothing from this source, to produce jars and discords, strifes and animosities, so as to prevent the blessings of heaven from descending upon us as a people.

To accomplish this most desirable object, we call on all the brethren, who hold such claims, to bring them forward for a final settlement; and also those brethren who have individual claims against each other, of long standing, and the property of the debtor has been wrested from him by violence, or he has been unfortunate, and languished on a bed of sickness till his means are expended; and all claims whatsoever between brother and brother, where there is no reasonable prospect of a just and equitable settlement possible, that they also by some means, either by giving up their obligations, or destroying them, see that all such old affairs be adjusted so that it shall not give occasion for difficulties to arise hereafter. Yes brethren, bring all such old accounts, notes, bonds &c. and make a consecration of them to the building of the Temple, and if any thing can be obtained on them it will be obtained, and if nothing can be obtained when the Temple is completed, we will make a burnt offering of them, even a peace offering, which shall bind the brethren together in the bonds of eternal peace and love, and union; and joy and salvation shall flow forth into your souls, and you shall rejoice and say it is good that we have harkened unto counsel, and set our brethren free, for God hath blessed us.

How can we prosper while the church, while the presidency, while the bishops, while those who have sacrificed every thing but life, in this thing, for our salvation, are thus encumbered? it cannot be — arise, then, brethren, set *them* free, and set each other free, and we will all be free together, we will be free indeed.

Let nothing in this epistle be so construed as to destroy the validity of contracts, or give any one license not to pay his debts. The commandment is to pay every man his dues, and no man can get to heaven while he justly owes his brother or his neighbor, who has or can get the means and will not pay; it is dishonest, and no dishonest man can enter where God is.

We remain your brethren in
the Gospel of Peace.

B. YOUNG Pres't.
HEBER C. KIMBALL,
ORSON PRATT,
WM. SMITH,
JOHN E. PAGE,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
W. RICHARDS, Clerk.

From the Millennial Star.

PHILOSOPHY OF THE RESURRECTION.

*“But some man will say, How are the dead raised up? and with what body do they come? * * That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.*

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.”

1st Cor. 15 chap. 35 & 40.

The resurrection of the body has been objected to by many as a principle which comes in contact with the known laws of nature, and therefore both unreasonable and impossible.

For instance, it is ascertained beyond a doubt that the human system is constantly changing, by throwing off particles of matter, and receiving new ones. By the several natural evacuations from the body, parts of the old system are dispensed with, and by the nourish-

ment received into the stomach, and by means of the blood vessels diffused through the system, new particles are constantly added.

Thus the whole matter which constitutes the physical system of the human body at any given time is said to pass away in exchange for new matter to the same amount, once in about ten years.

According to this calculation, man at the age of seventy years has been composed of matter sufficient to constitute seven human bodies, each about equal in dimensions to that which he possesses at any one given time.

The second consideration is that the particles of matter thus thrown off become parts of the earth from which they originated, and at length grow up and live again in vegetable substances, such as grass, grain, fruit, &c.— These in turn become food for animals; thus these animals are in part composed of the same particles which constituted parts of the human system. These animals are in turn devoured by man, and thus help to form parts of other human systems: and so on in an endless variety of alternate changes and subdivisions.

These facts are brought forward by some as so many proofs that it is impossible for the physical system of man ever to rise from the dead.

They urge that in the resurrection one individual would necessarily claim some of the same particles of matter as another, because both had once possessed some of the same particles.

All these objections appear very plausible at first sight, and have doubtless been a means of overthrowing the faith of many in regard to a resurrection of the body. While, on the other hand, these objections have been met by superstition, bigotry, and ignorance, not with a design to enlighten the understanding or to inform and convince the judgment, but with an endeavor to throw a veil of sacredness over the whole subject, as if it were a mystery to be believed without the possibility of understanding it.

Perhaps a few sentences like the following have been sufficient to smother all further enquiry:—“Ignorance is the mother of devotion.” “Don't let your mind think on such subjects, it is a temptation to infidelity.” “It is wicked to enquire into such things.” “All things are possible with God,” &c.

Others have pretended to solve the difficulty, by supposing that the doctrine of the resurrection, although true, does not imply a material body, but rather a spiritual body, or formation unconnected with matter.

But after all the seeming difficulties which infidelity on the one hand, and sectarian ignorance and superstition on the other have thrown over the subject, a few reflections will be sufficient to show that every truth in theology, and every truth in philosophy mutually strengthen, illustrate, and confirm each other: for instance, the fact that a human body in the course of seventy years is composed of matter sufficient for the formation of seven bodies of the same size, or nearly so, shows clearly that six parts out of seven will not be occupied by one individual, and will therefore afford sufficient materials for the formation of six other human structures in the resurrection.

Thus there will not be the least occasion for two individuals to necessarily claim the same materials; or in other words, for one resurrected body to be composed of the materials which are necessary for the formation of another, seeing each individual would need but about one-seventh of that which he had occupied in the course of his temporal life.

Thus all are abundantly provided for as to materials out of which to compose a new human structure.

The principal objection which still arises in regard to this view of the subject is, that the new body is not composed wholly of the same materials which constituted the old one. An argument might therefore be started that it could not be considered as the same individual, or as a resurrection of the same body, because partly constituted of other particles of matter, as well as dispensing with part of that which had constituted the old body. But if this objection proves any thing it proves too much, and comes in at last in favor of the resurrection; for the same objection might arise, and with the same degree of propriety, in regard to individuals in this life—for instance, a man has not the same body at the age of fifty that he had at twenty-five; and shall we therefore argue that he is not the same person? The philosopher would prove before any intelligent jury that in the course of twenty-five years the entire system had twice passed away and given place to a new one: and yet the jury would recognise an individual at the age of fifty to be the same person that he was at the age of twenty—the authorities would recognise him to be the same—the same criminal—the same debtor—the same prisoner—the same heir at law. The mother would claim him as her child—the wife as her husband, &c. Indeed, he would feel conscious himself that he was the same person in reality, and no argument, however strong, would cause him to waver or doubt his own identity for a moment.

Now, it is this consciousness that constitutes the same person in reality, both in his own estimation and that of all his acquaintances.

The man new risen from the tomb with a material body composed of the old one, or rather of a germ of the old one, will no doubt, stand forth in all the consciousness of existence, and of his own identity that he possesses in this life, and probably with far more acute and perfect conceptions and energies of mind, the intellect not being clogged and retarded by the obstructions and infirmities of mortality. He

will feel and know himself to be the same individual, and all intelligent beings who have known him will identify him as the same that was born of a woman, and that returned to the dust.

Even God himself, who is the standard of philosophical and all other truths, will recognise him as the same individual, and will judge him for the deeds done in the old body.

Here, then, at the high court of heaven, the philosopher's plea that he is not the same individual in his resurrected body that he was in his natural body, (on account of having parted with some of the materials of his original tabernacle, and taken other particles of matter in their stead), will vanish away, and fall to the ground as unheeded, as a similar plea would in this life, when presented to a virgin bride, to convince her that the object dearest to her heart is not the same person after ten years absence.

 Tis thinking, feeling, seeing,
 The laws of nature scan;
 It is the sense of being
 That constitutes the man.

From the text we quoted at the head of this article, and from the foregoing remarks, it will be readily perceived that Paul and the Latter Day Saints, so far from being ignorant of the laws of nature, or coming in contact with the philosophy thereof, have rather reconciled or harmonized the revelations of God with the laws of nature, and have been enabled to point out a mutual agreement, or unison between them.

As the seed falls into the earth and dies, and by this very operation sends forth a sprout or germ which, with other particles of matter, is sure to produce its own likeness; so the human system dies and is again quickened, and reproduced in its own likeness by the power of the resurrection: and as the seed of grain is necessary for the production of its own kind, so the corruptible body is indispensably necessary as a germ from which the glorious immortal body is formed.

And as each seed produces its own kind of grain, so the flesh of birds, beasts, fishes, and man, each differ in its kind, and each starting into new life will be in its own likeness, and move in its own sphere.

The mysterious works of God in the formation, progress, changes, and final destiny of creation are all wonderful and miraculous in one sense. The formation of the natural body in embryo, or even of a plant or flower, is as much a miracle as the creation or re-organization of a world, or the resurrection of the body. Each effect has its cause, and each cause its effect; and the light, spirit, or truth which proceeds from Deity is the law of life and motion, the great governing principle of the whole machinery of the universe, whether natural or spiritual, temporal or eternal. It is the cause of causes, the main spring of nature's time piece. By it we live, in it we move and have our being.

Let man be placed upon a lofty eminence, surrounded with the original elements of uncreated worlds—let him contemplate the con-

HISTORY OF JOSEPH SMITH.

(Continued.)

fused and chaotic mass of unorganized existence; let him hear the voice of truth and power as its first sentence rolls in majesty of wisdom from the lips of Deity; let him behold the first movement of chaos as it begins to come to order; let him contemplate its various workings till the heavens and earth, and man and beast, and plant and flower, startle into conscious being, in all the beauty of joyous existence; let him observe every minute particular of its progress through time, in all its various changes; let him contemplate the changing seasons as they roll in hours and days, and months and years; let his thoughts reach to the starry heavens and view them in all their motions and revolutions—the sun in its daily course, the planets in their annual revolutions, the blazing comet as it moves afar in the wilds of ether, and returns from its journey of a hundred or a thousand years; let him return to earth and view the vegetable kingdom as it blooms and ripens, and falls again to decay in the revolving seasons—the time worn oak of a thousand years as it braves the tempest, or the modest flower whose life is but a day; let him view the animal creation in all its variety as it appears and passes in turn from the stage of action; let him contemplate man, from his infant formation through all the changes of his various life till he returns to dust; let him view the laborious revolutions of the groaning earth and its various inhabitants through all their temporal career, till wearied nature sinks to rest, and worn by slowly rolling years, the earth itself shall die; lastly, let him contemplate all nature regenerated, renewed, and starting into being, while death itself shall conquered be, and immortality alone endure.

The vision ended. Man! what hast thou seen? Answer: Nothing out of the ordinary course; all I beheld was nature moving in perfect accordance with the law of its existence: not one single deviation or shadow of turning from the immutable laws of truth.

But hast thou seen no miracle? Yes; it was all miraculous it was all achieved by the law of light, which was the immediate power of God; but it was all upon the most natural, easy, simple, and plain principles of nature in its varied order; and which to call the most miraculous I know not! Whether it was the creation of a world, the blooming of a flower, the hatching of a butterfly, or the resurrection of the body, and the making of new heavens and a new earth. All these were so many displays of the power of God.

All these were miraculous.

All these were natural.

All these were spiritual.

All these were adapted to the simplest capacity, aided by the spirit of God.

All these were too sublime for an arch-angel to comprehend by his own capacity without the spirit of revelation.

P. P. PRATT.

NOTICE.

Elder Jessee Turpin has been before the High Council of the City of Nauvoo, and is proven clear of the charges preferred against him; restored to full fellowship, and to his former standing in his quorum.

I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me, that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario co. New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top, under a stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim and the Breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring by days works and other-

wise as we could get opportunity, sometimes we were at home and sometimes abroad and by continued labor were enabled to get a comfortable maintainance.

In the year eighteen hundred and twenty-four my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October eighteen hundred and twenty-five I hired with an old gentleman, by the name of Josiah Staal who lived in Chenango county State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony Susquehannah county State of Pennsylvania, and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed I was put to board with a Mr. Isaac Hale of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the eighteenth of January eighteen hundred and twenty-seven we were married while yet I was employed in the service of Mr. Staal.

Owing to my still continuing to assert that I had seen a vision persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere so we went and were married at the house of Squire Tarbill, in South Bainbridge Chenango county, New York. Immediately after my marriage I left Mr. Staal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them: that if I should let them go carelessly or through any neglect of mine I should be cut off; but that if I would use all my endeavors to

preserve them, until he the messenger should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

The excitement however still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution however became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county in the State of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise,) in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra Township Wayne county, in the State of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Some time in this month of February the aforementioned, Mr. Martin Harris came to our place,

got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows. "I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthony, a gentleman celebrated for his literary attainments;—Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldeac, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchel who sanctioned what Professor Anthony had said respecting both the characters and the translation."

From the N. Y. Weekly Herald.

THE MORMONS—A LEAF FROM JOE SMITH.

We give in this day's paper, a very curious chapter from the "Book of Abraham," which we find published in the last number of a weekly journal, called the "Times and Seasons," conducted by Joseph Smith the great Mormon Prophet, in the city of Nauvoo, Hancock county, Illinois.

The prophet says that it was found in the catacombs of Egypt, but he is mis-

taken in this idea. The article was discovered, we presume by Joseph Smith, the grandfather, near one of the propylons of Medinet Abu, in the "City of the Sun," in upper Egypt—the same city which Homer says had one hundred gates. Champollion, Young, Rossellini, and various other antiquarians give notices of the magnificent ruins, in red granite, that are strewn over the banks of the Nile. Be all this as it may, the Prophet of Nauvoo has given the chapter, and it is set down as a revelation among the Mormons.

This Joe Smith is undoubtedly one of the greatest characters of the age. He indicates as much talent, originality, and moral courage as Mahomet, Odin, or any of the great spirits that have hitherto produced the revolutions of past ages. In the present infidel, irreligious, ideal, geological, animal-magnetic age of the world, some such singular prophet as Joe Smith is required to preserve the principle of faith, and to plant some new germs of civilization that may come to maturity in a thousand years. While modern philosophy, which believes in nothing but what you can touch, is overspreading the Atlantic States, Joe Smith is creating a spiritual system, combined also with morals and industry, that may change the destiny of the race. Joe believes himself divinely inspired and worker of miracles. He cures the sick of diseases—so it is said:—and although Joe is not aware of the fact, we have been informed by a medical man that his influence over nervous disorders, arises from a powerful magnetic influence—that Joe is a magnet in a large way, which he calls a power or spirit from heaven. In other respects Joe is a mighty man of God—possessing large stores of human nature—great shrewdness, and as he has taken the management of the Mormon newspaper organ, the "Times and Seasons" into his hand, we look for many revelations, and some curious ones too, pretty soon.

We certainly want some such prophet to start up, take a big hold of the public mind—and stop the torrent of materialism that is hurrying the world into infidelity, immorality, licentiousness, and crime.—Professor Lyel, Richard Adams Locke, Dr. Brisbane, Master Emmerson, Prophet Brownson, Horace Greeley, and all the materialists of the age, ought to take a leaf of common sense out of Joe's book.

MORE PROPHECY.—Joe Smith, in his last "Times and Seasons," gives us another slice of the "Book of Abraham," embracing a synopsis of his geology and astronomy, illustrated with a curious map of the Mormon Solar System. Joe also gives his readers a bit of his auto-biography—quite rich it is, too.

THE MORMON MOVEMENT.—Nealy two hundred more Mormons, very respectable looking saints, arrived at New Orleans recently, on their way to Nauvoo, the head quarters of Joe Smith and the Mormons. The prophet is adding to his religious empire every day—and who can set bounds to it? He is president, priest, and prophet, and whenever he is in a difficulty, he says that he has a direct revelation from heaven, that settles the point at once.

MR. JAMES G. BENNETT, is a little too fast about the finding of the records; it will be seen by the following that "Joe Smith," knew what he was doing.

EGYPTIAN ANTIQUITIES.

These Mummies, with seven others, were taken from the Catacombs of Egypt, near where the ancient, and we may say, almost unparalleled city of Thebes once stood, by the celebrated French traveller Antonio Lebolo; at a great expense, under the protection of the French Consul, by consent of Mehemet Ali, the Viceroy of Egypt. It is to be noticed that several hundred Mummies, differently embalmed were found in the same catacomb, but only the eleven in a state to be removed. The seven have been sold to gentlemen for private museums, and in consequence are kept from the eye of the public.—They have been exhibited in Philadelphia and Baltimore, to crowded audiences; in the latter place, although only engaged for two weeks, the exhibition was prolonged to *five weeks*, with attraction. Of all the relics of the ancient world that time has left, the Mummy is the most interesting. It is a well known fact, recorded in both sacred and profane history that men were embalmed, which science has attracted the learned for ages. All other antiquities are but the work of man, but *Mummies* present us with the men themselves—they are the personages, preserved in human form, for the gaze and attraction of people who are occupying down the stream of time centuries from those—they have certainly been

conspicuous actors in those mighty scenes of which the history of Egypt is full. A hundred generations have passed away, and new empires have began since this flesh was animated—since these eyes were bright, and this tongue was eloquent, and the heart beat within this breast. These strangers illustrious from their antiquity, may have lived in the days of Jacob, Moses, or David, and of course some thousand years have elapsed since these bodies were animated with the breath of life! History records the fact, that the higher class concealed their knowledge from the lower, in figures and hieroglyphic characters—A few of those, upon papyrus, used by the Egyptians for writing, will be exhibited with the Mummies.

Having examined with considerable attention and deep interest, a number of Mummies from the catacombs, near Thebes, in Egypt, and now exhibited in the Arcade, we beg leave to recommend them to the observation of the curious inquirer on subjects of a period so long elapsed; probably not less than three thousand year ago. The features of some of these Mummies are in perfect expression.—The papyrus, covered with black or red ink, or paint, in excellent preservation, are very interesting. The undersigned, unsolicited by any person connected by interest with this exhibition, have voluntarily set their names hereunto, for the simple purpose of calling the attention of the public to an interesting collection, not sufficiently known in this city.

JOHN REDMAN COXE, M. D.

RICHARD HARLAN, M. D.

J. PANCOAST, M. D.

WILLIAM P. C. BARTON, M. D.

E. F. RIVINUS, M. D.

SAMUEL G. MORGAN, M. D.

I concur in the above sentiments, concerning the collection of Mummies in the Philadelphia Arcade, and consider them highly deserving the attention of the curious. W. E. HORNER, M. D.

We have in our possession the four mummies referred to. They together with the records, were purchased of a Mr. Chandler who exhibited them in different parts of the Union, and sold them to us in Kirtland Ohio. The above is a copy of the original placards published by Mr. Chandler, whilst they were yet in his possession.

We believe that Mr. Bennett is neither a prophet, nor the son of a prophet, or he would have known that wherever, or whenever God had a prophet, and he spoke the word of the Lord, or "got a revelation that has ended the matter"—we perceive that he has a notion of feeling a little funny at our expense, but notwithstanding those peculiar freaks and little witticisms of Mr. Bennett, we must say that he acts with more candor and honesty, and is more of a gentleman and philanthropist than most of the editors of the present day; he publishes *our own* statements to the world in their native simplicity, unguarished, without misrepresentation, coloring or fiction, and leaves it as all honest men will do, for a discerning public to judge of the correctness, or incorrectness of the principles thus laid before them. The very *pious* and *holy* editors of the "Baptist Advocate;"—The "New York Evangelist;" and the "Christain Advocate and Journal," and many other of the holy order that we might mention, would do well to pattern after the moral honesty and righteousness of Mr. Bennett. We say this because we have generally found that those gentlemen of the *black cloth* are more ready to listen to reports, misrepresentation and falsehood than to matters of fact, and that if they are not at all times the authors of the foul calumnies that so frequently disgrace their pages; yet their columns are always open for slander, and falsehood, whenever it suits their purpose.

The would be great Mr. O. Bachelor of New York or elsewhere, has lately published a long tirade about Morminism in the "Baptist Advocate;" without refering to his production we would merely state that he would have done well to have published at the same time an account of his ungentlemanly proceeding at a discussion with Elder P. P. Pratt; when one of his brother infidels who was chairman told him that he would not acknowledge so dishonorable a man as one of their fraternity—of a subsequent defeat by Elder Adams of New York, (soon after he had joined the church) and of his late dicomfiture by a boy in New Jersey. Surely so mighty a champion as Mr. Bachelor, aided with such powerful truths, (alias falsehoods,) as those published in the Baptist Advocate, ought to have been able to have vanquished those puerile defendents of Mormonism, and swept so awful a delusion into everlasting oblivion: or is it the case that he is more powerful in writing than oratory? or has the pious editor of the "Baptist Advocate" assisted him to compile his foul slander? Ed.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 2, 1842.

THE TEMPLE.

This noble edifice is progressing with great rapidity; strenuous exertions are being made on every hand to facilitate its erection, and materials of all kinds are in a great state of forwardness, and by next fall we expect to see the building enclosed; if not the top stone raised with "shouting of grace—grace, unto it." There have been frequently, during the winter, as many as one hundred haads quarrying rock, while at the same time multitudes of others have been engaged in hauling, and in other kinds of labor. A company was formed last fall to go up to the pine country to purchase mills, and prepare and saw lumber for the Temple, and the Nauvoo House, and the reports from them are very favorable; another company has started this last week, to take their place, and to relieve those that are already there; on their return they are to bring a very large raft of lumber for the use of the above named houses.

While the busy multitudes have thus been engaged in their several avocations performing their daily labor, and working one tenth of their time, others have not been less forward in bringing in their *tithings*, and consecrations for the same great object. Never since the formation of this church was laid, have we seen manifested a-greater willingness to comply with the requisitions of Jehovah; a more ardent desire to do the will of God; more strenuous exertions used; or greater sacrifices made, than there has been since the Lord said, "Let the Temple be built by he tithing of my people." It seemed as though the spirit of enterprise, philanthropy, and obedience rested simultaneously upon old and young; and brethren and sisters, boys and girls, and even strangers, who were not in the church, united with an unprecedented liberality in the accomplishment of this great work; nor could the widow, in many instances, be prevented, out of her scanty pittance, from throwing in her two mites.

We feel at this time to tender to all, old and young, both in the church and out of it, our unfeigned thanks for their unprecedented liberality, kindness, dilligence, and obedience which they have so opportunely manifested on the present occasion. Not that we are personally or individually benefitted in a pecuniary point of view, but when the brethren as in this in-

stance shew a unity of purpose, and design, and all put their shoulder to the wheel, our care, labor, toil, and anxiety is materially diminished, "our yoke is made easy; and our burden is light."

The cause of God is one common cause, in which all the Saints are alike interested, we are all members of the one common body, and all partake of the same spirit, and are baptized into one baptism, and possess alike the same glorious hope. The advancement of the cause of God and the building up of Zion is as much one man's business as another. The only difference is that one is called to fulfil one duty and another another duty; "but if one member suffers, all the members, suffer with it, and if one member is honored all the rest rejoice with it, and the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee; party feelings, separate interests, exclusive designs should be lost sight off in the one common cause, in the interest of the whole.

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests, and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we lived; and fired with heavenly and joyful anticipations they have sung, and wrote, and prophesied of this our day;—but they died without the sight; we are the favored people that God has made choice of to bring about the Latter Day glory; it is left for us to see, participate in, and help to roll forward the Latter Day glory; "the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth, even in one," when the saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the spirit of God will also dwell with his people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in the one common cause to roll forth the kingdom of God, the Heavenly Priesthood are not idle spectators; the spirit of God will be showered down from above, it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will

dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessings which they will realize; a work that God and angels have contemplated with delight, for generations past; that fired the souls of the ancient patriarchs and prophets—a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.—[ED.]

COMMUNICATIONS.

LETTER FROM ELDER O. HYDE.

Trieste December 21, 1841.

MY DEAR MARINDA:—Once more I sit down to write to you, to let you know, that through the mercy of the Lord, I am still among the living; and what is still better, Jesus the sinner's friend, I humbly trust lives in me. I arrived this morning in this port from Alexandria, after a passage of 21 & 1-2 days; and here I must remain 28 days more in quarantine. It is like a prison, but there is no avoiding it.

The city of Jerusalem, I have seen, and walked through it almost every way, and also the regions round about: but as I do not write this letter with the view of its being made public, I shall omit most of the particulars connected with my mission, and give them in a letter addressed to the Twelve, which will be mailed or sent at the same time as this.

I hope the answer to the two letters which I wrote from Bavaria, one to you, and the other to Br. Joseph will have arrived safely there. As I must remain here almost one month, I have written to Bavaria requesting them forwarded to me at this place. It is only about 250 miles from this, to Bavaria where I made a stop last summer; and as soon as I am released from this prison, it is my intention to go there and publish the principles of our faith in the German language, unless I shall be differently advised in the letters which I hope to receive. It is directly on my way to London. If you look on the map of Europe, you will see my course from this to London. First over the Alps to Munich, then to Ratisbon, from thence to Frankfort, on the Maine, and then to Mayenz and down the Rhine.

As soon as I can get the foundation of a good work laid in Germany, I shall go to England, if the Lord will, and there

spend a short time, and then return to you. I begin to speak the German considerably. In fact I am obliged to, for there are few who speak English. I have found no difficulty in getting along about languages, though I have been, sometimes where they spoke Turkish, and frequently where they spoke nothing but Arabic and Italian,—and then French and German. On board the vessel in which I came from Alexandria they spoke Italian and German. So far as mere travelling is concerned, I could go all over the world, let the language be what it might, and I trust the time will be when the servants of the Lord will even be able to proclaim the gospel fully and plainly by the power of the Holy Ghost in all these languages.

I feel quite anxious to get our faith and principles in print in the German language; but what the effect will be, time must determine. The Catholic religion in Germany is fortified by long and deep rooted prejudices; and to a certain extent by laws of human enactment. I have dreamed that they shut me up in prison; but if they do, I shall not have the honor of being the first Latter-Day Saint, who for the truth's sake, has been imprisoned. I feel glad, and more than glad that I have seen Jerusalem. Face never answered more correctly to face in water, than Mt. Olivet did to the vision I had in Nauvoo. How it would rejoice my heart to meet with the Saints again. The hope that I shall, makes my heart swell with joy. I pray the Lord to keep me from evil, and strengthen my heart in righteousness, that I may be counted worthy to share their good will when I return.

May the Lord bless you all, and save you from the violence of men, and from all evil. My kind respects to the Presidency, and to all that enquire after me. I am as ever your affectionate husband.

ORSON HYDE.

LETTER FROM W. J. APPLEBY, Esq.

DEAR BROTHER:—It is with feelings of no ordinary kind, that I take my pen in hand, (aside from the bustle and cares of life) to communicate to you, thou servant and prophet of the most high, the pleasing and no doubt cheering intelligence of what the Lord of glory is doing in this part of the vineyard. When I take a retrospective view of the

rise of the "Church of Christ" in these last days, and reflect what scenes of persecutions, trials, distress, and bloodshed, the saints of God have been called upon to undergo, for the testimony of Jesus and his holy word; and especially when I think of you, (the trials you have endured, the tribulations you have waded through, the cold damp prisons you have lain in, the galling chains you have been loaded with, the fetters, and bands of iron that have encompassed your limbs, and all for the sake of eternal truth,) I am ready to exclaim, how long Oh! just, righteous, and eternal Father wilt thou suffer thy prophet and seer, to be persecuted, his life sought after, his name and character villified, traduced, calumniated, falsified and slandered, by wicked and designing men; the emissaries of Satan, but a soft still sweet voice whispers, "my grace is all sufficient for him;" he is under my protecting care, and no power of hell and earth combined shall ever be able to overcome him if he is faithful. ("They that live godly in Christ Jesus shall suffer persecution.") And I pray my Heavenly Father in the name of Jesus, that you may be kept faithful unto the end, and may the saints by their faith and prayers always hold you up before our heavenly King, that you may never fall, though your path should be continually beset with the "fowler's snare;" though you should be called upon to undergo more trials, perplexities, griefs, sorrows, disappointments, tribulations and afflictions; and at last seal your testimony with the effusions of your own blood; for the glorious, triumphant and eternal truth that God has made you an instrument in revealing to the children of men. May you never falter, but meet it all with a triumphant smile, obtain the victory over all your enemies; death, hell, and the grave;—fall asleep in the arms of Jesus;—and receive the crown, which thus far you have so nobly and gallantly contended and fought for like a true soldier of the cross, and follower of the Lamb; even when death (with all its appalling forms) stared you in the face, it found you true, and immovable to the glorious—inspiring—heaven born truths that have been revealed to you; and which I your humble servant and brother in the bonds of the everlasting covenant am rejoicing in. May Israel's God protect you, and his church,

and people from all harm, and danger; and speed on his triumphant and glorious gospel. The ship of eternal truth is plowing with dignity and majesty through the yielding waves of sophism, infidelity and delusion; the waves of persecution are rolling high and dash vehemently against its triumphant bows, but they cannot impede its progress: base fabrications, slander, scorn, obloquy, vituperation, scurrillity, and in fact all manner of the most glaring and unblushing falsehoods are heralded forth by priests and people; and reiterated and reechoed in every breeze, from one end of God's footstool, (if it were possible) to the other; but what does all their evanid declamating amount to? the answer is definite and positive, NOTHING.—It goes ahead with a steady pace, every day gives it a new impetus, and every moment accelerates its speed, and why? the God of heaven is at the helm, and he will steer the ship and the kingdoms of this world will become the kingdoms of our Lord and his Christ; yes, the mighty kingdoms of China, Austria, Russia, Prussia, France England and America not excepted, with all the sectarian denominations of the present day will be utterly overthrown;—and Christ will come with all his Saints, and establish his kingdom upon their ruins.

But I said I was going to inform you what the Lord of glory was doing here, this I will endeavor to do. There is a branch here containing 22 members, including 1 elder, and 1 priest, and more believing. It is but a few weeks ago since I baptized a gentleman and his lady here at 9 o'clock at night, and broke the ice to do it, but they never minded ice nor weather when truth was to be obtained; the gentleman was of the persuasion of Friends, the lady was formerly a member of the Church of England, from Philadelphia, they both are now rejoicing in the truth, and thankful that they have eradicated the mark of the Beast.

I have been home but a few days from a tour of nearly two weeks along the sea shore (i. e.) Toms River and Forked River &c. There were six baptized at Toms River while I was there and more believing; there are something near two hundred members here and in Cream Ridge, and Toms River exclusive of those who have gone west. I was in-

formed by Br. Winner that Elder Divine baptized 18 in one day a few weeks ago at Long Branch, and that there had been 60 baptized there within a short time. There are calls here for preaching on the right and left, we would like to see Br. Page or some other efficient elder, here as soon as you have an opportunity of sending one, I have understood you purposed coming east in the spring if you are I wish you to inform me as soon as you receive this and at what time you expect to be in Jersey, as Br. Isaac R. Robbins is coming to Nauvoo this spring, and wishes to see you, but if you are coming here perhaps he may wait until you arrive. Brs. John R. Robbins, and Lafetras, with their families expect to leave here for Nauvoo sometime in April; but I must bring my letter to a close as the bright luminary of day has long since sunk behind the western hills, and another day has rolled into (to us) the ocean of eternity, to help fill up the vacuum of years yet wanting to commence the sabbath of rest;—the sable shades of night are hovering over the earth, her dark mantle is spread upon the hills and vallies; while bright Phæbus the queen of night is riding in glorious majesty, with all her attendant train of satellites, twinkling in ether blue, and all nature is nearly hushed in slumbering silence, and enjoying that heavenly repose which the great Author ordained for the creatures of his care; therefore with the sublimest emotions of praise and gratitude to my God do I close by saying may God bless you and yours, Br. Hyrum, and all the Saints throughout the world: and may Zion prosper and become the joy of the whole earth.

With sentiments of profound respect do I subscribe myself your well wisher and brother in the Lord,

W. J. APPLEBY.

We have received a communication from Elder Eli Maginn, and from E. Snow, Mass. Elder Maginn has forwarded twenty four dollars subscription money, and twenty dollars for the temple, he writes as follows.—

Salem, Mass. March 22^d, 1842.

PRES'T SMITH SIR.

I avail myself of this opportunity of transmitting the following subscribers for your valuable paper. * *

I shall endeavor to forward from 100 to 200 dollars by fall, for the House of

the Lord, as it appears to be of the most vital importance that the Saints should assist in a work so desirable, which is looked forward to with anxious anticipation by all the faithful laborers in the kingdom. We shall do all that we can to forward the work. * * *

Dear Brother, I feel to rejoice in the prosperity of the work of the God of the Saints, which is truly prosperous in New England, the engine of eternal truth has been called into successful opposition against the crafts, and systems of "*The like occupation*," and notwithstanding the contest has been exceeding fierce, the enemy being active in the usual way with falsehood, and misrepresentation, the victory is the Lord's; truth has triumphed, and is spreading its benign influence abroad like the rays of the king of day, as if unconscious of the elements of oppression and opposition which have been so unsuccessfully employed from the first, up to the present time. I am on a visit to assist Elder E. Snow in his successful and extended field of labor, in this branch (Salem). Sixty five have been obedient to the faith of the gospel, and hundreds of others "almost persuaded." In Boston near 40 have obeyed, through the faithful labors of Elder F. Nickerson. I have been absent from Peterboro two weeks, have preached three or four times in Boston, Salem, Marblehead, Chelsea &c. and purpose returning to Peterboro next Sunday, where I have been laboring with good success, thirty-six have obeyed since last fall, at New Salem, Mass. thirty-five to forty obeyed since August last, Leverett eighteen or twenty, Gilsun N. H. twenty to thirty. I have preached from one to three times almost every day, and cannot fill one to twenty of the calls for preaching; there is the greatest excitement in this country that I ever beheld during my travels, since I left Nauvoo; a period of near three years in which I have travelled through eighteen States and British Provinces. The honest seeker after truth is rejoicing in its liberty; while "*Our Crafts men*" are laboring and howling to see their sinking crafts crumbling to dissolution and nonentity, without having power to repel the march of TRUTH which is onward with the velocity of electricity, spreading terror and dismay throughout their majestic empire.

In haste E. P. MAGINN.

P. S. Dear Brother, I long to see the time when I can return and again receive instructions from those whom God has chosen to council his saints with, "Thus saith the Lord," and not the traditions of men; I feel very anxious to return by fall, as I have been absent three years. I have disposed of more than \$150 worth of books (and expect near that amount this day from New York and Philadelphia), the demand daily increases, some of the popular begin to take a decided stand in favor of the truth. E. P. M.

We have received to day several numbers of the "*Millennial Star*," published in Manchester, England; we extract the following from the minutes of a conference held in Manchester

"Twelve branches were represented consisting of 1589 members, with appropriate officers."

"From the foregoing extract, it will be seen that the church in Manchester conference now numbers near sixteen hundred members, after excommunicating one hundred and twenty-five and dismissing some hundreds by emigration.

All these have been gathered into the fold in the course of about two years, and that from an obscure beginning, in a small cellar in Oldham-road; being the first place in which the fulness of the gospel was preached within the bounds of what now composes the Manchester conference. "Behold how great a matter a little fire kindleth!"—*Mil. Star, Nov.*

From Elder Reed, Isle of Man—

"I think that all the lies that have been hatched in America, England, Scotland, Ireland and Wales, have been imported to the Isle of Man. Yet notwithstanding all these things the work of the Lord is advancing, as our congregation is on the increase. Seven have been added by baptism since I came; and the saints speak with tongues, and interpret, and have dreams, and visions and prophesy; and the gift of healing has been wonderfully made manifest among the saints, and among others. . . . The work is beginning to spread on this Island, and new places are presenting themselves to us on every hand."—*Mil. Star.*

From Elder Adams, Bedford England—

"In looking back to the time that Jesus sent me here to take charge of the church which was in April last, I see great cause to rejoice and praise the name of the

Lord. The church then numbered about fifty members, and three priests; now there are nearly four times that number of members. . . . Scores are believing in many of the adjoining towns and we are baptizing almost daily.

"Last Sabbath was a day long to be remembered; there were seventeen confirmed, and several ordained to offices in the church. In the evening when I gave my farewell address, there were hundreds to listen, many of whom could not get into the chappel."—*Mil. Star, Jan.*

In Liverpool, London, Birmingham, Preston, and in different parts of England, Scotland, and Wales, the work of God is rolling forth with great rapidity.

We have also received many interesting communications from different parts of the United States. The little stone rolls forth with unprecedented rapidity, and many are joining the standard of truth. We extract the following.

Elder James Blakeslee writes from Utica, N. Y.; and states that the work is rolling forth in all that district of country where he has travelled; he has lately organized a branch in Utica, of 30 members, and wishes the saints, and traveling elders to be notified that their will be a CONFERENCE held in the City of Utica, on the 11th of June, commencing at 11 o'clock, P. M.

THE JEWS.

Conversation between a Jewish Rabbi and Mr. Ewald London Missionary.

On the Trinity he says I opened the Sohar Parsha Ackremoth, I read the mystery of Eloheim, in this there are three degrees, and every one of them subsists by itself and yet all of them are one, and united together in one, nor can they be separated from one another.

Rabbi Judedea said, this is a mystery about which I am not permitted to speak.

In speaking of Jesus the Rabbi said not one of the wise men believed on him; all his disciples were poor ignorant fishermen and daily laborers.—We read in Cabala that the Holy Ghost descends only on a wise man, or a rich man, or a valiant man.

M. The Yalkut says that in the days of the Messiah the swine shall be lawfully eaten by the Jews.

R. You do not understand the meaning of this passage our wise men explain it thus:—"When Israel were carried

away to Babylon all the fishes of the Holy land emigrated with them; and when they returned the fish returned with them, except one fish Mashpa, who remained and would not return; he said he would stay till Messiah came; the Rabbies gave him then the name of Haser, (i. e.) returning and therefore the Yalkut said that in the times of the Messiah the Haser will be lawfully eaten by the Jews but you understand by Haser the swine, while we understand the fish.

M. Speaking of the Messiah, he is the only begotten of the Father before the world.

R. Who tells you that?

M. The New Testament.

R. This is no authority with me.

M. What do you make of Gen. xlix, 10.

R. There are yet rulers of Israel for instance in Constantinople.

M. Have you ever read our New Testament?

R. No, I have them burned as often as I can. . . . But if he whom you call Christ were the Messiah would not the Sanhedrim who were the wisest men on earth, have believed in him.

M. Have your wise men ever believed the messengers of God? How did they treat them? Your fathers killed all the prophets.

R. It is for that we are in gallooth.

M. You are in gallooth because you did reject Christ:—this is your gallooth here, and your gallooth in the world to come is greater. . . . The Missionary then spoke of Messiah &c. &c. The Rabbi answered:—well, well, you believe it;—well we do not.

M. Then you will have no part of the world to come, you will reject the message which has been sent to you from God, by the prophets which we quote.

R. The prophets have been sent to us it is true; but when they have spoken evil of Israel, God has killed them; therefore take care how you speak. On account of the sin which Isaiah committed in saying "Wo is me for I am undone, because I am a man of unclean lips; and dwell in the midst of a people of unclean lips," he was killed by God; God sent an angel who put something on his lips by which he was killed, a live coal on his lips from which he died.— [*Jewish Intelligencer.*]

It is very difficult to ascertain which of the above have displayed the most ignorance in re-

guard to either the Mosaic, or the Christian economy. The closing remarks of the missionary however manifests weakness and folly to a degree. "Then you will have no part in the world to come, you will reject the message which has been sent to you by the prophets which we quote." As if the Rabbi was going to be damned for not bowing with deference to his ipse dixit; or for not being governed by his quotations, and interpretations. The Rabbi had the prophets before the missionary took them to him and was capable of quoting them; and on this ground was as likely to be damned before the missionary went to him as after; or had he the folly to suppose that his barely quoting passages of scripture would condemn the Rabbi to perdition, if he rejected his testimony? The Rabbi had as good ground to say that the missionary would be damned if he rejected the testimony of the Rabbi; but the missionary might with propriety say that the Rabbi was an unbelieving Jew; and the Rabbi might say in as good faith that the missionary was a gentile dog;—but the missionary had been sent by the London Society; and the Rabbi had been set apart by the laws and ordinances of Moses;—yet the laws and ordinances of Moses are abrogated in Christ. The London Society however had never been acknowledged by either Moses, or Christ; nor the missionary set apart, nor sent by either. So look at it which way we will the Rabbi had as good ground to go upon as the missionary, and he was as capable of going on a mission to teach the missionary, as the missionary was qualified to teach him.

What consummate ignorance is displayed in missionaries quoting the New Testament to the Jews, as proof of the divine mission of Jesus Christ;—says the Jew in answer, "well well you believe it well I do not." And how could it be otherwise, for, "how can they believe on him of whom they have not heard? and how can they hear without a preacher? and how can he preach except he be sent? Yet the missionary was sent by the "London Society:" did God ever tell the London Society, to send out missionaries—if the above named gentleman had been sent by God instead of by the London Society he would have known his business better.—Ed.

A CATACOMB OF MUMMIES FOUND IN KENTUCKY

Lexington, in Kentucky, stands nearly on the site of an ancient town, which was of great extent and magnificence, as is amply evinced by the wide range of

its circumvallatory works, and the quantity of ground it once occupied.

There was connected with the antiquities of this place, a catacomb, formed in the bowels of the limestone rock, about fifteen feet below the surface of the earth, adjacent to the town of Lexington. This grand object, so novel and extraordinary in this country, was discovered in 1773, by some of the first settlers, whose curiosity was excited by something remarkable in the character of the stones which covered the entrance to the cavern within. They removed these stones, and came to others of singular appearance for stones in a natural state; the removal of which laid open the mouth of a cave, deep, gloomy, and terrific, as they supposed.

With augmented numbers, and provided with light, they descended and entered, without obstruction, a spacious apartment; the sides and extreme ends were formed into niches and compartments, and occupied by figures representing men. When alarm subsided, and the sentiment of dismay and surprise permitted further research and inquiry, the figures were found to be *mummies*, preserved by the art of embalming, to as great a state of perfection as was known among the ancient Egyptians, eighteen hundred years before the Christian era; which was about the time that the Israelites were in bondage in Egypt, when this art was in its perfection. * * * * * On this subject Mr. Ash has the following reflections: "How these bodies were embalmed, how long preserved, by what nations, and from what people descended, no opinion can be formed, nor any calculation made, but what must result from speculative fancy and wild conjecture. For my part, I am lost in the deepest ignorance. My reading affords me no knowledge, my travels no light. I have neither read nor known of any of the North American Indians who formed catacombs for their dead, or who were acquainted with the art of preservation by embalming.

Had Mr. Ash in his researches consulted the Book of Mormon his problem would have been solved, and he would have found no difficulty in accounting for the mummies being found in the above mentioned case. The Book of Mormon gives an account of a number of the descendants of Israel coming to this continent; and it is well known that the art of embalming was known among the Hebrews, as well as among the Egyptians, although perhaps not so generally among the former, as among the latter people; and their method of embalming also might be different from that of the Egyptians.

Jacob and Joseph were no doubt, embalmed in the manner of the Egyptians, as they died in that country, Gen. i. 2, 3, 26. When our Saviour was crucified his hasty burial obliged them only to wrap his body in linnen with a hundred pounds of myrrh, aloes, and similar spices, (part of the ingredients of embalming.) given by Nicodemus for that purpose: but Mary and other holy women had prepared ointment and spices for embalming it, Matt. xxviii. 59: Luke xxiii. 56: John xxx. 39, 40.

This art was no doubt transmitted from Jerusalem to this continent, by the before mentioned emigrants, which accounts for the finding of the mummies, and at the same time is another strong evidence of the authenticity of the Book of Mormon.—[Ed.]

SIGNS OF THE TIMES.

MORTAL SICKNESS IN PHILADELPHIA.—It is stated in the Philadelphia Times, that a peculiar kind of sickness prevails to an alarming extent in the vicinity of Reading, and that many cases have already proved fatal. Also that a singular and alarming disease has made its appearance at Norristown and the village opposite. It is said that persons in good health are first seized with a giddiness in the head, then a diarrhoea, and immediately after the skin becomes as yellow as gold, convulsions take place, and the individual is a corpse in a few hours after the attack. The disease has baffled the skill of the ablest physicians, and produced the greatest consternation in consequence of its malignant and fatal character. Several deaths occur every day.—[St. Louis Western Atlas.]

TEMPLE FUNDS.

A certificate of deposit in the "Butchers and Drivers Bank," New York, by Doct. John M. Bernhisel, in favor of the Trustee in Trust, has been received at the Recorder's office, and passed to the credit of the individuals named in the accompanying letter.

GO AND DO LIKEWISE.

For the Times and Seasons,
TO ELDER L. SNOW, LONDON, ENG.

BY MISS E. E. SNOW.

Dearest Brother, wherefore leave us?
Why forsake thy friends and home?
Of thy presence, why bereave us,
And in foreign countries roam?

Must the dearest ties be broken?
Must affection's beauties fade?
No: O no, but God has spoken
And his voice must be obey'd.

Thou art call'd to bear Salvation's
Joyful tidings far abroad—
Thou hast gone to warn the nations,
In the name of Israel's God.

For the spirit of Devotion
To Messiah' glorious cause;
Thou hast cross'd the pathless ocean,
To proclaim redemption's laws.

For the gospel proclamation
Must be sounded far and near;
That the best of every nation,
May in Zion's courts appear.

Thou art now a standard bearer
On a distant mountain top;
And perchance, art made a sharer
In privation's bitter cup

For the Lord designs to prove thee
If his voice thou wilt obey;
Therefore from the friends that love thee,
Thou art parted far away!

Thou art call'd thyself to sever
From the land where kindred dwell!
But it will not be forever—
Time ere long, will break the spell.

Here warm friends await thy greeting—
Noble friends, of Abram's line—
Here are gentle pulses beating
In soft unison with thine.

Here are daily pray'rs ascending
That th' appointed time may come,
When thy foreign mission ending,
We shall bid thee "welcome home."
City of Nauvoo, April, 21st, 1842.

WANTED,

BY the subscriber, a first rate Book Binder; one who thoroughly understands his business, and of good moral character, will receive good wages, and constant employment, by applying soon, to
J. SMITH.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

Printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

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TIMES AND SEASONS.

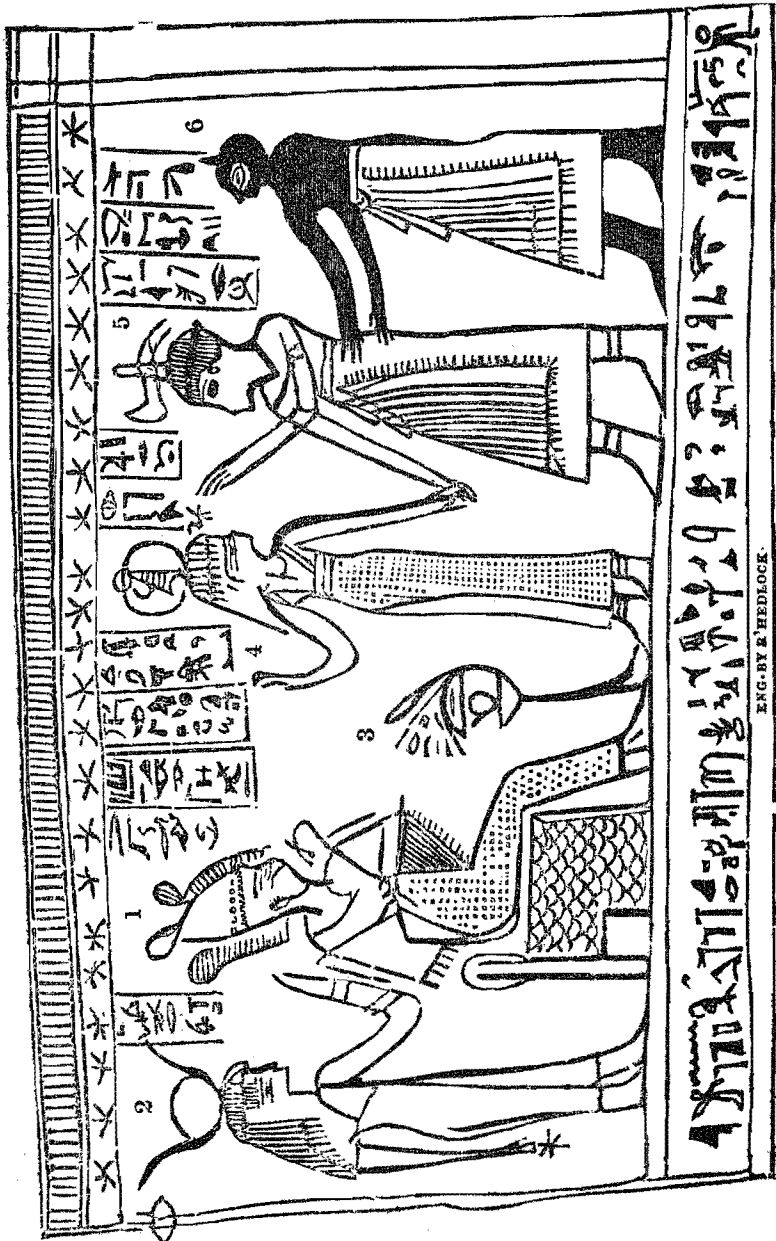
"Truth will prevail."

Vol. III. No. 14.]

CITY OF NAUVOO, ILL. MAY 16, 1842.

[Whole No. 50

A FAC-SIMILE FROM THE BOOK OF ABRAHAM.
NO. 3.



EXPLANATION OF CUT ON FIRST PAGE.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king; with a crown upon his head, representing the priesthood; as emblematical of the grand presidency in heaven; with the sceptre of justice, and judgment in his hand.
2. King Pharaoh; whose name is given in the characters above his head.
3. Signifies Abraham, in Egypt; referring to Abraham, as given in the 9th No. of the Times & Seasons.
4. Prince of Pharaoh, King of Egypt; as written above the hand.
5. Shulem; one of the king's principal waiters; as represented by the characters above his hand.
6. Olinlah; a slave belonging to the prince. Abraham is reasoning upon the principles of astronomy, in the king's Court.

SIGNS OF THE TIMES.

From the Western (Chataque co.) Messenger.
SPLENDID METEOR.

On Monday morning last, about three o'clock, we were awakened by a sudden and extremely brilliant light, which shone through the window of our sleeping apartment. On opening our eyes, we had a momentary glimpse of a vividly luminous body or trail which almost instantly passed out of sight, and was gone. We were convinced it was a large meteor, and expected an explosion. We waited from three to five minutes, when a report burst through the welkin like a piece of heavy ordnance standing within a short distance. There was nothing in it like thunder but a perfect resemblance to the sound we have named. It shook the house very sensibly, as it did others,—in one instance jarring a tooth brush from the window to the floor. Its direction was northerly, and the explosion took place, probably, over the lake.

We found, in the morning, that our citizens generally were awakened by the report, though not many saw the splendid object that occasioned it. Mr. Tracy, the stage agent, and the stage driver, were at the time at the barn, just leaving it with a fresh team, when they saw the light, and at the same time heard a cracking or crushing noise, like that of a falling tree. The source of light appeared like an oblong body of fire rushing with tremendous velocity through the air, and eight or ten inches in diameter. It seemed to approach the place where they stood in a curvilinear path and led one of them to exclaim, "it will strike the barn!" It however passed over, and disappeared as it seemed to them, about half a mile from the point of observation. In its course, it gave off frequent sparks, or streaks, from the sides, and this was probably the occasion of the

snapping or gathering noise which was heard. Its disappearance was quite singular as described. The long fiery tail seemed to separate from the nucleus, or head, and the latter rushed on, emitting a dark blue flame; but there was no division of its body into fragments, or any thing else to indicate a fracture, unless indeed the very separation of the fiery and blue portions were the result of the explosion.

The light emitted was nearly as bright as day light at meridian. The shingles on distant houses were distinctly visible. Mr. Sexton, our postmaster, was at the time of its passage, assorting the mail, having two candles to furnish him light, but the light of the meteor was so great as to make them appear like burning candles in full daylight.

From all we can gather, at least three minutes must have elapsed between the disappearance of the meteor and the hearing of the report. Consequently, as sound travels at the rate of a little over thirteen miles a minute, the body of the meteor must have been nearly forty miles from us, either in elevation or horizontal distance, at the time of its explosion. Probably it was much higher than it appeared to be to gentlemen who witnessed it. The whole duration of its appearance was not more than half a minute, if it was so long.

Its elevation was 56 1-4 miles from the earth, and its diameter 1070 yards! It is worthy of remark, that most of those which have been sufficiently noticed to form any satisfactory estimate concerning them, have been found to be between fifty and sixty miles from the earth's surface.

Explosive meteors have usually, if not always been attended with the dropping of stones to the earth. The stones thus broken and fallen are generally not large, weighing from a few ounces to a dozen pounds. There have been instances, however, where huge masses have fallen. In 1795 one fell in Yorkshire, which measured 30 inches in length, and 28 1-2 in breadth, and weighed 59 pounds. It fell with such force that it sunk into the ground to the depth of twenty one inches. The most remarkable stone for size, whose fall has ever been witnessed, was one which fell in Connecticut some 25 years ago. This fell in the day time we believe. It was so bright as to be luminous, but if we mistake not, it was not attended with an explosion. It rushed down into the earth with tremendous force, and gave such a jar and rumbling as led many to suppose that an earthquake had happened. It was seen to fall and people soon repaired to the field and found its burrow. It was shortly uncovered, though

it had sunk some three or four feet beneath the surface. Its weight, if we are not much mistaken, was not far from a ton.

DESCRIPTION.—Since writing the above, we have conversed with Mr. Horace Palmer, who was on his way from Dunkirk to this place, when the meteor appeared. He was two or three miles from Dunkirk, when he appeared to be instantly surrounded with a most painfully vivid light, proceeding from a mass of fluid or jelly like substance, which fell around and upon him, producing a sulphureous smell, a great difficulty of breathing, and a feeling of faintness with a strong sensation of heat. As soon as he could recover from his astonishment he perceived the body of the meteor passing above him, seeming to be about a mile high.—It then appeared to be in diameter about the size of a large steamboat pipe, near a mile in length! Its dimensions varied soon; becoming first much broader and then waning away in diameter and length until the former was reduced to about eight inches, and the latter to a fourth of a mile, when it separated into pieces which fell to the earth and almost immediately he heard the explosion, which he says was tremendous. On arriving here in the morning, his face had every appearance of having been severely scorched; his eyes were much affected, and he did not recover from the shock it gave his system for two or three days. This is really a marvellous story; but Mr. Palmer is a temperate and an industrious man, and a man of integrity: and we believe any one conversing with him on the subject, would be satisfied that he intends no deception; but describes the scene as nearly as possible, as it actually appeared. Probably however his agitation at his sudden introduction to such a scene, caused the meteor to be somewhat magnified to him. Witnesses here speak of the sparks which were thrown off; probably one of those sparks fell and enveloped Mr. Palmer. In addition to its light, Mr. Palmer states that its passage was accompanied by a sound like that of a car moving on a railroad, only louder.

At Salem an observer stated the meteor to be "as large as a house"—rather indefinite, but proving it to have been one of extraordinary magnitude. It was noticed at North East, Waterford, and Sugar Grove, Pa.; Harmony, Chatauque, and other towns in this county. The report was heard also at Buffalo. In Chatauque, an observer describes it as six or eight inches in diameter, and half a mile long.

We learn also that it burst about three miles beyond Fredonia, or about eighteen from this place. The report is, that a fragment has been

found, a foot or more in diameter, but we know not the original authority of the statement.

If it did burst where it is represented to have done, and it was seen here until it exploded, its elevation must have been about 35 miles.—This is pretty low in comparison with most of them, but it would seem from the account of Mr. Palmer that it was much lower still. Perhaps it was not observed here as long as it might have been from good points of vision.—Its course is represented by all to have been North Easterly.

In copying the above account, the Buffalo Commercial Advertiser says: "At Erie and Rochester, places about 150 miles apart in a straight line, the light was nearly as vivid as that of day. This shows the immense magnitude and great height of the meteor."

HISTORY OF JOSEPH SMITH.

(Continued.)

Mr. Harris having returned from this tour he left me and went home to Palmyra, arranged his affairs and returned again to my house about the twelfth of April, eighteen hundred and twenty eight, and commenced writing for me, while I translated from the plates, which we continued until the fourteenth of June following, by which time he had written one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me he began to tease me to give him liberty to carry the writings home and shew them, and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire, and the answer was that he must not. However he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should enquire once more. After much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he shew them only to his brother Preserved Harris, his own wife, his father, and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way.

Notwithstanding however the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the mean time while Martin Harris was gone with the writings, I went to visit my father's family. at Manchester. I continued there for a short season and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance when beheld the former heavenly messenger appeared and handed to me the Urim and Thummim again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression,) and I enquired of the Lord through them and obtained the following revelation:

Revelation to Joseph Smith, Jr. given July, 1828, concerning certain manuscripts on the first part of the book of Mormon, which had been taken from the possession of Martin Harris.

1. The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are strait and his course is one eternal round.

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been

faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

4. Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful: therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliverdest up that which God had given thee sight and power to translate, thou deliverdest up that which was sacred, into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless my work shall go forth, for, inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people; and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified though faith in in his name; and that through their repentance they might be saved: Amen.

LETTER FROM G. WALKER.

*Manchester, Jan. 29th 1842.*To Pres't. YOUNG, ELDERS KIMBALL, &
RICHARDS.

Beloved Brethren,

I have often had a desire to hear from you, and also to write a few lines to you, but have deferred writing until I could inform you definitely the time when I had reason to expect the privilege of taking my departure from this land would be granted me, and my way made clear, so that I could set my face Zionward.

I and my family purpose, if it be the will of the Lord, to set sail for the land of Zion in September next; and we desire an interest in your prayers to the God of Jacob, that our way may be opened, and our wishes realized. We were glad to hear of the safe arrival of yourselves and the rest of your brethren, and of the prosperity of the work of the Lord in Zion; and we trust that you are now rejoicing with your families, and with the saints of the Most High, in hope of the glory of God. I was sorry that we were prevented leaving England at the time of your return, but was reconciled when I reflected upon the parting words of Elder Richards, "That it was for a wise purpose which we could not then see; but which would be made manifest to us." Since then circumstances have transpired, which caused me to rejoice that I was disappointed leaving England when I had intended. Soon after your departure a clergyman of the Church of England called upon my employer, to request that he might have an interview with me, as he had a wish to propound certain questions to me; upon his request being complied with, we retired to a private room, when he produced a long list of questions written down, opposite to which he wrote my answers. The rise of the church, priesthood, doctrines, offices, sacraments &c. were the principle queries he advanced. When he demurred to any of our principles I was proceeding to explain, but he cut my discourse short by saying he would not hold any controversy, his object being only to obtain information. After the disposal of his queries he wished to be informed where he could obtain the *whole* of the publications of the Latter day Saints as he wished to be in possession of them; I informed him at 47 Oxford Street,

and he promised to send for them. Soon after the visit of this reverend gentleman, I had reason to suspect that undermining operations were in progress against me, I therefore tendered my resignation to the directors, but they would not accept it, and very soon afterwards a public accountant was employed by them to investigate their accounts for several years back, and I was happy to be enabled to answer satisfactorily every question that was asked of me respecting them.

After this another minister sent a lengthy article extracted from an American paper, purporting to be the production of a Mr. Anthony, with a request that I would "read, mark, learn and inwardly digest the same." I replied to the statements of Mr. A. and after disposing of them paragraph for paragraph, I told him that I was obliged by his favoring me with it, inasmuch as it satisfied my mind, and was confirmatory of the prediction of Isaiah being fulfilled, seeing that Mr. A. admitted that "the words of the book were delivered to the learned &c. I then proceeded to contrast the Church of England with the churches established by the Apostles; but he has not acknowledged the receipt of my letter as yet.

The Clergy are building ten new churches in this town and neighborhood, and are employing additional curates to go round to the houses of their parishioners, to coerce or intimidate them into an attendance upon their services, in fulfillment of the words of Paul, "In the last days perilous times will come, &c. that they would have a form of godliness, but deny the power, and would creep into houses to lead captive silly women, &c." See 2 Timothy, 1st ch. 1 to 8th verses. These curates make repeated visits, generally when the heads of families are from home, and take especial care to enquire where the family are employed, and what place of worship they attend &c. and leave tracts for the family to read.

One of the Rev. Hugh Stowel's curates has paid several visits to my house, but always in my absence, although he was requested to call when I was at home, and informed the time, when he might meet with me.

The following discourse took place in our own neighborhood. Curate. What religion may you be my good woman? I

am a church-woman sir. What church do you usually attend? I never attend any sir.

After reprimanding the woman for pretending to be one of his flock, while she absented herself from the fold, he went to the house of a poor woman who had lately joined the saints. "I am a minister of the church of Jesus Christ in England, and have called to enquire what school you send your children to, and what religion you profess?" The woman replied she was a "Latter Day Saint." "Oh delusion! delusion!" he rejoined, and began to rail against the saints; whereupon she handed him the bible, and requested him to read the place where she casually opened to, namely, the iii. ch. of Micah, and to preach her a discourse from that part of the bible; but he retreated from before her and has not troubled her since. The Lord Bishop of Chester, and the protestant Clergymen, have hired a person of the name of Brindley to go about lecturing against the saints, and have commenced a monthly periodical in which the foul slanders heaped upon the saints in America and elsewhere are retailed out to satisfy the malice of the enemies of truth. The Manchester Courier has had several articles against our society and principles, and the old Spaulding Romance has been resuscitated for the occasion. The Rev. Charles Burton, Doctor of Laws, minister of "All Saints," has been several times to see me lately, and upon one occasion invited me to his house where I went and discussed our principles for several hours, until he was glad to withdraw from the contest; I found him ignorant in a great measure of what the bible contains respecting the latter days. He admitted that the saints would reign on earth.

The great work of the Lord is still progressing in spite of all the opposition of lying priests and their auxiliaries of the newspaper press. I baptized Elizabeth Smith, who resided with us when you were in England, and she purposes coming out to America along with us. There is very great distress among the operatives and the poor generally, and great excitement respecting the agitation of the repeal of the corn laws. Great fires have frequently occurred at the commencement of this year; a large carrier's warehouse was consumed by fire, about from £200,000 to £300,000. (\$1,000,000 to \$3,000,000) worth of cotton and grain &c. de-

stroyed. It was the Union Co's. carrying warehouse, Piccadilly. There is great depression in almost every branch of manufacture, and great perplexity; and I am daily more and more convinced that the time is not far distant when Babylon the great will be fallen, and become a desolation, and the kings and the merchants of the earth will weep and mourn over her and she will be cast down even as a great millstone cast into the sea and will be found no more at all.

We were glad to hear of the safe arrival of the Tyrian ship's company at Nauvoo by Brother Brotherton's letter which arrived here about a week ago. Elder Pratt was well a few days ago, as also Sister Frost and the children, although they have been sick of late, as also has Sister Olive Pratt, but she is now recovering. We should rejoice to hear from you; and Sister Walker desires that you will convey her love to Sister Richards, and Heber John, and she desires to hear from her. Please to present my kind regards to the highly favored individual even Br. Joseph the prophet of the Most High; and to the brethren whom I enjoyed sweet converse with in England. Especially present our kind regards to Brother Brotherton, and his family; to Brothers and Sisters Mellirick, and Barlow, Willis, Batemans, Wilsons and all the saints; Brothers Clark, Turley, Clayton, &c.

I opened a place for preaching at Blakesly, about six weeks ago, and there were three baptized and confirmed there last week. I was with Elder John Brotherton at Middleton on Sunday last, where he and Elder Hardman had obtained a room to preach to the Chartists. We have also a place opened at Didsbury and Heaton. About three weeks ago there was a letter inserted in the Manchester Courier by a writer who signs himself R. P. calling upon the clergymen of the Church of England, and the respectable inhabitants, and the most respectable and intelligent of the police, to attend our meetings at the Carpenters Hall, as they had fondly hoped that the system would have fallen to the ground by the weight of its own absurdity; but they found that there was method and consistency in the apparent madness of these deluded people, and that experience had taught them that such expectations were vain; as they observed that there was considerable consistency displayed, and method attending

our arrangements, there being an emigration office established in this town &c. The writer suspected there was a genuine American trick being practised by the interested parties at the head of the system, to decoy the ignorant and unwary to perish in the swamps of New Orleans, and that they were draining the country of their best artists; and that it was high time some steps were taken to put a stop to such practices. We have since discovered that the writer is no other than Robert Philips, Esq. an extensive manufacturer, and merchant, brother to Mark Philips, Esq. another great manufacturer and member of Parliament, for the Borough of Manchester. The Editor of the Courier has been playing upon the same string for several weeks since, and feels satisfied that the exposure which he has given the whole system, it must inevitably die away. He was therefore satisfied with having done his duty, and could safely leave them to the management of the proper parties, and recommended the police to do their duty. It appears that the gallant officer at the head of the police, (Sir Charles Shaw,) has too much discretion and good sense to be set on like a dog to worry out a society of Christians, because the editor of the Puseyite Oracle, pointed the finger of scorn at them. Because they dared to worship God according to the dictates of their own conscience. I should have liked very well for the police to have been there on Sunday last, for three persons had to be put out, by the brethren for disturbing the meeting in the sacrament services.

I remain beloved brethren
Your Bro. and fellow laborer
G. WALKER.

POSTSCRIPT.

I omitted to say that the writer in the paper alluded to, informed the public that he was endeavoring to obtain information respecting the movements of the people. He had previously sent a person to Elder Pratt to get him to state something in writing respecting emigration, and after the publication of the letter before referred to, he again sent to Elder Pratt for additional information in writing, I happened to be at Elder Pratt's, when he made the second application, and I told Elder P. that he was the individual who had published the letter in the Courier. Elder P. sent him another letter containing the required information: and

also stated that he had no objection to submit to him, or to the Government of this country, or any of its departments the religious principles of our society; our place of emigration, and indeed the whole of our movements in this and other countries, for the strictest investigation. The Manufacturers are evidently beginning to be jealous of the mechanics, and workmen, emigrating with a people having so systematic an organization as the Latter Day Saints display in their arrangements in this town.

Elder Kimball will no doubt recollect his dream respecting the three hogs being in the field of wheat of afterwards three individuals coming into the hall to disturb the afternoon service when he was in Manchester. I was in company with Sister Pratt a few days ago, and she informed me that she dreamt that she was in a very beautiful and extensive field of wheat which appeared to be about two feet high, and in one part of the field, at one side of it, she beheld a cow eating it up, and that the beast appeared to have devoured a space equal to the size of the room where we were sitting (The room adjoining the shop in Oxford Street). Yesterday afternoon one of the individuals represented by the three hogs before mentioned, attempted to interrupt the sacrament meeting, and on being told that we would not allow him to disturb our meeting he persisted in doing so, and several others appeared to be aiding and abetting him in his conduct, wherefore the brethren put them out of the room; but not without considerable resistance being offered by them. It appeared afterwards that one if not more of these were the individuals turned out on the occasion before referred to. I should remark that sister Pratt, sat close by the place where the disturbance occurred. There appears to be a disposition on the part of the hirelings to disturb our meetings so often as the presiding elders are absent. A short time ago an individual styling himself the Rev. S. S. Sleep, Minister of the Methodist Episcopal Church, Rhode Island Connecticut, which name I believe only to have been an alias adopted for the occasion, came in company with another self-called Rev. to interrupt our meeting in Elder Pratt's absence, and attempted to gain the ears of the audience in order to traduce the saints, thinking no doubt they would believe one who professed to be a Rev.

who had come from America. He afterwards had a discussion with Elder W. Hardman, when it turned out that the pretended American was a Scotchman. Linsey, Newton and the clique who were Berry Jr's. supporters again supported this sleepy character, who borrowed the name of American to deceive the people.

I remain Yours &c.

G. W.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, MAY 16, 1842.

It will be seen by several extracts taken from different papers, that the press is changing its tone a little, in regard to the subject of Mormonism; many of the most respectable, influential, and widely circulated periodicals are beginning to look at Mormonism in its true light: at any rate they are for investigating the subject impartially, and as honest and candid journalists, they speak of it as they find it. Such is Mr. James G. Bennett, of the New York Herald; Mr. William Bartlett, of the Dollar Weekly Bostonian; the New York State Mechanic, published by Mr. Joel Munson; and the Chicago Democrat; published by Col. John Wentworth.

The first cut of a fac simile from the Book of Abraham, has been re-published both in the New York Herald, and in the Dollar Weekly Bostonian, as well as in the Boston Daily Ledger, Edited By Mr. Bartlett; together with the translation from the Book of Abraham. Mr. Bartlett says that he "intends opening a correspondence with us, that he may acquaint himself with our public and private acts." &c. we can assure Mr. Bartlett that we shall be most happy to put him in possession of any information that he may require pertaining to our society, as we have always courted publicity, and investigation, and chose light rather than darkness.—Ed.

Elder Amos Fielding, has just arrived in Nauvoo with about 150 emigrants from England; a ship load came some time ago, and another is expected soon.

We had a general review of the Nauvoo Legion, on Saturday the 7th inst. The Legion presented a beautiful appearance, the officers of the different Cohorts, Battalions and Com-

panies, equipped themselves well; and in passing through their various evolutions, both officers and men, showed a knowledge of military tactics, far in advance of what could have been expected from the little experience they have had and the short time the Legion has been formed. They have very much improved both in good discipline and uniform, since last year. Many thousands of spectators were present; no accident occurred; but good will, order, peace, harmony, and hilarity was manifested; both by the companies, and the spectators.

COMMUNICATIONS.

EVANGELICAL RELIGION.

TO THE EDITOR OF THE TIMES AND SEASONS:

Sir, having been in the habit of late of perusing the "Cross and Journal," a Baptist periodical published in Columbus, Ohio, to search out the pure principles that are advocated by this advocate of righteousness; in my investigations I happened to blunder over the following extracts;—as they were interesting to me, I had the vanity to suppose the might be the same to yourself. If they are, and you should judge them worthy of a place in your valuable periodical, they are at your disposal, together with my reflections upon them.

"Prayer was offered up by Rev. Dr. Jenks, after which Mr. Knapp addressed them in a sermon of an hour and a half in length, from the words of Saul of Tarsus, Acts, 9: 6, 'Lord what wilt thou have me to do?' 'The text is the language of a young convert, The enquiry is not where you can enjoy the most; but where you can do the most for the glory of God. Some of you in answering this question may be called to preach the gospel, others to go on a foreign mission.'

1. "The first answer is, 'take my yoke upon you.' Unite yourselves to the people of God. Join some evangelical church."

5. "Search the scriptures." "If you have irreligious books, novels, or books on Universalism, burn them up. Make the bible your study. Carry it in your pocket: have it at hand at all times, and as much as possible commit it to memory. Be in the habit of reading it upon your knees, and of looking directly to the spirit of God to enable you to understand it."

Having perused the above passages, sir, and not being very quick of apprehension, I examined them a second time, when I had the following reflections:—"Prayer was offered by the Rev. Dr. Jenks:—"Well now, that seems to be good—afterwards Mr. Knapp preached from the words of Saul of Tarsus;" "Lord what wilt thou have me to do?" These seem to be good words—they are scriptural words; and I think Mr. Knapp has preached FROM

them well. He has not troubled himself with the subject referred to in the text, at all—but perhaps it is not elegant, or orthodox, for *evangelical* ministers to adhere to the scriptures; and therefore he preached *from* the text. “Unite yourselves to the people of God.” Well now, who are the people of God? Which, of all the multifarious sects shall I join? He answers, “join some *evangelical church*.” But then, what is an *evangelical church*? Is it a church that believes part of the scriptures; or one that believes all of them; or one that believes none of them? I see that Mr. Knapp has preached *from* the scriptures; consequently he has not much confidence in them, or he would have quoted their authority. Perhaps the church that he belongs to is *evangelical*;—but then he advises, in the fifth paragraph, to “search the scriptures. If you have any irreligious books, novels, or books on Universalism, burn them up.—What kind of novels am I to burn? Religious novels, or is it only irreligious novels? I think a religious fiction, or lie, must be as bad as an irreligious one. Well, to search the scriptures is good, but it seems to me as though Mr. Knapp would have me search, study, and read them as I would Homer’s *Illiad*, Euclid, or Virgil, to obtain a refined taste, and a classical education, rather than to be governed by its precepts; for the scriptures say nothing about burning Universalists books, &c.; but they tell me to “prove all things, and to hold fast that which is good.” Now if Universalism be false let me prove it false by the scriptures, and not burn their books unread. I perceive, however, that the Universalists, in the estimation of Mr. Knapp, are not an *evangelical church*.

In looking over the same paper, I find under the head of “communications,” upon the subject of Mormonism, the following:—

SCRAPS FROM IOWA, No. 2. MORMONISM.

1. *Preventative*.—If they have no foothold in your neighborhood or town, pay no attention to them. This has often prevented them from doing much mischief.

2. *Remedy*.—If they are making proselytes in your neighborhood or town meet them at once, and if you are acquainted with the history and absurdities of Mormonism you may expose them, but never fail to prove the following things:

First. That many of the miracles of Moses, Christ and Apostles, were performed publicly, in the presence of enemies and friends to induce faith. Ex. iv. 21, 30, 31. “Moses and Aaron went

and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses and did the signs in the sight of the people, And the people believed.” Ex. viii. 6–10. “The Lord spake unto Moses, and unto Aaron saying, when Pharaoh shall speak unto you saying, shew a miracle for you: then thou shalt say unto Aaron, take thy rod and cast it before Pharaoh, and it shall become a serpent.” John ii. 23. “Now when he was in Jerusalem, at the passover, in the feast day, many believed in his name, when they saw the miracles which he did,”—not before they saw his miracles. John. iv. 45. “The Gallileans received him having seen all the things that he did at Jerusalem, at the feast.” Of five loaves and two fishes he fed five thousand men, besides women and children, Matt. iv. 16–21. While his enemies were watching him he healed a man’s withered hand, Mark, iii. 1–5. Luke vi. 6–10. He raised the dead when his enemies were present. John, xi. 43–46. His enemies admitted the genuineness of his miracles, John, xi. 47. “Tongues were also a sign to those who did not believe. 1 Cor. xv. 22. “Tongues are for a sign, not to them that believe, but to them that believe not.”

Second. That when Christ declined to give a sign except the sign of Jonas, &c. it was because he had publicly given enough, and that when humbugites try to avoid detection by saying that no sign shall be given it is a mere get-off and betrays their consciousness that they cannot do what they pretend to do.

Third. That when Christ required faith in some that he healed, it was because he had before proven by his public miracles that he could heal the sick. This is very different from requiring folks to believe without evidence.

Fourth. That those miracles of Christ which were comparatively private, were not those on which he relied to prove his Messiahship. Hence in some cases he did not approve of their being told, Matt. viii. 4. “See thou tell no man.” Mark, vii. 35: Luke, v. 14.

Fifth. That when the gift of tongues were employed on the day of Pentecost, there were persons present who understood the different languages that were spoken, hence, all was in place, all was right. Afterwards as only two or three

were allowed to speak at once and that by course some might have been present who did not understand any of the languages that were spoken, interpreters were allowed to interpret what was preached, and all was still in place. But for a man to pretend who understands the English language to speak in an unknown tongue to those who understand the English, is nonsense, and is to them no miracle unless they know the language that he speaks, and know that he speaks in an unknown tongue, and know that he has not learned it of men.

How honest, fair, and above-board is every thing belonging to the Bible, and how different is religious humbuggery. I have by repeated experiments found these remedies to be good. Let people be put in possession of the fact that they have a right to see the miracles of those who pretend to work miracles, and that they are bound to disbelieve all accounts of men working miracles, unless they work them publicly in the presence of enemies as well as friends, and that all who profess to be called of God, as was Aaron, are bound to do as Aaron did. I say let them be put in possession of these facts, and use them to good advantage and the Mormons will shun them.

H. JOHNSON.

After perusing the above, sir, I thought, now these Mormons are, in the estimation of this writer, hereticks; and they do not belong to the *evangelical* church, any more than the Universalists do:—but thinking that it might be some ignoramus who had written those pieces, and that the columns of the “Cross and Journal” were open to all scribblers, I should have passed it over, if I had not met with the following, in the prospectus:—“The Cross and Journal, is published every Friday morning;” . . . “The Advocate of sound doctrine, and of unflinching christian exertion. The interests of the Ohio Baptist convention, and of other home mission societies in the West, will be particularly regarded.” Upon reading the above, I naturally inferred that the Baptist society was an *evangelical* society; and that the worthy editor published those pieces for the special benefit of the Baptist convention: and also, for the edification and instruction of other home missions in the *West*. In puzzling my brain, however, to find out the true definition of the word *evangelical*—I was led to infer that the Baptist convention was orthodox, and evangelical, and that other home missions in the West, were evangelical, (which missions they are I know

not,) but that the Universalists and Mormons are not evangelical is evident. Still, however, I was at a loss to know the import of the term, until I noticed the instructions of the Rev. Mr. Knapp, in regard to searching the bible, and then I could only draw inferences from the bible, and the sentiments of the “Cross and Journal,” by comparing them together; and by strict investigation came, naturally, to the following conclusions:

1. That Paul was not a member of an evangelical church; for he told the church to which he wrote, to “prove all things, and to hold fast that which is good.” Whereas, Mr. Knapp told the members of his church to burn Universalists books, &c.; hence, here is a wide difference. The one would prove the books by reading them; the other would burn them without reading—thus following the practice of the Roman Catholics, who burn the books of hereticks. The Church of Rome must, therefore, be an evangelical church, as it follows the teaching of Mr. Knapp.

2. On the subject of Mormonism, we have given us as a preventative, against the horrid evils of Mormonism, the following salutary instructions: “If they have no foothold in your neighborhood, or town, **PAY NO ATTENTION TO THEM.** This has often prevented them from doing much mischief.” I find from this, sir, that the evangelical church is of very ancient date, and can be traced through all the history of the church, in every age and generation. There was one in ancient days, the most powerful of any in existence; we have no account of any church being so extensive and united as it was, I mean the antediluvian church; especially those that lived in the days of Noah. So powerful were the principles of evangelicism that there could only be one family found, who differed from them in religious opinions; I mean, sir, the family of Noah; and so deep rooted were evangelical principles, that among the thousands that then existed, there could not any be found to **PAY THE LEAST ATTENTION TO NOAH’S MESSAGE;** hence, they were all pure *evangelical*. It is true they soon afterwards perished by the flood, but then, that could make little difference, inasmuch as they were orthodox christians, and sound in the faith of evangelical principles, of “**TAKING NO NOTICE.**”

Another very eminent Evangelical church existed in *great* numbers in Asia, there were several very notable cities that were eminently skilled in the doctrine of *paying no attention*, to the messages that might be sent to them. I refer to the famous cities of Admah, Zeboim, Sodom, Gomorah, Zoar, &c. When the angels

of God went, they abused them, and when Lot spoke to them to depart out of the city or they would be consumed, "his words seemed to them as *idle tales*;" they **PAID NO ATTENTION TO THEM**; they were profoundly learned in the doctrines of *taking no notice*—in pure evangelical principles.

Without referring to an evangelical church that existed in Babylon, to another at Tyre and Sidon, and to another at Jerusalem, I would briefly mention one in Athens, the great seat of science and literature—they were not however fully sound in the faith; for some of them said "what will this babbler say," but the majority of them shook their heads, and turned away, and said "we will hear thee again concerning this matter;" they *paid no attention*, not only so but having searched the scriptures according to the advice of Mr. Knapp, I find that the prophets have prophesied of an evangelical church, for, says our Saviour; "as it was in the days of Noah," and "as it was in the days of Lot; so shall it also be in the days of the coming of the Son of Man." Consequently Sir, the existence of a pure evangelical church, one that *would pay no attention*, is clearly spoken of. And again, in the latter day, there will be a great church of this kind, to whom it will be said, "I have called but you have refused; I have stretched out my arm, but ye have *not regarded*." "They paid no attention to it."

But this is only one of the leading traits of the conduct of a member of an evangelical church; this is only a preventative; but as a remedy, we have the following; if they are making proselytes, "*meet them at once*;" don't allow them the liberty of worshipping God according to the dictates of their own conscience;—show their errors and absurdities—but not knowing what these errors and absurdities were, Sir I had to enquire, and found out that they are so egregiously in error, as to believe that men must believe, and repent, and be baptized, and have hands laid on for the gift of the Holy Ghost, before they can be accepted of God. They are so foolish as to believe what our Saviour says, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe;"—They have fallen into the same error that Peter did when he said, "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;"—they believe with Paul, "that to one is given the gift of tongues; to another the interpretation of tongues; to another prophesy; to another working of miracles;"—they also believe what James says, "if any of you are sick, let him send for the elders of the church, and let them pray for him, anointing him with oil in the name of the Lord, and the prayer of faith shall heal the sick; and the Lord shall raise him up;"—they believe that no man is authorized to preach, unless he is called, as they were in the apostle's days. These then are many of the absurdities of Mormonism. Now says Mr. Johnson, "these absurdities must be met;" evidently shewing that evangelical churches do not believe in the absurdities practiced and taught by our Saviour and his apostles; no Sir, they do not, and such men must be met at the threshold, met with boldness, and firmness, and promptness. I must again follow Mr. Knapp's advice, sir, and take you to the scrip-

tures with me:—Paul when he was preaching just such errors as the Mormons preach (I don't know but that he was a Mormon), in Ephesus, was met with promptness by the inhabitants of that great city; they even cried out for two hours "great is Diana, the God of the Ephesians." They would not allow the poor fellow to speak. Why every body knew; it was quite notorious that Diana fell down from heaven—it was absurd for Paul to teach anything else; this conduct was truly evangelical; and I have no doubt sir, but that if Mr. Johnson was to meet a Mormon he would just be as zealous as they were; for Mormonism is notorious for spoiling the craft. So diligent were many of these evangelicals at one time, that forty of them bound themselves under an oath, that they would not eat nor drink until they had killed Paul; not only so but Paul himself was a true member of this fraternity; for he hailed men and women, committing them to prison, and scourging them for belonging to the "humburgites;" and caused many of them to blaspheme; however he apostatized and became an heretic himself; but he soon found that the evangelicals met him with as much promptness as he had met others; they stoned him, put him in prison, whipped him, made his feet fast in the stocks, brought accusations against him; &c. &c. and plainly proved to him that they believed no more in humbugery, than he had done before. Without referring, sir, to the crusades, and to a large church in Italy, who belonged to the evangelicals, I would just mention one of more recent date in the State of Missouri; worthy scions of the old stock, and members of this honorable fraternity; and as the Cross and Journal is particularly devoted to the interests of missions in the west, I expect that they have received some very salutary instructions from its columns. To shew to you how zealous they have been the Rev. McCoy, a Baptist missionary, who was fully inducted into the blessings of pure evangelical principles held a tar bucket, while some of his worthy coadjutors were tarring and feathering one of the Mormons. Another sir, a worthy brother of his of the Christian order, who at the head of his brethren went and drove a number of the Mormon women, and children from their homes; & so zealous was he in the cause that he pursued them till the blood gushed from their feet, and their tracks were left in the prairie. They must have been purely evangelical. The redoubtable Bogard a Methodist minister, was forward also on another occasion, at the head of a company of his own cronies, burning and destroying heretic's houses, plundering their property &c.; he proved himself evangelical: he had the misfortune however since that to shoot one of his fellow craft: but then he redeemed himself in true evangelical style, by preaching pure orthodox principles from there to Texas. I might also speak of others of the same school, such were Sessial Wood, and Habbot Hancock, two worthy Presbyterian prelates, who with swords by their sides came with a number of their fraternity, to Dewit, Corrol co. Mo. to dispossess a number of men, women, and children, (who had the audacity in this land of liberty, to worship Almighty God according to the dictates of their own conscience) of their inheritance, and to drive them from their homes. These were evangelical ministers. There were others of the same school, among

whom was Col. Pendleton, who had a number of men painted like Indians, engaged in the before mentioned laudable undertaking, according to the rules of evangelical churches.—Gen. Clark was also a conspicuous character, as also Gen. Lucas, Judge King, Gov. Boggs, and a host of others; and so zealous were they in the propagation of evangelical principles, that they drove fifteen thousand men, women, and children from their homes; killed many and confiscated the property of others, and, to shew what pure evangelical principles Gen. Clark possessed, he said when speaking to the HUMBIGERS “whether you are innocent or not is nothing to me; I am determined to see the Governor’s order executed.” His orders to exterminate.

Another criterion whereby the evangelical church can be known, is by their asking people to work miracles; for, says Mr. Johnson, “many of the miracles of Moses, Christ, and Apostles, were performed publicly, in the presence of enemies and friends, to induce faith.” And again, “let people be put in possession of the fact that they have a right to see the miracles of those who pretend to work miracles; and that they were bound to disbelieve all accounts of men working miracles unless they work them publicly, in the presence of enemies as well as friends.” I am not aware, sir, of the Mormons professing to do miracles; indeed, I know that they do not; they merely believe in the same principles that the Apostles believed in. But this is nothing to the point; it is evangelical religion that we are investigating. The grand principle that now comes under our consideration, is, that “miracles must be performed publicly to induce faith.” Consequently, Jeremiah, Ezekiel, Hosca, Habbakuk, Amos, David, Solomon, and many other of the prophets are not entitled to the faith of an evangelical church; for they did not work miracles; and also John the Baptist; there was not a greater prophet born among men, than he: “yet he did no miracle,” say the scriptures. What a pity it is that the bible of the evangelicals should be burthened with such “humbugery.”—For they did no miracles ‘to induce faith,’ and consequently an evangelical church has no faith in them. I had a curious thought here, sir, and wondered whether the evangelicals work miracles or not to prove their religion, as it is a ‘poor rule that will not work both ways.’ The grand rule, however, seems to be, that if the Mormons will not work miracles to ‘induce belief’ they are ‘humbugites!’ consequently, if I find a people asking for miracles, I set them down as evangelists. However, as Mr. Knapp tells me to carry my bible in my pocket, to pray over it, to search it diligently, &c. I must take it out of my pocket, and have you search it again with me, sir. I find, then, recorded in Luke, 23. that Herod was a true EVANGELIST, for he sent for Jesus, hoping to have seen some miracle done by him, but it could not be done for him; and no doubt, being a true evangelist, but he thought Christ was a HUMBUG. The evangelical church in Jerusalem before referred to, had this trait, as well as others; hence they said to our Savior, ‘what sign shewest thou.’ But he would not give so honorable a body as that any answer, and they thought of course that he was a HUMBUG. Then there was a respectable church on Mount Calvary, composed of Gentiles and

Jews, who cried out tauntingly, ‘if thou be the son of God, come down from the cross, and then we will believe in thee,’—but he did not do it; ah, say they, ‘he saved others, himself he cannot save.’ These were PURELY EVANGELICAL. Paul, sir, had a most complete way of getting rid of Mr. Johnson’s arguments; he was a sly fellow; hence, says he, ‘to one is given the gift of faith, to another the power to work miracles,’—‘do all work miracles? do all prophesy?’ Hence, if any of his members had been asked for a miracle, they would have come flatly out and said, ‘all do not work miracles,’ ah, says Mr. Johnson, a pure evangelist, that is humbugery. ‘I have a right to look for miracles.’ But lastly, on this subject, I found a most eminent personage, one that I least expected, belonging to the evangelical church; one who is ‘the prince and the power of the air;’ one who ‘wanders out and fro in the earth;’ one, against whom ‘Michael the Archangel, dared not to bring a railing accusation;’ one who has often appeared among the ‘sons of God;’ one who says that ‘this world, and its glory and dominion, belongs to him;’—coming to our Savior and wanting him to make stones bread, and requesting him to ‘cast himself down from the temple,’ or to perform some miracle, that he might know that he was the son of God; and perhaps the old gentleman would have believed if he had seen a miracle—but he did not do it. What a pity.

But having said so much upon this subject, I must now touch upon another, and then close. I find, sir, that it is not truth that the evangelical church are in quest of, but miracles; hence, for instance, although there is so much HUMBUGERY about Mormonism, and it is palpably false, and unscriptural, if they would work a miracle it would be true at once; all its obnoxious features would depart; all its errors would be removed; and it would be changed from the perfectly ridiculous, to the most sublime; error would at once become truth, and wickedness be transformed into righteousness. The evangelicals were no doubt convinced that the Magicians of Egypt were of God, for they performed miracles. The Witch of Endor also possessed a supernatural agency, and would of course be believed by the orthodox church. Simon the Sorcerer, seems to have been an honorable man, and obtained great credence among the orthodox. But, unfortunately for our modern evangelical churches, they have not had much of an opportunity of seeing miracles performed; however, as a glorious day is about to dawn upon them, they have cause to lift up their hearts and rejoice; for Paul says, that ‘Satan will come with all deceivableness, and signs, and lying wonders, and for this cause God will send them strong delusions, that they may believe a lie and be damned; because they received not the love of the truth, but had pleasure in unrighteousness.’ John says, I saw three unclean spirits, like frogs, come out of the mouth of the Dragon; and out of the mouth of the beast; and out of the mouth of the false prophet; for they are the spirits of devils *working miracles*, which go forth unto the kings of the earth, and of the whole world.’ Rev. xvi: 13, 14. John further speaks of a beast that made war with the saints, and overcame them. The evangelical church in Missouri have patterned well after their great prototype. But he

small do great wonders, yet; so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth, by the means of those MIRACLES which he had power to do, in the sight of the beast. Rev. xii. hence, when the church shall be fully established, it will every way meet the desires and hopes of Mr. Johnson, and all the evangelical church. Its pretensions will be fully attested by miracles; the evangelical church will enlarge its borders; and all the world will wonder after the beast, saying, 'who is like unto him.'

You will perceive, sir, by this brief synopsis, that evangelical religion has prevailed in every country, and abounded in all nations; that it is as old as the antediluvians, and as modern as the Missourians; and that it has found strenuous advocates in every age; that the prophets testify of it, and that it is likely to be great, powerful, and almost universal. Therefore the editor of the Cross and Journal may take courage. He has already seen the great prosperity of the HOME MISSION in the WEST, aided by his indefatigable exertions, and untiring zeal; and from the prospects that lay before him as the champion and advocate of evangelical principles, there is every prospect of his becoming honorable in the earth, and of having his name handed down to future generations; and perhaps when it is well with him, he may remember his friend, Mr. Johnson. I. T.

LETTER FROM ALFRED CORDON.

*Hanly, Stafford Co. Eng.)
Feb. 17th, 1842.*

PRES'T. J. SMITH,

Dear Brother, Whom, having not seen, I love—I take it upon me this morning to write a few lines to you, hoping they will find you and your's in good health; feeling confident they will be read with interest. The work in which we are engaged, rolls on well in this land, and in spite of all its enemies, moves onward in majesty and Power; there are many who devote all their time, and talent in endeavoring to overthrow it; but I discover they can "do nothing against the truth; but for it." Many tracts have been published against us, containing all manner of lies, but in the end good will be the result. "He that knoweth God heareth us." Some of the tools of satan are doing more in spreading the truth than we are able to do, one in particular, a Mr. Brindley is publishing a Periodical shewing the errors and blasphemies of Mormonism, and in order to do this he publishes many of our Revelations, (or the Revelations of God given to us) and through this means, the testimony is visiting the mansions of the high and mighty ones—the Reverends, Right Reverends, and all the noble champions of sectarians

receive them as a precious morsel; and they are read with much interest; whereas if we had sent them, they would have been spurned from their dwellings, and would not have been considered worth reading. The state of this country is very awful, and is according to prospects on the eve of a mighty revolution; all confidence is gone between master and men, and men are afraid of each other, peace is fast removing from this land; in the course of the last few days, in many parts of this Isle, they have been burning the effigy of the great men of this nation—poverty, and distress, and starvation abounds on every hand. The groans, and tears, and wretchedness of the thousands of the people is enough to rend the heart of demons; many of the saints are suffering much through hunger, and nakedness; many with large families can scarcely get bread and water enough to hold the spirit in the tabernacle; many, very many, are out of employ; and cannot get work to do, and others that do work hard fourteen or fifteen hours per day, can scarcely earn enough to enable them to live upon the earth. Surely there is need of deliverance in Zion, and I am ready to exclaim thanks be to thy name O Lord, for remembering thy covenants! and that the "set time to favor Zion is come," and that he has chosen the west for a refuge for his people. Yet in the midst of all these troubles and calamities, there is something in the bosom of the saints that is very cheering, it often makes my heart to rejoice when I am in their company. They talk of gathering to Zion, and of building up cities and temples to the Most High; and at the same time scarcely know how to live day by day; though poor and destitute, they are rich in faith, firmly relying upon our testimony; believing most assuredly that God has spoken from the heavens.

I was conversing the other day with a young lady respecting the glories of Zion, she has not as yet been baptized, but as a proof of her faith in the testimony she gave me a guinea (which is equal to 21 shillings of our money), desiring me to send it to you to be appropriated to the use of the Temple according to your judgement, or the judgement of those who are appointed to govern the concern; this circumstance transpiring is the cause of this letter being written to you.

Mrs. Cordon has sent a small token of her regard to Sister Emma, which she hopes will be accepted, and joins with me in sentiments of profound respect to you and your lady.

Wishing you all success I
remain yours in the New
and Everlasting Covenant.

ALFRED CORDON.

From the Millennial Star.

THE GLASGOW CONFERENCE.

Glasgow, January 14, 1842.

Respected Brother,

I am happy in stating to you that the work of God is still progressing slowly in this region, although opposed on every hand by the busy emissaries of Satan in the form of hireling priests and holy hypocrites, whose only aim seems to be to prevent the people from enquiring after the truth by spreading lies, misrepresentations, and slanderous reports of every description, thus fulfilling the words of the Saviour, "If they have persecuted me they will persecute you! and why this? because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And the people generally are much more ready to believe a lie than the truth; so much so, that the promises of him whose word cannot fail are become as sounding brass and a tinkling cymbal, being altogether superceded by the vain and foolish traditions of men.

Notwithstanding all this, the Saints are rejoicing in the enjoyment of the gifts of God, and some few are still seeking the way to Zion. We held a conference in Glasgow on the 1st of January. The Saints were present to the number of between 200 and 300 from the different branches composing this conference. After opening the meeting by singing and prayer, Elder M'Auley delivered a suitable address, exhorting and encouraging the Saints to faithfulness, perseverance, and diligence. He also spoke to them regarding the house of the Lord, now in progress; pointed to the exertions now making by the saints in America, and earnestly impressed upon them the necessity of their mite also being cast into the treasury. He then proposed that all the branches of this conference should unite in sending an offering unto the Lord by the hand of their delegate to the general conference on the 6th of April. This was unanimously agreed to.

The president then called upon the officers to represent the various branches; and the following is the sum total for the Glasgow conference, including office bearers, 512.

Several ordinations took place, and two new branches were organized.

THE MORMONS IN BOSTON AND VICINITY.

As every thing which relates to this unique sect is interesting at this time, we have concluded to give an account of their affairs in this city and vicinity. This information we have derived from Mr. Nickerson, the presiding elder in Boston. Their meetings are held at No. 82 Commercial street, on Sunday, at the usual hours of public worship, and are free to all. This church was formed on Wednesday, the 9th of March last, with little more than thirty members, most of which were baptized by elder Nickerson. The congregation has been large, and a great many have been obliged to turn away in consequence of the crowds which attend. In Chelsea, meetings are held occasionally, and one has been baptized. In Salem and vicinity about seventy have been baptized. In Medfield, Medway, Cape Cod, and many other places, meetings are also held. Mr. Nickerson says there never was such a call for preachers as at the present time. The minds of the people, he says, are ready to receive the truth, and the cry is for preachers. In Peterboro twenty have been baptized in one day. There is a great stir evidently, and the Elder is confident that the people will soon flock in crowds to the "standard of truth." The church in Peterboro, Gilson, and neighborhood, numbers in all upwards of one hundred. What will the end be?—*Dollar Weekly Bostonian*.

From the Dollar Weekly Bostonian. }

THE MORMONS—JOE SMITH, THE PROPHET.

Joe is decidedly the greatest original of the present day. He carries all before him when he undertakes an enterprise—knows no impediment—and never halts in his course till he has accomplished his object. His post, at the head of the Mormons, is a conspicuous one, and in a few years of such advancement as he has met with for the past year, will give him a numberless host of followers. We should not be surprised if Joe should become as

omnipotent as ever the Pope was in his palmiest days. He is a genius—and a rare one—and all the armies of Satan, should they confront him in a solid phalanx, would be sure to meet with sore discomfiture, if not with complete annihilation. The true philosophy of *go-aheadity*—the quintessence of concentrated moral and spiritual energy—fears no combat—and although we cannot say it exactly courts danger, it never flies from the post of duty on its approach.—We have so high an opinion of Joe Smith that we intend to open a correspondence with him in order to acquaint ourself with all his secret springs of action, and thus get all the secrets of his success, public and private, worldly and ecclesiastical.

The chapter from the recently recovered Book of Abraham, and the unique cut which illustrates it, on our outside, has occasioned us some expense; but we care not for that so long as we please our patrons, which we mean to do at all hazards, trusting to the good sense of the most enlightened public in this, or any other universe, for suitable remuneration.

The Mormons hold meetings in Boston regularly on the Sabbath, somewhere in commercial street, and are equally successful in saving souls, healing the sick and restoring sight to the blind. Meetings are also held in Chelsea, and the cause is on the increase in that place.—

Will Elder Nickerson, or some of the brethren, furnish us with the statistics?

From the Dollar Weekly Bostonian.

LATTER DAY SAINTS AGAIN.

We have the pleasure to lay before our readers the following letter from Elder Nickerson, the presiding elder of the church of Latter Day Saints in Boston, who believes, to use his own words, that "wickedness will soon be swept from the earth, and that the day of universal righteousness will set in during this generation, when our offices shall all become peace, and our exactions righteousness:"

Boston, April 11, 1842.

To the Editor of the Daily Ledger:

DEAR SIR:—Observing a request in your paper for information of the situation and progress of the Latter Day Saints in Boston and vicinity, I rejoice that I have this opportunity. The cause of truth is onward in this city and the region round about. I commenced preaching in Boston on the 30th of May last, in

Winchester hall, in the forenoon, and in the afternoon took a part in the free discussion, which I followed for several months, when one of the number which was called infidels, began to believe in the truth of the Old and New Testaments, which the world calls Mormonism. The individual was Mr. Abijah Tewkesbury, who opened his shipping office, and seated it, for free preaching. He was the first that was baptized in Boston. Three others were baptized on the 9th of January, 1842. I have held fore and afternoon meetings at 82 Commercial street ever since. There was a branch organized in Boston, numbering thirty, including one elder and three priests, on the 9th of March. The great inquiry after truth still continues. Several are added to the church weekly. I have baptized in Boston and vicinity. Some from Maine, some have gone to sea in vessels, several in Lynn, four in Medfield, and seven in Cape Cod, and all are strong in the faith, and in good standing. I have baptized in all a little rising fifty persons. There are calls for preaching on every side.

We have meetings in private houses through the city, nearly every evening. People of all classes come to hear, and it is rare that one goes away dissatisfied. The honest in heart are coming out; and I think will every one join the church. There is likewise a branch organized in Salem. Brother Snow is preaching there. His church has sixty two members, and is increasing every week. There is one elder and one priest. Elder Maginn is preaching in Peterboro, Gilson, and vicinity, where there are several branches, numbering about one hundred. I understand twenty have been baptized in one day. A branch has been established also, in Northbridge, of upwards of thirty members, and is on the increase; Elder Swett presides.

I am now in Boston, and invite all the honest in heart, both priests and people, to come and hear for themselves, as I do believe the end of this age is near at hand, and the fulness of the gospel is preached, and the honest in heart, or the elect of God will be gathered in from the four quarters of the earth, and a new era, a reign of righteousness will commence on the earth, which will continue for a thousand years. If any, either priests or people, desire an interview for information, they will please give me their names

street and number, and time that they would wish for me to come and see them, and if possible I will attend to the call with pleasure. Have you souls worth saving? If so, do not neglect to investigate. Paul's religion persecuted the saints, but the gospel of Christ, he was not ashamed of, for it is the power of God unto salvation to them that believe.

We believe in faith in the Lord Jesus Christ—repentance—baptism for the remission of sins—laying on of hands for the reception of the Holy Ghost—with all the prophecies and blessings which did follow the ancient saints—such as casting out devils in the name of Christ healing the sick, and so forth, which signs do follow many of those that believe, in the city of Boston. Come and see.

FREEMAN NICKERSON.

P. S. Likewise the devil is cast out by the word of God, and the sick are healed by the prayer of faith, and anointed with oil, and the poor have the gospel preached to them without money; and I request the citizens and authorities of the city of Boston, to open a house for the servant of the people, that the Lord hath sent to this city to warn the people of the destruction which will take place in this generation, that is now on the earth, and teach them how they may escape, and come through and abide the day of the second coming of Christ, to reign on the earth a thousand years. Quench not the spirit, despise not prophecies, prove all things, hold fast that which is good.

Nauvoo, May 14th, 1842.

The Petition of the brethren in Philadelphia, to the first Presidency, was handed to the Quorum of the Twelve. The petition is granted; and the holding of a recent conference in Philadelphia, and the proceeding thereof are disapproved by the Quorum.

Attest: W. RICHARDS, Clerk.

NOTICE,

Br. Benjamin Winchester is silenced from preaching until he makes satisfaction for not obeying the instruction which he received from the Presidency, when at Nauvoo.

By order of the Quorum of the Twelve.

B. Young, Pres't.

W. RICHARDS Clerk.

AGENTS FOR THE TIMES AND SEASONS:

Amasa Lyman, Tennessee.
Hamilton Jett, Mississippi.
D. Lee, East Tennessee.
A. O. Smoot, North Carolina.
Benjamin Clapp, Tuscaloosa, Alabama.
Esq. Fondering, Mississippi.
Lucian R. Foster, New York.
Wharton, Philadelphia.

Erastus Snow, Salem Mass.
Phineas Richard, Birksbire, Mass.
John Goosbeck, North Augusta, Iowa.
John Pincock, South Augusta, Iowa.
Judge Adams, Springfield Ill.

TRAVELING AEGNTS.

Lor nzo D. Wasson.
Dwight Webster.
Johnathan Hampton.

For the Times and Seasons.

THE KITE; OR,

PRIDE MUST HAVE A FALL.

Once on a time a paper kite
Was mounted to a wondrous height,
Where giddy with its elevation,
It thus expressed self-admiration:—
"See how you crowds of gazing people
Admire my flight above the steeples;
How would they wonder if they knew
All that a kite like me could do!
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight:
But, ah! like a poor pris'ner bound,
My string confines me near the ground:
I'd brave the eagle's tow'ring wing,
Might I but fly without a string."

It tugg'd and pull'd, while thus it spoke,
To break the string,—at last it broke,
Depriv'd at once of all its stay,
In vain it try'd to soar away;
Unable its own weight to bear,
It flutter'd downward through the air;
Unable its own course to guide,
The winds soon plung'd it in the tide.
Ah! foolish kite, thou hadst no wing,
How couldst thou fly without a string?

My heart reply'd 'O Lord! I see
How much this kite resembles me.
Forgetful that by thee I stand,
Impatient of thy ruling hand;
How oft I've wish'd to break the lines
Thy wisdom for my lot assigns!
How oft indulg'd a vain desire
For something more, or something higher!
And, but for grace and love divine,
A fall thus dreadful had been mine.

The Times and Seasons,

IS EDITED BY

JOSEPH SMITH.

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JOSEPH SMITH.

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 15.]

CITY OF NAUVOO. ILL. JUNE 1, 1842.

[Whole No. 51

THE WORD OF WISDOM.

We had a very instructive, impressive, and salutary discourse delivered us in the City of Nauvoo, last Sabbath on the above subject, to a large and attentive congregation, by Pres't. Hyrum Smith.

He stated "that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter Day Saints in this respect were following their old traditions, and former practices of spiritualizing the word of God, and through a vain philosophy departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family; but, that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the Book of Doctrine and Covenants, for 'man shall not live by bread alone, but by every word that proceedeth from the mouth of God.' The principles that are taught in the Bible are pure, and ought to be adhered to; and if people adhere to that teaching it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy and righteous, and will if followed lead men to God. And the principles that are taught in the Book of Doctrine and Covenants, are from God, they are principles of righteousness;—they are given for a blessing to the human family, and the salvation, temporal and spiritual, of his saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the Book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding; he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Almighty. The God of the armies of Israel is a wise God, he comprehended the end from beginning, and adapted his plans, his designs and teaching, to the peculiar wants, the local situation, the exigences of mankind; and the present and future good of the human family; and every thing that he has deigned to notice by way of instruction to the children of men, is given by infinite wisdom; by the intelligence of Jehovah; and if obeyed, when his designs shall be fully unravelled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust, and healthy; his days were prolonged upon the earth; he lived nearly one thousand years, his mind was vigorous and active, and his intellectual faculties clear and comprehensive, but he has become degenerated; his life has dwindled to a span; disease preys upon his system; his body is enervated and feeble; and his mental and intellectual faculties are impaired, and weakened; and man is not now that dignified, noble, majestic, honorable, and mighty being that he was when he first proceeded from the hands of his maker.

The Lord has in his wise designs revealed unto us his will; he has made known unto us his future purposes; he has told us as he did his ancient prophets that the 'earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox;—and that they shall not hurt nor destroy—that the knowledge of the Lord shall cover the earth, as the waters covers the sea'—that man's days shall be as 'the days of a tree,' that he shall again live one thousand years on the earth—this is the 'time of the restoration of all things,' and it is has got to be brought about by the wisdom and power of God, and the wisdom, obedience and faith of man combined.

Every thing has become degenerated from what it was in its primitive state; 'God made man pure, but he has found out many inventions; his vices have become innumerable, and his diseases multiplied; his taste has become vitiated, and his judgment impaired; he has fallen—fallen—fallen, from that dignified state that he once occupied on the earth; and it needs a restorative that man has not in his possession—wisdom which is beyond the reach of human intellect;—and power which human philosophy, talent and ingenuity cannot control. God only is acquainted with the fountain of action, and the main springs of human events; he knows where disease is seated, and what is the cause of it;—he is also acquainted with the spring of health; the balm of Gilead—of life; he knows what course to pursue to restore mankind to their pristine excellency and primitive vigour, and health; and he has appointed the word of wisdom as one of the engines to bring about this thing, to remove the

bestly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health, and vigour, promote peace between him and the brute creation, and as one of the little wheels in God's designs, to help to regulate the great machinery, which shall eventually revolutionize the earth, and bring about the restoration of all things, and when they are restored he will plant 'the tree of life, whose leaves shall be for the healing of the nations.'

The Lord has told us what is good for us to eat, and to drink, and what is pernicious; but some of our wise philosophers, and some of our elders too, pay no regard to it; they think it too little, too foolish, for wise men to regard—*fools!* where is their wisdom, philosophy and intelligence? from whence did they obtain their superior light? Their capacity, and their power of reasoning was given them by the great Jehovah; if they have any wisdom they obtained it from him: and have they grown so much wiser than God that they are going to instruct him in the path of duty, and to tell him what is wise, and what is foolish. They think it too small for him to condescend to tell men what will be nutritious or what will be unhealthy. Who made the corn, the wheat, the rye, and all the vegetable substances? and who was it that organized man, and constituted him as he is found? who made his stomach, and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied; and his form be invigorated by that kind of food which the laws of nature, and the laws of God has said would be good for man? And has God made his food, and provided it for the use of man; and shall he be ashamed to speak of the work of his hands: has he become so fantastical, so foolish, so weak and effeminate, that it has become impolitic for him to tell what is the best distribution to make of the work of his hands? Oh shame! let it not be heard among the saints: let that man who inculcates such principles hide his face. We are told by some that circumstances alter the revelations of God—tell me what circumstances would alter the ten commandments? they were given by revelation—given as a law to the children of Israel;—who has a right to alter that law? Some think that they are too small for us to notice, they are not too small for God to notice, and have we got so high, so bloated out, that we cannot condescend to notice things that God has ordained for our benefit? or have we got so weak that we are not fit to be called saints? for the word of wisdom is adapted to the capacity of all that 'are or can be called saints.'

Listen not to the teaching of any man, or any elder who says the word of wisdom is of no moment; for such a man will eventually be overthrown. These are principles that I have always acted upon; that I have always practiced; and they are what my family practices; they are what Brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

The Lord has told us that 'Strong drinks are not good,' who is it that will say they are? when the Lord says they are not. That man who says 'I can drink wine or strong drink, and it not hurt me,' is not wise. But some will say, 'I know that it did me good, for I was fatigued, and feeble, on a certain occasion, and and it revived me, and I was invigorated thereby, and that is sufficient proof for me.' It may be for you, but it would not be for a wise man, for every spirit of this kind will only produce a greater languor when its effects cease to operate upon the human body. But you know that you are benefited, yes, so does the man who has mortgaged his property, know that he is relieved from his present embarrassments; but his temporary relief only binds the chords of bondage more severely around him. The Lord has not ordained strong drink for the belly; 'but for the washing of your bodies.' And again 'tobacco is not for the body, neither for the belly; and it is not good for man; but as an herb for bruises, and all sick cattle, to be used with judgment and skill.' Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it—for an elder especially to eat, or smoke it, is a disgrace to him;—he is not fit for the office, he ought first to learn to keep the word of wisdom, and then to teach others. God will not prosper the man who uses it. And again 'hot drinks are not for the body, or belly;' there are many who wonder what this can mean; whether it refers to tea, or coffee, or not. I say it does refer to tea, and coffee. Why is it that we are frequently so dull and languid? it is because we break the word of wisdom, disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency, and baneful in their effects, but the importation of foreign products might be the means of thousands of our people being poisoned at a future time, through the advantage that an enemy might take of us, if we made

use of these things that are thus spoken of as being evil; and be it remembered—that this instruction is given ‘in consequence of evils that do and will exist in the hearts of conspiring men.’

‘And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thank giving. Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.’

Let men attend to these instructions, let them use the things ordained of God; let them be sparing of the life of animals; ‘it is pleasing saith the Lord that flesh be used only in times of winter, or of famine’—and why to be used in famine? because all domesticated animals would naturally die, and may as well be made use of by man, as not,

‘All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the the ground or above the ground Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval, and marrow to their bones and shall find wisdom, and great treasures of knowledge even hidden treasures; and shall run and not be weary, and shall walk and not faint: and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.’

Let these things be adhered to; let the saints be wise; let us lay aside our folly and abide by the commandments of God; so shall we be blessed of the great Jehovah in time and in eternity: we shall be healthy, strong and vigorous: we shall be enabled to resist disease; and wisdom will crown our councils, and our bodies will become strong and powerful, our progeny will become mighty, and will rise up and call us

blessed; the daughters of Jesus will be beautiful, and her sons the joy of the whole earth; we shall prepare ourselves for the purposes of Jehovah for the kingdom of God for the appearance of Jesus in his glory; “out of Zion the perfection of beauty,” God will shine; Zion will be exalted, and become the praise of the whole earth.”

Thus spake the man of God, fired with heavenly holy zeal, for the welfare of the saints of the most high, who were assembled around him, in breathless silence, listening to the gracious words that fell from his lips, which we feel ourselves utterly incapable of doing justice to, in this brief sketch; and can only say that with boldness and firmness he expatiated freely and fully upon those principles opposing vice and error in its various forms; we are persuaded that his instructions will be indelibly engraven on the memories of thousands who listened to his discourse. Firm and unwavering in his principles, he has ever been the advocate of sterling integrity, righteousness and truth, and when we saw him exerting all his energies to impress upon the minds of the audience the importance of the thing that he advocated, it reminded us of the sayings of one of the ancient servants of God. “I will declare thy righteousness in the great congregation.”

OMEGA.

HISTORY OF JOSEPH SMITH.

(Continued.)

After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me.

Revelation given to Joseph Smith, jr. May 1829, informing him of the alteration of the Manuscript of the fore part of the Book of Mormon.

1. Now behold I say unto you, that because you delivered up those writings which you had power given unto you to translate, by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them: and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun: do not run faster or labor more than you have strength and means provided to enable you to translate: but be diligent unto the end: pray always that you may come off conqueror; yea that you may conquer satan and that you may escape the hands of the

servants of satan, that do uphold his work. Behold they have sought to destroy you; yea, even the man in whom you have trusted, has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred unto wickedness. And behold satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily I say unto you, that I will not suffer that satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again: and then behold they say and think in their hearts, we will see if God has given him power to translate, if so he will also give him power again: and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we have the same with us and we have altered them; therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him; and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily I say unto you, that satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt, and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil: therefore they will not ask of me. Satan stirreth them up, that he may lead their souls to destruction. And thus he has

laid a cunning plan, thinking to destroy the work of God, but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment, yea, he stirreth up their hearts to anger against this work; yea, he saith unto them deceive, and lie in wait to catch, that ye may destroy: behold this is no harm, and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leading them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

4. Verily, verily I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive for such are not exempt from the justice of God.

5. Now, behold they altered those words, because satan saith unto them: He hath deceived you: and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

6. Behold I say unto you that you shall not translate again those words which have gone forth out of your hands; for behold they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied; that you have pretended to translate, but that you have contradicted yourself: and behold they will publish this, and satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation: but behold here is wisdom, and because I shew unto you wisdom, and give you commandments concerning these things, what you shall do, shew it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the

righteous: therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

8. And now, verily I say unto you, that on account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

9. And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

10. Behold they have only got a part, or an abridgment of the account of Nephi. Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel; therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples desired in their prayers, should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions.

11. Now this is not all, their faith in their prayers were, that this gospel should be made known also, if it were possible that other nations should possess this land: and thus they did leave a blessing upon

this land in their prayers, that whosoever should believe in this gospel in this land might have eternal life, yea, that it might be free unto all of whatsoever nation, kindred, tongue or people, they may be.

12. And now, behold according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church; but I say this to build up my church: therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven, but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain, yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ, the Son of God, I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

15. And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob: and I will bring to light their marvellous works, which they did in my name: yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my gospel, that there may not be so much contention: yea, satan doth stir up the hearts of the people to contention, concerning the points of my doctrine: and in these things they do err, for they do wrest the scriptures, and do not understand them: therefore, I will unfold unto them this great mystery, for behold I will gather them as a hen gathereth her chickens under her wings; if they will not harden their hearts; yea, if

they will come, they may, and partake of the waters of life freely.

16. Behold this is my doctrine: whosoever repenteth and cometh unto me, the same is my church, whosoever declareth more or less than this, the same is not of me, but is against me: therefore he is not of my church.

17. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord, and your God. Amen.

From the Millennial Star.

HIGHLY INTERESTING FROM JERUSALEM.

We have lately received two lengthy and highly interesting communications from Elder Orson Hyde, dated at Trieste, Jan. 1st. and 13th, containing a sketch of his voyages and Travels in the East, his visit to Jerusalem, a description of ancient Zion, the pool of Siloam, and many other places famous in holy writ, with several illustrations of the manners and customs of the East, as applicable to Scripture texts, and several conversations held between himself and some of the Jews, Missionaries, &c. in Jerusalem, together with a masterly description of a terrible tempest and thunder storm at sea, with a variety of miscellaneous reflections and remarks, all written in an easy, elegant and masterly style, partaking of the eloquent and sublime, and breathing a tone of that deep feeling, tenderness, and affection so characteristic of his mission and the spirit of his holy and sacred office.

Elder Hyde has by the grace of God been the first proclaimer of the fulness of the Gospel both on the continent of Europe and in far-off Asia, among the nations of the East. In Germany, Turkey and (Constantinople), Egypt and Jerusalem, he has reared as it were the ensign of the latter-day glory and sounded the trump of truth, calling upon the people of those regions to awake from their thousand years' slumber, and to make ready for their returning Lord.

In his travels he has suffered much, and has been exposed to toils and danger, to hunger, pestilence and war. He has been in perils by land and sea, in perils among robbers, in perils among Heathens, Turks, Arabs and Egyptians; but out of all these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, where he is tarrying for a little season, for the purpose of publishing the Truth in the German language, having already published it in French and English in the various countries of the East, and we humbly trust that his labors will be a lasting blessing to Jew and Gentile.

We publish the following extract of his communication, and we shall soon issue the whole from the press in pamphlet form. It will not

doubt meet with a ready sale; and we purpose devoting the profits to his benefit, to assist him in his mission.

"Summoning up, therefore, what little address I had, I procured a valet d'place, or lackey, and proceeded to the house of Mr. Simmons, a very respectable Jew, who with some of his family had lately been converted and joined the English Church. I entered their dwelling. They had just sat down to enjoy a dish of coffee, but immediately arose from the table to meet me. I spoke to them in German and asked them if they spoke in English: they immediately replied "Yes," which was a very agreeable sound to my ear. They asked me in German if I spoke English; I replied, 'Ya mein Herr.' I then introduced myself to them, and with a little apology it passed off as well as though I had been introduced by the Pacha. With that glow of warmth and familiarity which is a peculiar trait in the German character, they would have me set down and take a dish with them; and as I began to relate some things relative to my mission, the smiles of joy which sat upon their countenance bespoke hearts not altogether indifferent. There were two ministers of the Church of England there. One was confined to his bed by sickness the other a German, and a Jew by birth, soon came in. After an introduction, I took the liberty to lay open to him some of our principles and gave him a copy of the communication to the Jews of Constantinople to read. After he had read it, he said that my motives were undoubtedly very good, but questioned the propriety of my undertaking from the fact that I claimed God had sent me. If indeed I had gone to Jerusalem under the direction of some missionary board or society, and left God out of the question altogether, I should have been received as a celestial messenger. How truly did our Saviour speak, when he said, 'I am come in my father's name, and yet receive me not; but if another were to come in his own name, him ye would receive.' I replied, however, that so far as I could know my own heart, my motives were most certainly good; yet, said I no better than the cause which has brought me here. But be like all others who worship a God 'without body or parts,' said that miracles, visions, and prophecy had ceased.

"The course which the popular clergy pursue at this time in relation to the Divine economy looks to me as though they would say, 'O Lord, we will worship thee with all our hearts serve thee with all our souls and be very pious and holy, we will even gather Israel, convert the heathen, and bring in the millenium, if you will only let us alone that we may do it in our own way, and according to our own will, but if you speak from Heaven to interfere with our plan, or cause any to see visions or dreams, or prophecy, whereby we are disturbed or interrupted in our worship, we will exert all our strength and skill to deny what you say, and charge it home upon the devil or some wild fanatic spirit as being its author."

"That which was looked upon by the ancient Saints as among the greatest favours and blessings, viz. revelation from God and communion with him by dreams and by visions, is now looked upon by the religious world as the height of presumption and folly. The ancient saints considered their condition most deplorable

ble when Jehovah would not speak to them; but the most orthodox religionists of this age deem it quite heterodox to even admit the probability that he ever will speak again. O my soul! language fails to paint the absurdity and abomination of such heaven-opposing and truth excluding dogmas; and were it possible for those bright seraphs that surround the throne above, and bask in the sun beams of immortality, to weep over the inconsistency and irrationality of mortals, the earth must be bedewed with celestial tears. My humble advice to all such is, that they repent and cast far from them these wicked traditions, and be baptized into the new and everlasting covenant, lest the Lord speak to them in his wrath, and vex them in his own sore displeasure.

"After some considerable conversation upon the priesthood and the renewal of the covenant, I called upon him to be baptized for the remission of his sins, that he might receive the gift of the Holy Ghost. What, said he, I be baptized? Yes, said I, you be baptized. Why, saith he, I have been baptized already. I replied something after the following:—You have probably been sprinkled, but that has no more to do with baptism than any other ordinance of man's device; and even if you had been immersed, you would not have bettered your condition, for your priesthood is without power. If, indeed, the Catholic Church has power to give you an ordination, and by that ordination confer the priesthood upon you, they certainly had power to nullify that act, and take the priesthood from you; and this power they exercised when you dissented from their communion, by excluding you from their church. But if the Catholic church possessed not the priesthood, of course your claims to it are as groundless as the airy phantoms of heathen mythology. So, view the question on which side you may, there is no possible chance of admitting the validity of your claims to it. Be it known, therefore, that ordinances performed under the administration of such a priesthood, though they may even be correct in form, will be found destitute of the seal of that authority by which heaven will recognise his in the day when every man's work shall be tried. Though a priesthood may be clothed with the wealth and honors of a great and powerful nation, and command the respect and veneration of multitudes, whose eyes are blinded by the thick veil of popular opinion, and whose powers of reflection and deep thought are confused and lost in the general cry of "Great is Diana of the Ephesians," yet all this does not impart to it the Divine sanction, or animate it with the spirit of life and power from the bosom of the living God; and there is a period in future time when in the smoking ruins of Babel's pride and glory, it must fall and retire to the shades of forgetfulness, to the grief and mortification of its unfortunate votaries.

"In consequence of his great volubility, I was under the disagreeable necessity of tuning my voice to a pretty high key, and of spacing short between words, determining that neither his greatness nor learning should shield him from the shafts of a faithful testimony. But there is more hope of those Jews receiving the fulness of the gospel, whose mind have never been poisoned by the bane of modern sectarianism, which closes the mouth of Deity and shuts up in heaven

all the angels, visions and prophesyings. Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that a part of the ground for an English church had been purchased there. It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise. The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that he owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

"There is an increasing anxiety in Europe for the restoration of that people; and this anxiety is not confined to the pale of any religious community, but it has found its way to the courts of kings. Special ambassadors have been sent, and consuls and consular agents have been appointed. The rigorous policy which has hitherto characterized the course of other nations towards them now begins to be softened by the oil of friendship, and modified by the balm of humanity. The sufferings and privations under which they have groaned for so many centuries have at length touched the main-springs of Gentile power and sympathy; and may the God of their father's Abraham, Isaac and Jacob, fan the flame by celestial breezes, until Israel's banner, sanctified by the Saviour's blood, shall float on the walls of old Jerusalem, and the mountains and valleys of Judea reverberate with their songs of praise and thanksgiving to the Lamb that was slain.

"The imperial consul of Austria, at Galatz, near the mouth of the Danube, to whom I had a letter of introduction from his cousin at Vienna, told me that in consequence of so many of their Jewish subjects been inclined, of late, to remove to Syria and Palestine, his government had established a general consul at Beyrout for their protection. There are many Jews who care nothing about Jerusalem, and have no regard for God. Their money is the God they worship; yet there are many of the most pious and devout among them who look towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe"

The Times and Seasons, the Mormon newspaper, published at Nauvoo by Joseph Smith, has commenced the translation of a book written by Abraham, and discovered in the catacombs of Egypt! This people, from a handful of persecuted outcasts, have become a numerous sect, and are able to protect themselves against insult and oppression; in fact, it is said that they have revolutionized the state of Illinois.—[*New York State Mechanic*.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 1, 1842.

It is asserted by several newspapers that Gov. Boggs of the State of Mo. is dead, and that he has been murdered by the hand of an assassin; some would insinuate that it has been done by a Mormon;—to such we would say, **BAH!!!** we shall not believe that he is dead until we have further testimony; we have seen too many of the intrigues of Mo., to “believe all things.”

We suppose that some of the Anti-Mormons belonging to the “Great Mass,” (alias small potatoe) “convention,” could assist very well in proposing, if not of being the authors of, a story of that kind, for political effect in the coming contest.

From the Alton Telegraph and Review. GOV. DUNCAN,

“Addressed the people of this county on the 4th inst. at Edwardsville. He was listened to by one of the largest audiences we have ever seen assembled on a similar occasion, since our residence in the State; and the attention and manifest gratification with which he was listened to, furnished the strongest evidence that the various positions he assumed met with the cordial co-operation of his hearers.

“Much of his time was taken up in refuting the base and grovelling charges preferred against him by the State Register, of being the founder of both the Internal Improvement and State Bank Systems. And the evidence he furnished, forced from the most prejudiced of his political opponents the reluctant confession, that he had triumphantly vindicated himself, and shown the falsity of the charges.

“His views in regard to the dangerous and alarming powers which were granted to the Mormons, in various charters passed at the last session of our Legislature, and the firm and decided stand he assumed against making them a privileged sect over all other religious denominations and classes of our citizens, met with universal approbation by all who listened to him. Gov. Duncan declared he was for extending to them the same privileges, and none other, that our citizens in common enjoyed under the provisions of the constitution and laws. [*This is all the Mormons ask*] But all extraordinary anti-republican and arbitrary powers, which the corruption of a Legislature granted them solely for the purpose of obtaining their political support, [*let the Legislature thank Gov. Duncan for that compliment.*] he unhesitatingly proclaimed he was for taking from them, [*when he gets the power.*] The Governor referred to one of the ordinances of their city, which provided that if any person spoke lightly of, or doubted, their

religion, upon conviction thereof the offender was liable to a fine of five hundred dollars and six months imprisonment.

“This disgraceful attempt to form, in a republican government, an established religion by legal enactment, created throughout the audience a great sensation, and opened their eyes to the rapid strides that were being made in their very midst towards an arbitrary and monarchial form of government” [If Gov. Duncan had said that his disgraceful attempt to palm upon his political party, and the good people of Illinois generally, a list of lies of the blackest kind would certainly fail on the faithful, righteous, and eternal prediction had been fulfilled upon his head, that *all ears shall have their part in the lake that burns with fire and brimstone*; and he utterly fail of the character of state, there might have been some good reason to believe that a “sensation” of joy was produced in the audience and that the eyes and ears were open to the voice of truth, and that they were ready to hail the downfall of an aspiring demagogue, with those demonstrations of hallelujah which became a noble and insulted people.]

“He next referred to a correspondence in the Times and Seasons, published at Nauvoo, between Dr. C. V. Dyer, of Chicago, a distinguished Loco foco, and Joe Smith and Gen. Bennett, the prophet and the military leader of the Mormons. That correspondence divulges the fact, that the Mormons under the solicitation of Dr. Dyer, [who is an Abolitionist] are prepared to act with them.—And Gen. Bennett evinces his willingness at any moment to march against the Penitentiary in Missouri with his armed force, established under the auspices, [as Joe Smith says.] of Mr Snyder and Judge Douglass and release the three Quincy Abolitionists now in confinement there. This correspondence we shall publish at length in a few days, that every man may judge of its alarming tendencies for himself.”

“It struck us with a good deal of astonishment that Joe Smith and Gen. Bennett should thus publicly avow their abolition principles in the very face of the proclamation of the prophet, as the military leader of the mormons, to all his followers to vote for Mr. Snyder for Governor. WHO IS HIMSELF ONE OF THE LARGEST SLAVE HOLDERS IN THE STATE. To us it displayed an inconsistency irreconcilable with common honesty.”

The above is from the speech political of Ex-Gov. Duncan, and in perusing it we find that a privileged sect, “charters passed in the last session of the Legislature;”—“anti-republican and arbitrary powers;”—“Joe Smith,” and “a corrupt Legislature;” trouble the chaste mind of this pure man:—this noble champion of truth; this philanthropist, and friend of equal rights; so intently was his mind bent upon this all-absorbing subject, that he had scarce time to speak upon any other.—It is true that he made a bold stand against “gross and grovelling charges made against him by the editor of the State Register,” (so says the Telegraph and Review,) but then so small was this in his estimation, (if you may judge of the

conduct of the editors of the Telegraph.) that nine-tenths of his time was taken up in a tirade against Mormonism, as nine-tenths of their remarks on that subject are—it would seem that so conclusive were his arguments in refuting the charges preferred by the editor of the States Register, that it was not necessary for the editor to mention them; while Mormonism, that awful delusion; that growing evil; that monstrous iniquity, must be put down;—leaving then the above named papers to settle their difficulty: we shall notice his remarks on the Mormons.

What does Mr. Duncan mean when speaking of the Mormons, that they are different from other people, and that they have some special law given them to be governed by; or has he made use of those expressions to decoy the unwary and gull the ignorant for political effect? There is no excuse for what he has done, he has done it knowingly, wantonly, wilfully, and wickedly.

Gov. Duncan knows that the law knows no difference between Mormon citizens and other citizens, and that there is no law in the United States, or in this state to prevent people from worshipping the Almighty God according to the dictates of their conscience; that under the broad flag of American liberty the Methodists, Presbyterians, Catholics, Universalists, Friends, or Latter Day Saints, are all one; their religion is unknown they are all citizens of this great republic, and are governed by the same law; and that they all possess equal privileges without distinction: then why should he try to make that appear to exist which never was in being?

As citizens of Nauvoo we would ask, what greater privileges do we possess than the inhabitants of other cities? we have a city charter, so have other cities; such as Springfield, Alton, Chicago, Galena, and Quincy; we have a charter for a Legion; this may differ some little in form from some of the proceedings of other cities, but certainly is not unconstitutional, it is in strict conformity with the laws of this State, and of the U. States. The Nauvoo Legion is decidedly the best organized, and most efficient military force in the State of Ill., or in the western country; it is well disciplined and officered with the best talent the country affords.—If this is a sin we plead guilty, but we could heartily wish that our neighbors would imitate our example, then should we have a more efficient force to defend our country. Are these privileges that are denied other citizens? this “privileged sect”—(don't name it Gov. call them citizens sir,) have no other privi-

leges than the citizens of other cities.

Will Mr. Duncan, or the “editor of the Telegraph and Review, show us what privileges we enjoy over other citizens, or other denominations? will he be so kind as to point out some of those “anti-republican extraordinary” and “arbitrary powers,” that the Mormons possess.

Will the Governor please to tell us where that ordinance can be found referred to by him: when it passed, &c.? The palpable falsehoods that he has uttered; and the gross misrepresentations that he has made use of, remind us of the words of one of the ancients, “their heart is full of cursing and bitterness, the poison of asps is under their tongues, and the way of peace they have not known.” We have no such exclusive ordinance as the one referred to by Mr. Duncan; his statements are palpably false; we have no less than three gentlemen in our city council who are not members of our church at all. But we have laws for the suppression of vice: for taking up vagrants or disorderly persons; for defamation of character, &c.; and if in our city a Methodist, Presbyterian, Baptist, Latter Day Saint, or Gov. Duncan was found transgressing these laws, they would be judged by the laws, and not by their religion.

This blending of religious with civil affairs, is merely to deceive mankind; as citizens of this republic we have the privilege of using such privileges as other men, and of voting for whom we please. If it is our religion that he wishes to contend with, let him bring his bible, and we will meet him on that ground; but we think that our city charter, political intrigue, and city ordinances, make a curious compound when mixed up with religion.

We suppose that the following is the ordinance referred to by the Governor, let him read it and blush, (vol. 2, page 336, Times and Seasons.

An Ordinance in relation to religious societies.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo. That the Catholics, Presbyterians, Methodists, Baptists, Latter-Day-Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohamedans, and all other religious sects, and denominations, whatever, shall have toleration, and equal privileges in this city, and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing, or interrupting, any religious meeting, within the limits

of this city, he shall, on conviction, thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or Court.

Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor, any breach or violation of this or any other ordinance of this City that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with, or without, process.

Sec. 3. This ordinance to take effect and be in force, from and after its passage, Passed, March, 1st. A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

So much for the veracity of this honorable gentleman, this would be Governor.

In regard to the correspondence between Dr. V. Dyer and Gen. Bennett, referred to by Mr. Duncan, his statements are foul perversions of truth; the correspondence does not shew either myself or Gen. Bennett to be abolitionists, but the friends of *equal rights and privileges to all men.*

If the Gov. had let us alone we might have let him enjoy his notions, but as he has spoken some falsehoods about us, we shall tell a little truth about him; and thus fulfil the scripture in doing "good for evil." As we happened to have the following letter in our possession, we thought that we would publish it for his edification, and thus reminded him of the old adage "those that dwell in glass houses, ought to be careful how they throw stones."

LETTER TO MRS. EMMA SMITH.

EDWARDSVILLE, Madison Co.,

Feb. 14, 1842.

Ever dear friend: I seat myself at this time to address a few lines to you, as it is a long time since I have seen you, or one of the saints; I always loved your company, and I have often thought of you when your affectionate husband was in jail. I wish you to inform me how much he suffered? and how you fared when he was absent, and whether any one administered to your wants or not? Do not be offended at me for intruding on your patience, for I feel as though you were my sister, and I have been in this

State four years without friends and brethren until last October.

Now sister Emma, I would tell you some of my trials and difficulties but what are mine to yours? nothing, no nothing! but great will be your reward and eternal your glory." "If light afflictions work out a great and eternal weight of glory?" what will great ones do! I know your mild temper and calm and peaceable disposition: I well recollect your bright eyes, and pleasant countenance. I remember the first visit I ever had with you, but I fear it will be long before I shall have the pleasure of beholding your face again, and of listening to the instructions of your dear husband, the prophet, and of hearing the gracious words of truth and intelligence that flow from his lips; we have nothing to come or gather with the saints with.

They say that Jo Duncan is up for Governor: if he is elected, I say that mobs and destruction await the saints if in his power to accomplish it, unless he is a better man than when I worked for him: I washed and ironed for his family, to the amount of six dollars and seventy five cents, and because we lived in a wretched old house not one cent would he pay me; he gave me the most abusive language that I ever heard a man utter, without the least provocation, I cannot tell you one tenth-part; but I will tell you a little of the commencement; "did you see Joe when he dug out his gold bible out of the old hollow stump? I should like to have seen him peeping in, pity the devil had not kicked him so far in, that he could not get out again: but they have got him fast up in Jackson, and I am glad of it for he has deluded and robbed plenty of innocent men, and that's what makes you so poor: I suppose you have given him up all you had. Did he ever give you any thing," he said with a look of contempt. I could bear no longer, I said yes, he gave us a barrel of beef, barrel and all; this so astonished him that he stopped, and I proceeded, but cannot write half of what I said to him in this letter; suffice it to say that I was not at a loss for words; and although they called him governor, governor, he did not appear to me bigger than a skunk, nor of any more importance.

The feelings of my heart I cannot describe when I hear such language about a man that I have never heard teach anything but truth and righteousness, for

seven long years; but I cannot hear him now, this is not my happy lot.

I must now close my letter, give my kind love to mother Smith, tell her I have not forgotten her, and that I sympathise with her in her great loss.

Peace be with you and all that are saints, and preserve you from all your enemies; when you hear of a good sermon, think of a sincere friend and sister, in the new and everlasting covenant. MATILDA R. BAILEY.

Mrs. Emma Smith.

Such then is the conduct of this *great man*; we wish that we could say otherwise of him, but we feel convinced that the high minded and patriotic citizens of the State of Illinois will make choice of another man as their head, legal representative, then the one who will cheat his laundress out of her hard earnings merely because she is poor, and then taunt her with her poverty—"Oh! shame where is thy blush!!!"

COMMUNICATIONS.

AN EPISTLE

Of the High Council of the Church of Jesus Christ of Latter Day Saints, in Nauvoo, to the saints scattered abroad, greeting:

Dear Brethren: inasmuch as the Lord hath spoken; and the commandment hath gone forth for the gathering together of his people from Babylon, that they partake not of her sins, and receive not of her plagues;" it seemeth "good unto us, and also to the Holy Ghost" to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for yourselves know that this is that which was spoken by the Lord in the parable of the Tares of the field, who promised that in the harvest he would say to the servant, "gather the wheat into my barn;" the signs of the times proclaim this; the end of the world; and thus admonish us to the performance of this duty. "Yet notwithstanding the spirit testifieth of these things, and you desire with great anxiety to gather with the saints; yet are many of you hindered even to this day;" so that to will to obey the commandment is present; but how to perform, you find not." Feeling therefore, the responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant what the mind of the Lord is concern-

ing his people, and of the things that belong to their peace: we are well aware of the embarrassments under which many of you labor in endeavoring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people," that this generation "who know not the day of their visitation, nor the dispensation of the fullness of the times in which they live, should mock at the gathering together of the saints for salvation, as did the anti-diluvians at the mighty work of righteous Noah in building an ark in the midst of the land, for the salvation of his cause by water, seeing then that such blindness hath happened to the gentile world which to them is an evident token of perdition, but to you of salvation." and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the gospel's sake, is the portion of which all saints have had to partake who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the saints pretending to do God service, "whose judgment now lingereth not, and their damnation slumbereth not."

But brethren with all these considerations before you in relation to your afflictions, we think it expedient to admonish you, that you bear and forbear, as becometh saints, and having done all that is lawful and right to obtain justice of those that injure you wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust off your feet as a testimony of having so done.

Finally, brethren, as it is reported unto us that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbor, or creditor by fraud, or otherwise thinking to find protection with us in such iniquity: let all such be warned, and certified, that with them we have no fellowship when known to be such, until all

reasonable measures are taken to make just restitution to those unjustly injured.

Now therefore let this epistle be read in all the branches of the church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness for the girdle of our reins," and that for Zion's sake we will not rest; and for Jerusalem's sake we will not hold our peace, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKS, AUSTIN COWLES, CHARLES C. RICH, JAMES ALLRED, ELIAS HIGBEE, GEORGE W. HARRIS, AARON JOHNSON, WM. HUNTINGDON, SEN. HENRY G. SHERWOOD, SAMUEL BENT, LEWIS D. WILSON, DAVID FULMER, THOMAS GROVER, NEWELL KNIGHT, LEONARD SOBY,	}	Presidents
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Attest, HOSEA STOUT, Clerk.
May 22, 1842

THE JEWS.

It will be seen by the following that the Jews are as zealous in the propagation of what they consider to be true principles as any of the sects of modern date; that they try to inculcate attendance on divine worship, and "true piety, real religion, and acts of devotion to God," just as much as any other religionists of our day.

Dr. Criezenach in the third part of his "Schulchan Aruch,"—says, that a few things are necessary, in order to maintain and promote the fear of God, in a congregation in Israel.

1. Books, in which all the duties of men, citizens and Israelites are distinctly taught in a language intelligible to all."

2. The congregation in Israel are further in need of spiritual guides, whose endeavours it should be to inculcate a life in unison with the doctrine taught in the books."

3. The Jewish congregations need properly conducted places of worship, for the instruction and edification of the people; and to enkindle the love of the young for the Jewish religion, and nation. Every one knows who is acquainted with the history of the synagogue, that these were the purposes for which it was instituted, and that the next to the divine help

we are indebted to the synagogue alone, for the miracle, that the Jewish religion has weathered the fearful storms which it has encountered for 2000 years. In the synagogue the Jews obtained strength to suffer and to withstand the numerous temptations to apostacy, through the exhortations and instructions, imparted by the more learned through the prayers which he offered alone or in common with the pious congregation, and through intercourse occasioned by diligent attendance at the place of worship." * * * "and thus the dearest recollections of youth are associated with religion which penetrated the soul and filled it with the utmost abhorrence of falsehood and sin."

"Unhappily in our days the synagogue has ceased to be of this use to Judaism; a great part of most congregations never visit it at all; and another part equally numerous go unwillingly by."

4. It is necessary that the doctrines, and forms of the Jewish religion should extend their sanctifying influence to domestic life. Neither the school, nor the synagogue can give true piety if religion be wanting in domestic life; if the business of every day be not begun and ended by acts of devotion to God:" in speaking of children reading the prayer book (Jewish) in a careless way, he says that children will obey with unwilling hearts if they can spell well enough to do it their thoughts will in the mean time be occupied on some other subject while they are reading, and they will lay it aside without having gained a spark of *real religion*, like a burden which they are glad to get rid of."

Dr. Criezenach has published the following thesis.

1. The Talmud cannot be reduced to practice without ordained teachers.

2. No authenticated code of the Talmud has ever yet existed.

3. The Talmud has never been completed.

4. The Mishna is an incomplete work.

5. The Gemara is now an incomplete work.

6. The Academy of Jerusalem consisted of opponents of the Talmud.

7. The Talmudists have never agreed in interpreting the Bible.

8. The Talmud contains only a small number of the traditional ordinances:

9. The authors of that part of the Tal-

mad which is not traditional, do not pretend that their work is any thing more than the ordinances of men.

10. There is no ordination of priest among the Israelites.

11. Such an ordination cannot and dare not be introduced.

12. As there is no ordained clergy every one is at liberty to interpret the scriptures.

13. The decrees of the synod were only in force for a time.

14. All these decrees lost their force when ordination ceased.

15. The traditional ordinances have no higher authority than the decrees of the synod.

16. The Talmudists have introduced and abrogated laws.

17. The Talmud does not admit of any exclusion of the Agada.

18. The histories, and interpretations of the Talmud have no mystical sense, and very seldom an allegorical one.

19. The articles of faith of Marmonides are not founded in the Talmud.

20. The Talmud has never been followed in the spirit of it.

21. Moses has not introduced any ordination according to the sense in which that word is usually taken.

22. The laws of Moses are sufficiently intelligible.—*Jewish Intelligencer.*

From the Millennial Star.

CAN I NOT BE SAVED WITHOUT BAPTISM?

Question.—Can you be saved with baptism?

Answer.—Yes I may be saved if I am baptized; for Jesus Christ has said, that he that *believeth* and is baptized shall be saved.

Question.—But can you not be saved without believing?

Answer.—“Without faith it is impossible to please him;” therefore, if I do not please him, how can I expect to be saved by him?

Question.—True, but suppose it were possible for you to *exercise faith* in Jesus, and yet neglect to do the things which he and his apostles commanded, would he be pleased with that neglect any more than with a want of faith?

Answer.—the commandments of Christ are a law to his children; and if I break his commandments, I break the law of God, and that would be sin,

for “sin is the transgression of the law;” and sin is the thing which God hates.

Question.—And is it reasonable to expect that you can be saved by displeasing God?

Answer.—I discover the force of your question, but I am determined to have the truth; and I know that Jesus says, “he that believeth and is baptized, shall be saved;” but does the scripture any where say, that he that is *not* baptized shall be lost?

Question.—Has God more than one method of saving sinners?

Answer.—I think not, for that would imply that he was changeable, and had respect to persons if he would save one on one condition, and another on other terms.

Question.—And did not Christ say to Nicodemus, that except a man be born of water, he cannot enter into the kingdom of God?

Answer.—Yes, but did he not mean spirit, when he said water?

Question.—Do you believe that the Bible is true?

Answer.—Most assuredly I do.

Question.—Then how can you say, pose he meant spirit when he said water,—for he said “*of water and of the spirit*” putting the “*water first*, and the *spirit after*”; for if he meant spirit when he said water, he should have said of *water and of water*, which would make the Bible to tell a falsehood as it now stands, and you say you believe the Bible is true?

Answer.—Yes, I do,—and I perceive that there would be an inconsistency in the phrase *spirit and spirit*, although I had always supposed that the *water* meant *spirit* in this place.

Question.—Do you not remember that Jesus was baptized of John in Jordan in a river of water, and that to fulfil *all righteousness* as Christ himself said.

Answer.—Yes.

Question.—And that Peter who hold the keys of the kingdom of heaven, commanded those who enquired on the day of Pentecost, what they should do to be saved, to be baptized every one of them for the *remission* of their sins?

Answer.—O, ye!

Question.—And that Paul who had a share in the same ministry, required the people to be buried with him (Christ) by baptism for the answer of a good conscience, as Peter says; and what would

be more likely to produce a good or peaceful conscience than obedience to the requirements of the Saviour?

Answer.—True, we read thus, but I had supposed that baptism was done away now, and that sprinkling answered the same purpose.

Question.—If in the days of the Apostles, God required men to be *buried* in, or born of the water; and now will save them without that inconvenience, or by *sprinkling* simply, must he not have changed; and is he not a respecter of persons?

Answer.—To be honest it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person, but how is it that Jesus said "these signs shall follow them that believe,—they shall speak with new tongues, cast out devils; heal the sick; take up serpents, &c." and we see none of these things in these days?

Question.—I hope you do not doubt the declaration of Christ, do you?

Answer.—Certainly not, I believe those signs did follow the apostles just as the scriptures state, but we see none of these things now.

Question.—Can it be possible that Christ designated the promise of these signs for his apostles, when he said "*them that believe*" addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or was the promise to be confined to *that people* only or *that age*, when Peter said concerning this matter, "this 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?"

Answer.—No it cannot.

Question.—Then if you do not doubt the testimony of Jesus and his apostles, must you not conclude that these signs have ceased to follow the children of men? because faith has ceased from among men.

Answer.—These are new ideas to me, I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel as in the days of old, these signs would be made visible again on the earth, or would follow the believer as in the days of old?

Question.—Will not the same cause produce the same effects in all ages?

Answer.—Without doubt it will.

Question.—Why then should not these

signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

Answer.—What! and receive the Holy Ghost too, by the laying on of hands?

Question.—If God is not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when "on whomsoever they laid their hands they received the Holy Ghost?"

Answer.—But why have I not seen and believed these things before!

Question.—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?

Answer.—I have heard a great many preachers before, but they never taught me such doctrine.

Question.—Do you not remember that Paul said that "the day of Christ should not come except there came a falling away first," a falling from the truth, and men should be given unto fables?"

Answer.—Yes, and I begin to suspect it has been so, but do you really think that sins are forgiven when men are baptized?

Question.—Does not the scriptures say so? Did not Peter say, be baptized every one of you for the *remission* of your *sins*; and did not Ananias say to Saul, arise and be *baptized*, and wash away thy *sins*?

Answer.—Yes, the bible says so; but it says also calling upon the name of the Lord: now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Question.—Can there be a transgression where there is no law? and you say you never had this law before, therefore, you could not sin against it; but should you now reject it, how could you get clear of that sin? and where can you find any direction from scripture to erect penitent forms, or to make use of them?

Answer.—I see your propositions appear quite scriptural.

Question.—Inasmuch as you say you see, does not your sin remain?

Answer.—And may I be baptized for the remission of my sins?

Question.—Do you believe with all your heart, and are you willing to repent of all your sins and forsake them;

determined in the strength of the Lord, to keep his commandments to the end? *thou mayest.*

From the Boston Investigator.
THE MORMONS.

OR LATTER DAY SAINTS.

This increasing but persecuted sect, it seems to us, are the only consistent sect now extant. They are the only sect who act up in strict accordance to the Scripture. They are in fact, the only sect who act as if they believed what they profess. In the last chapter of the Epistle of St. James, it is written:—"If there be any illness among you, ye shall call for the elders of the Church, and anoint yourselves with oil in the name of the Lord." Here is a plain prescription for the cure of disease, coming directly from God, according to the professed belief of Christians; coming certainly from God, if the New Testament be a divinely inspired volume, Yet how few Christians there are who would not laugh to scorn the very suggestion to treat their sick in this manner! Instead of the elders of the Church, modern Christians send for a physician, and instead of anointing with oil, they dose the patient with drugs which were unknown to St. James or any of the apostles. Does not this neglect of the plain advice of scripture prove that modern Christians believe themselves wise above what is written, and that they are willing to set at nought one of the commands of an inspired Apostle, because they believe themselves wiser than he?

Not so with the Latter Day Saints. They act up to their professed faith.—Believing the Bible to be truly the word of God, and not a mere *make believe* system of religion, they abide by the commands of scripture in relation to their sick, as well as in relation to matters of mere theological faith. They believe that the Bible is just as good authority for one thing as another; that the command of God with respect to the treatment of invalids, is as worthy of obedience as his command with respect to the treatment of sinners; that God's word is as good authority in law and medicine as in theology. Orthodox Christians, on the contrary, despise the authority of the Bible with regard to all matters of science. They seem to consider the omniscient God as ignorant of every thing in the world except morals and theology. Hence, if his word says that all unbe-

lievers are damned, they believe his word on that point, though our own reason declares that we are not accountable for mistakes of opinion. If, on the other hand, God's word declares, that the earth was created in six days, and that the sun and stars are mere lights in the firmament, set there to give light to mankind, Christians reject the idea, because it is contrary to science. They reject also the commands of God in relation to the treatment of the sick, because they are proved to be absurd by medical science and experience.

Not long since, a coroner's inquest was held in London over the body of Elizabeth Morgan, aged 55 years, whose death was alleged to have been caused through improper treatment by unqualified persons. She belonged to the sect of Latter Day Saints, and was treated during her illness, according to the usual custom of her sect, who agreeably to the commands of St. James, "pray over them, anointing them with oil in the name of the Lord." What was the consequence of this literal obedience to the command of Scripture, in this Christian land? After Elizabeth Morgan died, her body was taken by the Christian authorities, and inspected, in order to find cause for punishing her friends and attendants for their abiding by the directions of the Apostle, instead of sending for proper medical aid! The jury returned a verdict of "natural death," but took occasion to caution the sect how they acted in such cases for the future.

Now is it not evident from the proceedings in this case and other similar cases, that Christians, who call the Latter Day Saints a foolish sect on account of their literal obedience to the commands of Scripture, believe the commands of Scripture foolish in regard to almost all matters except those which merely concern one's theological faith? Is it not evident that they believe the omniscient God to be a perfect ignoramus in all matters of science? O, ye generation of hypocrites! why do ye not throw away your Bible altogether, which commands men to do the very things which ye condemn as foolish and absurd?

From Priest's American Antiquities.

If such may have been the fact, that a part of the Ten Tribes came over to America, in the way we have supposed, leaving the cold regions of Assareth behind them

in quest of a milder climate, it would be natural to look for tokens of the presence of Jews of some sort, along countries adjacent to the Atlantic. In order to this, we shall here make an extract from an able work: written exclusively on the subject of the Ten Tribes having come from Asia by the way of Bherings Strait, by the Rev. Ethan Smith, Pultney, Vt. who relates as follows: "Joseph Merrick, Esq., a highly respectable character in the church at Pittsfield, gave the following account: That in 1815, he was leveling some ground under and near an old wood shed, standing on a place of his, situated on *Indian Hill*.

He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness.

He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house, and threw it into an old tool box. He afterwards found it thrown out of doors, and he again conveyed it to the box. After some time he thought he would examine it; but in attempting to cut it found it as hard as a bone; he succeeded, however in getting it open, and found it was formed of two pieces of thick raw-hide, sewed and made water tight with the sinews of some animal; and in the fold was contained *four* folded pieces of parchment. They were of a dark yellow hue, and contained some kind of writing. The neighbors coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge,—where they were examined, and discovered to have been written with a pen in *Hebrew*, plain and legible.

The writing on the three remaining pieces of parchment, was quotations from the Old Testament. See Deut. vi. chap. from the 4th to the 9th verse, inclusive—also. xi. chap. 13—21, and Exodus, chap. 13—18—11,—16 inclusive, to which the reader can refer, if he has the curiosity to read this most interesting discovery. These passages as quoted above, were found in the strap of raw hide; which unquestionably had been written on the very

pieces of parchment now in the possession of the Antiquarian Society, before Israel left the land of Syria, more than 2,500 years ago.

Dr. West of Stockbridge, relates that an old Indian informed him, that his fathers in this country, had not long since, been in the possession of a *book*, which they had for a long time, carried with them, but having lost the knowledge of reading it, they buried it with an Indian chief—*View of the Hebrews*, p. 223.

It had been handed down from family to family, or from chief to chief as a most precious relic, if not as an amulet, charm, or talisman, for it is not to be supposed, that a distinct knowledge of what was contained in the strap could have long continued among them, in their wandering condition, amid woods and forests.

"It is said by Calmet, that the above texts are the very passages of Scripture, which the Jews used to write on the leaves of their phylacteries. These phylacteries were little rolls of parchment whereon were written certain words of the law. These they wore upon their forehead, and upon the wrist of the left arm." —*Smith's view of the Hebrews*. p. 220.

TO THE EASTERN CHURCHES

Elder William Richards, Recorder for the Temple and my private Secretary, (accompanied, perhaps, by some others of the Twelve) will soon leave Nauvoo, for New York and the Eastern States, for the purpose of receiving funds, for the building of the Temple, which are now much needed; and for the transaction of business in general for the church. I hope the brethren will be diligent in preparing their offerings, for remittance by Er. Richards, and speed him on his journey that he may quickly return to his labors in this place. J. SMITH.

Any of the churches in New England that are desirous of being visited by, or transacting business with myself, or brethren, can manifest the same by letter. Post Paid. Directed to Richmond, Berkshire co. Mass. as we may not be conversant with the location of all the branches in that region. W. RICHARDS.

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"Truth will prevail."

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CITY OF NAUVOO, ILL. JUNE 15, 1842.

[Whole No. 52

From the Millennial Star.

GRAPES FROM THORNS AND FIGS FROM THISTLES.

"Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit."—
[JESUS CHRIST.

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems, and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes we behold the Christian world divided into sects and parties—all differing from each other and all professing to be the church of Christ. Hence the inquiring mind often meets with extreme difficulty in endeavoring to ascertain the right, from the wrong. All the Protestant world agree that the Roman Catholic, or mother church, is so corrupt, and so far apostatised from the truth, that a reformation was not only needed but absolutely necessary. Many of them even go so far as to say, that she is the "mother of harlots"—the woman upon the "scarlet colored beast"—"anti-Christ"—"the man of sin," &c. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years. She built the ancient chapels where the Protestants now worship. Under her authority the country was divided into parishes, bishopricks, &c. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length, in the reign of Henry the VIII, the authorities of England and most of her population became Protestants, they were excommunicated from the communion of the mother church, and withdrew from her fellowship.

At length, after many bloody struggles the Church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic

or mother church—that is, her bishops and clergy claimed *no new commission from Heaven, and her members were not christened anew.*

Now comes the application of our text. If the mother church was a good tree, why should Protestant England leave her communion? If, on the other hand, she was a bad tree, how could her priesthood and ordinances be good?

Question. From whence did the Protestant church derive her authority as to offices, ordinances, and christenings?

Answer. From the Catholics.

Quest. Was the Catholic church a good tree or a bad one?

Ans. She was a **BAD ONE**—so says protestantism.

Quest. "Do men gather *grapes from thorns, or figs from thistles*?"—can a bad tree produce a good stock or branch?

Ans. "Either make the *tree good* and its *fruit good*, or else make the *tree corrupt* and its *fruit corrupt*; a tree is known by its *fruits*."

Now according to the plainest rules of logic, if the Catholic church was *Anti-Christian*, then her christening, or baptism, and her priesthood, was not of heaven but of men. God neither recognized the Catholic church as *his* church—her ministers as *his* ministers, or her ordinances as *his* ordinances. Then as a matter of course, the Protestants were without a Christian *ministry*, and without a Christian baptism, when they first dissented from the Catholics. Therefore their only alternative would have been to have received a *new commission by revelation from Heaven*; and, consequently, a *new baptism*. That is, all the Protestant people, both clergy and laymen, should have been considered as *unbaptized*, until they were administered to by Protestants, who had been commissioned by *new revelation*.

The fact of her having retained her baptism and her priesthood, which she received, while Catholic, establishes the point beyond controversy, that she is a stock or branch of the old tree. And by so doing she virtually acknowledges the *tree* from which she grew to be a *good tree*, or herself a bad one.

If then, the Catholic church is consid,

ered a "thorn" or "thistle," the Protestant church cannot be considered a *fig* or *grape*.

The same remarks will, in all their force apply to Methodism in all its branches and to all other systems which have derived their priesthood and ordinances from the mother church. If the Catholics are false, then Protestantism has no foundation. Luther derived his authority from the Catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the the early dawn of the pretended reformation down to the smallest sprig or branch, of which the great tree of corrupt Christianity, or anti-christianity, is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim *authority by revelation from God*.

But churchmen, Methodist, and Protestants in general, deny in the plainest terms, the possibility of any revelation later than the Bible.

Hence if you enquire of them what they have against the principles of the Latter Day Saints, the answer is, "They are deluded because they admit of *new revelation*."

Now the very moment they (the Protestants) take this stand, they deprive themselves of every claim to authority from God, in ministering holy things, unless it is derived from the *mother of abominations*.

"No man taketh this ministry upon himself (says Paul) but him who is called of God, *as was Aaron*." It is plain that Aaron was called by *revelation*. One of the prophets in reproving the corruptions of the priesthood, says as follows: "The priests' lips should keep *knowledge* and receive the LAW at his (God's) MOUTH." Revelation is inseparably connected with the priesthood, as an unchanging principle from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no priesthood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God.—All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood as directly as a stream flows from a fountain,

or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, &c., to administer the ordinances and blessings thereof.

Since the great apostasy from primitive Christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency, viz: of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the Protestants have sought a reformation in doctrine without a re-commission and a new administration of ordinances. The Wesleyans sought a reformation in practice, without a reformation of doctrine. The Irvingites sought to graft the gifts of the spirit on to a corrupt church, without a change of ordinances or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The friends or Quakers have considered both priesthood and ordinances of no use, and that the spirit itself is sufficient, &c., &c. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the church of the saints; * *new* in priesthood, *new* in ordinances, *new* in spirit gifts, and blessings. It claims no affinity with the "mother of harlots or any of her daughters." It denies the ordinances and priesthood which have grown out of her roots. In short it is a **NEW TREE—NEW FRUIT—NEW WINE and NEW* BOTTLES, NEW CLOTH and NEW GARMENTS—NEW LEVEN and NEW LUMF—a new covenant and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new, even so, Amen.**

* New to this generation.

Train up a child in the way he should go, a when he is old he will not depart from it.

HISTORY OF JOSEPH SMITH.

Continued.

I did not however go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February eighteen hundred and twenty nine my father came to visit us at which time I received the following revelation for him.

Revelation to Joseph Smith, Sen., given February, 1829.

Now behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, and strength, that ye may stand blameless before God at the last day: therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris, and obtained.

Revelation given March 1829.

Behold I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jr. have got the plates of which you have testified and borne record that you have received of me: and now behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, jr. and have commanded you that you shall stand as a witness of these things, and I have caused you that you should enter into a covenant with me that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate the plates; and this is the first gift that I bestowed upon you,

and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

Verily I say unto you, that we shall come unto the inhabitants of the earth if they will not hearken unto my words: for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O this unbelieving and stiffnecked generation, mine anger is kindled against them.

Behold verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things: and they shall go forth with my words that are given through you, yea, they shall know of a surety that these things are true: for from heaven will I declare it unto them: I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while; for ye are not yet ordained—and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them: for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold, I tell you these things even as I also told the

people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

And now again I speak unto you, my servant Joseph, concerning the man that desires the witness: behold I say unto him he exalts himself and does not humble himself sufficiently before me: but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, behold I have seen the things which the Lord has shown unto Joseph Smith, jr. and I know of a surety that they are true, for I have seen them: for they have been shown unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God: and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views; for I will grant unto him no views of the things of which I have spoken. And if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now because I

foresee the lying in wait to destroy thee: yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea for this cause I have said, stop and stand still until I command thee, and I will provide means wherby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

TRAITS OF THE MOSAIC HISTORY, FOUND AMONG THE AZTECA NATIONS.

The tradition commences with an account of the deluge, as they had preserved it in books made from the buffalo and deer skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son.

They begin by painting, or as we would say by telling us that Noah, whom they call Tezpi, saved himself with his wife, whom they call Xochiquetzal, on a raft or canoe. Is not this the ark? The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. Is not this Ararat? The men born after this deluge were born dumb. Is not this the confusion of language at Babel? A dove from the top of a tree distributes languages to them in the form of an olive leaf. Is not this the dove of Noah, which returned with that leaf in her mouth, as related in Genesis? They say that on this raft, besides Tezpi and his wife, were several children, and animals, with grain, the preservation of which was of importance to mankind. Is not this in almost exact accordance with what was saved in the ark with Noah, as stated in Genesis?

When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his raft a vulture, which never returned, on account of the great quantities of dead carcasses which it found, to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time, for the very reason here assigned by the Mexicans? Tezpi sent out other birds one of which was the humming bird; this bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove?—Tezpi, seeing that fresh verdure now clothed the earth, quitted his raft near the mountain of Colhuacan. Is not this an allusion to Ararat of Asia? They say the tongues which the dove gave to mankind, were infinitely varied; which when received, they immediately dispersed.—But among them there were 15 heads or chiefs of families, which were permitted to speak the same language, and these were the Taltecs, the Acuilucans and Azteca nations who embodied themselves together, which was very natural, and traveled they knew not where, but at length arrived in the country of Aztalan, or the lake country in America.

The plate or engraving presented here is a surprising representation of the deluge of Noah; and of the confusion of the ancient language at the building of the tower of Babel, as related in the Book of Genesis. (see chap. vii and xi.)

We have derived the subject of this plate from Baron Humbolt's volume of *Researches in Mexico*, who found it painted on a manuscript book, made of the leaves of some kind of tree, suitable for the purpose, after the manner of the ancient nations of the sultry parts of Asia around the Mediterranean.

Among the vast multitude of painted representations found by this author on the books of the natives, made also frequently of prepared skins of animals, were delineated all the leading circumstances and history of the deluge, of the fall of man, and of the seduction of the woman, by the means of the serpent, the first murder as perpetrated by Cain on the person of his brother Abel.

The plate, however, here presented shows no more than a picture of the flood, with Noah afloat on a raft, or as the traditions of some of the nations say on a tree, a canoe, and some say in a vessel of huge dimensions. It also shows by the group of men approaching the bird, a somewhat obscure history of the confusion of the ancient language at the building of Babel, by representing them as being born dumb, who receive the gift of speech from a dove, which flutters in the branches of the tree, while she presents the languages to the mute throng, by bestowing upon each individual a leaf of the tree, which is shown in the form of small commas suspended from its beak.

Among the different nations, according to Humboldt, who inhabited Mexico, were found paintings which represented the deluge, or flood of Tezpi. * * *

The painting of which the plate is the representation, shows Tezpi, or Noah, in the midst of the waters laying on his back. The mountain, the summit of which is crowned by a tree and rises above the waters is the peak of Colhucan, the Ararat of the Mexicans. At the foot of the mountain on each side appear the heads of Noah and his wife. The woman is known by the two points extending up from her forehead, which is the universal designation of the female sex among the Mexicans. The horn at the left hand of the tree with a human hand pointing to it, is the character representing a mountain and the head of a bird placed above the head of Tezpi or Noah, shows the vulture which the Mexicans say Tezpi sent out of his acalli or boat to see if the waters had subsided.

In the figure of the bird with the leaves of a tree in his beak, is shown the circumstance of the dove's return to the ark, when it had been sent out the second time bringing a branch of the olive in its mouth; but in their tradition it had become misplaced, and is made the author of the languages. That birds have a language was believed by the nations of the old world. Some of those nations retain a surprising traditional account of the deluge; who say that Noah embarked in a spacious *acalli* or boat, with his wife, his children, several animals, and grain, the preservation of which was of great importance to mankind. When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi or Noah sent out from his boat a vulture. But the bird's natural food was that of dead carcasses, it

did not return on account of the great number of dead carcasses with which the earth now dried in some places abounded.

Tezpi sent out other birds one of which was the humming bird; this bird alone returned again to the boat, holding in his beak a branch covered with leaves. Tezpi now knowing that the earth was dry, being clothed with fresh verdure, quitted his bark near the mountain Colhucan or Ararat. A tradition of the same fact, the deluge, is also found among the Indians of the Northwest. I received, says a late traveller, the following account from a Chief of one of the tribes in his own words, in the English. "An old man live great while ago, he very good man, he have three sons. The great spirit tell him go make a raft—build wigwam on top; for he make it rain very much.—When this done, Great spirit say, put in two of all the creatures, then take sun moon—all the stars, put them in—get in himself with his *Equa* (wife) children, shut door, all dark outside.—Then it rain much, hard many days. When they stay there long time—Great Spirit say, old man go out. So he take, diving animal, sao gy see if find the earth; so he went, come back, not find any thing. Then he wait few days—send out mushquash see what he find. When he come back, brought some mud in he paw; old man very glad; he tell mushquash he very good, long this world stand be plenty mushquash, no man ever kill you all. Then few days more he take wary pretty bird send him out see what it find; that bird no come back; so he sent out one white bird that come back, have grass in he mouth. So old man know water going down. The Great Spirit say, old man, let sun, moon, stars go out, old man too. He go out, raft on much big mountain when he see pretty bird he sent out first, eating dead things—he say, bird you do no right, when me send you no come back, you must be black, you no pretty bird any more—you always eat bad things. So it was black."

There are many things contained in the above that go to support the testimony of the Book of Mormon, as well as that of the Mosaic history. The Mexican records agree so well with the words of the book of Ether (found by the people of Limhi, which is contained in the Book of Mormon) in relation to the confounding of languages, that we insert the following:

BOOK OF ETHER—CHAP. I.

* * * Which Jared came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it maybe that he will turn away his an-

ger from them who are our friends, that he confound not their language. And it came pass that the brother of Jared did cry unto the Lord and the Lord had compassion upon their friends and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go.— And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him and said unto him, go to and gather together thy flocks, both male and female of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley that is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation.— And there shall be none greater than the nation which I will raise up unto me of thy seed; upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me.

Here, then, we have two records found upon this continent, that go to support the words of eternal truth—the Bible; and whilst these records, both of them, sanction the testimony of the scriptures in regard to the flood, the tower of Babel, and the confusion of languages; the tradition and hieroglyphics of the Zaltees, the Colhuacans, and the Azteca nations, in regard to the confusion of languages and their travels to this land, is so like that contained in the Book of Mormon, that the striking analogy must be seen by every superficial observer.

In regard to the confusion of languages it is said of the above nations, that there were "fifteen heads, or chiefs of families, that were permitted to speak the same language." The Book of Mormon, concerning the same event, says: "And it came to pass that the brother of Jared did cry unto the Lord; and the Lord had compassion on Jared, therefore he did not confound the language of Jared"—and it further states that Jared's brother's language was not confounded; and they then prayed for their families and friends also, and the Lord heard them in their behalf; and their language was not confounded. These accounts, then, precisely agree, one of which was found in Ontario county, N. Y., and the other in Mexico.

Again, those nations, or families, embodied

themselves together and traveled *they knew not where*, but at length arrived in the country of Aztalan, or the lake country of America. The Book of Mormon says, that the brother of Jared cried unto the Lord, that he would give them another land; the Lord heard him, and told him to go to a certain place, "and there I will meet thee and go before thee into a land which is choice above all the land of the earth." This it further speaks is the land of America. The coincidence is so striking that further comment is unnecessary.—Ed.

For the Times and Seasons.

LETTER FROM TENNESSEE.

PUTNAM COUNTY, Tenn., May 18, 1842.

MR. EDITOR:—*Dear Sir*—It devolves upon me, although a painful duty, to announce to you the present state and condition of affairs as we have found them in this place. On the 18th of March I arrived at the city of Nashville, and after visiting several branches of the church, and setting them in order according to my appointment, I was informed by Dr. Alfonso Young, that recently, a branch of the church had been organized in Putnam county, by William and Alford Young, who professed to teach our principles, viz: The faith of the Latter Day Saints. In order to give you the opportunity of suppressing the progress of difficulties arising from false teachers, we address this line to you for your information; being thoroughly acquainted with many of the principles taught by them, and also of the evils resulting from their teachings and conduct. They profess to be empowered with ten supernatural gifts, nine of them are contained in the 12th chapter of 1st Corinthians—raising the dead they claim as the 10th. Mr. Daniel Hunt, one of their coadjutors, in addition to the gifts above mentioned, claims to be the personage spoken of in the 20th chapter of Revelations who is to bind the dragon a thousand years; he also professes to have the power to seal up unto eternal life. They have made six proselytes near the town of Alexandria, De Kalb county. The authenticity of the Book of Mormon was by them held in obscurity, and when interrogated on the subject they would reply, that the time would come when they should arrive at its contents; that the book was not designed to be taught to the Gentiles at present, and that it was only to be taught to the Jews in order to effect their restoration. They pretended to raise the dead while in Smith county, twenty miles distant from this place, on two different occasions; one of these miraculous

displays of the spirit, was exhibited in raising one of the above named ministers who died while on his mission to this place, and in performing this operation as well as many others strange manœuvres, they would act as the spirit dictated, and when satan would approach them they would wind up his bands—this they did to prevent his influence over them—by a motion of the hands and accompanied with words uttered in a harsh heavy tone, this was the second revolution performed. They have some tremendous combats with the devil in order to prepare for the contest, they would take off their coats and hats and roll up their sleeves, as though they had a Goliath to encounter, and after an engagement of several hours, they would finally succeed in divesting the room of these demons; but frequently after the doors were closed great exertion was made to prevent their returning again. These were some of the effects of that spirit which animated the bosom of these counterfeit Mormons. They taught their converts to contend for the same spirit which they possessed, and when they obtained it and were impelled by it, it produced a change of countenance depicted with horror; a trembling, twitching, falling down and wallowing in the mud; others would snort like wild beasts, bark as dogs, run through the creek, pretending to sing and speak in tongues, crying prophecy, prophecy; others would lie in a swoon for several hours, and springing to their feet again, state that the spirit had commanded them to chastise certain characters who were present, and would then fall upon them with all their strength as though they were to be exterminated in reality; one of these young ladies fell on her knees before me, and said, although I was a stranger yet she loved me because I was a preacher, and attempted to put her arms around my neck; I put forth my hand and rebuked the evil spirit by which she was actuated, and she immediately fell to the earth and wept with shame. Those gentlemen I have not seen who introduced these principles into this neighborhood, they left here some time in the month of March, and directed their course for the western district of Tennessee. But this was the deplorable situation of these miserable and unfortunate proselytes when Dr. Young and myself came to their relief. This course of conduct, you are well aware, produced great opposition

to the faith of the Latter Day Saints, particularly by those who were watching for iniquity, in so much that we were threatened with mobs if we did not leave the neighborhood immediately, stating that Mormonism had already destroyed the peace of some of their citizens; however, we did not regard threats, and knowing most assuredly if we should shrink from our duty and not proclaim against such proceedings, and discard all such conduct and folly as was exhibited in this place by these impostors, that we would not stand acquitted before that God to whom we must, as well as all men, render an impartial account of our stewardship.— Under these considerations I determined to try to remove the veil of obscurity, that sin should be reprov'd, and truth vindicated; so I frankly told them that the spirit by which they were actuated, emanated from Lucifer, the prince of darkness, and that its delusive influence would ultimately prove destructive to all the souls that were influenced by it if they did not resist it immediately. Elder Samuel Frost came to my assistance a few days after I arrived here, and has been laboring diligently with me ever since to remove the prejudice and erroneous notions that were imbibed by many in consequence of false teachings; and truly the Lord has blessed us, and confirmed the word by signs following; for the sick have been restored immediately by the prayer of faith through the atoning blood of the covenant, in the name of Jesus. Unclean spirits, also, have been subject to the priesthood through our administration in a number of instances, the most of those that were possessed of the evil spirit have been restored to their proper mind, indeed I never realized so sensibly the worth of the power of the priesthood since I have been called to the ministry, as I did on this occasion. I have baptized 28 persons in Rutherford, Smith, and Putnam counties. Brothers Frost and Linzey have baptized 22 in Knox county. We have many calls to preach, as prejudice has given way to a great extent, and I think there is not only a possibility, but a probability, of effecting a considerable work in this place.

We remain, as ever yours,

In the everlasting gospel of peace,

JOHN D. LEE,

A. YOUNG,

SAMUEL B. FROST.

MORMONISM.

We publish the foregoing letter entire; and for the information of the citizens of the neighborhood where the circumstances transpired, take this opportunity of expressing our decided, unqualified disapprobation of the proceedings of William and Alford Young. If they have ever been united with this Church and are not cut off, we withdraw fellowship from them until they make satisfaction for what they have done; we commend Elders Lee, Young and Frost for the course they have taken in this affair, and would recommend that all those who have entertained this spirit and will not repent and reform, be cut off from the Church; such spirits ought at all times to be opposed and put down, for they are of the devil; the spirit of God never was, is not now, nor never will be manifested in the indecorous manner, that the spirit above referred to manifested itself in.

It is a shame for any man, much more a woman, to participate in such outrageous, inhuman, abominable and devilish transactions; and we frequently wonder where men put the little common sense that they possess, when they suffer themselves to be influenced by such unreasonable, ungodly spirits. David once feigned himself mad, in order that he might escape from the hands of a king who held him in bondage, but these men voluntarily and unblushingly act the madman, and would fain palm their wild rantings, their braying and beastly propensities, which is the product of a frantic brain and bewildered imagination, and the offspring of satan upon God and the Mormons: by calling it the spirit of God and themselves Mormons. If this be the spirit of God we are ignorant of it, and if this be Mormonism we have it yet to learn. The plain principles of truth, the gift and blessings of the gospel as they existed in the primitive days; the pure principles of truth as taught by our Lord Jesus Christ, and taught and administered in by the Apostles, subject us to sufficient approbrium, without having fathered upon us the offspring of satan, and the ebullitions of a frantic mind and disordered brain.

We would refer our readers to an article written upon this subject in the 11th No. of this vol. headed "Try the Spirits." As we have so lately written upon this subject, it will be unnecessary for us to enter into particulars at the present; but we would say, "try the spirits," "prove all things, and hold fast that which is good." Paul has said "God is not the author of confusion, but of order as in all the churches of the Saints."—Ed.

☞ A new edition of the BOOK OF MORMON has just come out of press, and will be bound in a few days, and ready for sale.

☞ The Editor of the "Signs of the Times,"—the paper that advocates the coming of Christ next year,—proposes to publish "a pamphlet in a few weeks, which will fully expose the iniquity of the Mormon delusion." Such an announcement is amusing enough; while, at the same time, it shows most conclusively the blindness and folly of religious fanaticism. The doctrines of the Mormons are, to be sure, somewhat inconsistent and absurd, when viewed by the light of reason and common sense; but when viewed by the Bible, which is a very different sort of light and a very dubious one, they appear on the whole, quite as authentic as Christian doctrines generally. Whatever may be the absurdities of the Mormons, (we mean their doctrines, not themselves, for personally we believe they are quite as correct a people as can be found in any Christian sect in existence,)—whatever, we repeat, may be the absurdities of their doctrines, they have none so supremely ridiculous as that advocated by the signs of the "Times;" and if the Editor was not clean gone in religious monomania he must certainly see it himself. What can be more foolish, if we think of it for a moment, than the doctrines of Christ's bodily appearance in the clouds with a retinue of angels, &c., all of them sailing through the air and blowing trumpets as they pass? The idea even on Bible authority, is nonsensical in the extreme, since all these pretended personages being spiritual, it is impossible they can be seen by material beings, or perform material works. Nor does the Bible afford any more conclusive authority for the doctrine that Christ is to come next year or at any particular time, since Christ himself expressly declares in the 24th Chapter of Matthew and 36 verse, that "of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." But in the face of this high authority, which all Christians if consistent, ought to be governed by, the Rev. Editor of the "Signs of the Times," does not hesitate to speak confidently of the time of Christ's coming—thus presuming in fact, to possess the knowledge of God himself! And yet he deliberately reproaches the Mormons for being deluded! How very applicable in this case, are the words of one of his own standards,—"Physician heal thyself!"—*Boston Inv.*

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, JUNE 15, 1842.

GIFT OF THE HOLY GHOST.

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation, the effects of the spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is *nothing* but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence which men possess, and that there is no such thing as an outward manifestation. It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the Gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past without revelation, or any just criterion to arrive at a knowledge of the things of God, which can only be known by the spirit of God. Hence it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation; some great display of power, or some extraordinary miracle performed; and it is often the case that young members in this church, for want of better information, carry along with them their old notions of things and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the apostles days;—we believe that it is necessary to make and to organize the priesthood; that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost; we believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a com-

forter and a witness bearer, "that it brings things past to our remembrance, leads us into all truth, and shews us of things to come;" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fullness, and power, and greatness, and glory: but whilst we do this we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men. The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues, and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spake with tongues and prophesied." Philip also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw that *through the laying on of the apostles hands* the Holy Ghost was given, he offered them money that he might possess the same power. Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible, manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, "to one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing"—and again, "do all prophecy? do all speak with tongues? do all interpret?" evidently shewing that all did not possess these several gifts; but that one received one gift and another received another gift—all did not prophecy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles' days, and sometimes they did not.—The same in the case with us also in our admin-

istrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude; this will appear plain when we consult the writings of the apostles and notice their proceedings in relation to this matter. Paul, in 1 Cor. xii. says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" it is evident from this that some of them were ignorant in relation to these matters, or they would not need instruction. Again, in the xiv. chapter, he says "Follow after charity and desire spiritual gifts, but rather that ye may prophecy." It is very evident from these scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them! and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands—and yet to a church of this kind, under the immediate inspection and superintendance of the apostles, it was necessary for Paul to say "*follow after charity and desire spiritual gifts, but rather that ye may prophecy,*" evidently showing that those gifts were in the church but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;" Eph. iv. The church is a compact body composed of different members and is strictly analagous to the human system, and Paul after speaking of the different gifts says, "Now ye are the body of Christ and each one members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" It is evident that they do not; yet are they all members of the one body; all members of the natural body, are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear, I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body;—

and if one member suffer, the whole of the members suffer with it; and if one member rejoice all the rest are honored with it.

These then are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an Apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Savior was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beezebub, and crucified him as an imposter. Who could point out a pastor, a teacher or an evangelist, by their appearance; yet had they the gift of the Holy Ghost. But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii. Paul says, "There are diversities of gifts yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given unto every man to profit with all. For to one is given, by the spirit, the word of wisdom; to another the word of knowledge, by the same spirit; to another faith by the same spirit; to another the gifts of healing, by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to each man severally as he will." There are several gifts mentioned here, yet which of them all could be known, by an observer, at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing, or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke

in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a "barbarian to those present." They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after. So that according to the testimony of scripture and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude; except on some extraordinary occasion as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophecy, which is a great gift; and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe."—But does not the scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the scribes and pharisees concerning the out-pouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people "were drunken with new wine," and we shall finally have to come to the same conclusion that Paul did, that "no man knows the things of God but by the spirit of God," for with the great revelations of Paul, when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the spirit on the Lord's day; unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost; the ministering of angels; or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God; as to the Israel-

ites; but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields; and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without the knowledge of others—spoke to John the Baptist whilst the people around were ignorant of it. When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door, when the angels went to Lot no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses it was in the burning bush, in the tabernacle, or on the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a *still small voice*, which was the voice of the Lord, saying, what dost thou here, Elijah?

The Lord cannot always be known by the thunder of his voice; by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things, are the least prepared to meet them; and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say "let not the Lord speak any more, lest we his people die."

We would say to the brethren seek to know God in your closets, call upon him in the fields; follow the directions of the Book of Mormon, and pray over, and for, your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and every thing that you engage in; be virtuous, and pure, be men of integrity and truth, keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong, between the things of God, and the things of men; and your path will be like that of the just, "which shineth brighter, and brighter, unto the perfect day." Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God

does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time, enter more fully into this subject; but shall let this suffice for the present.—Ed.

COMMUNICATIONS.

LETTER

FROM ELDER GEORGE J. ADAMS.

New York, April 21, 1842.

Beloved Brother in Christ—As I have just arrived from England, and have a few hours of leisure time, I thought a short history of my labors during the past season would not be altogether uninteresting to the readers of your valuable periodical.

By the advice and counsel of our highly esteemed brother, Elder O. Hyde, on the first of January, 1841, I commenced to set my house in order, to leave my native land and go to the nations of the earth to assist in declaring the fulness of the gospel of Jesus Christ to a dark and benighted world. According to arrangements previously made, on the 13th of February, 1841, I left my friends and the companion of my early days, to assist in carrying to a land of strangers "glad tidings of great joy." I left in company with, and under the direction of the above named brother; we left in the packet ship United States, bound for Liverpool, where we arrived after a short passage of eighteen days; we were kindly received by Elder Taylor and the brethren in Liverpool; we stayed with them two days, and then, in company with brother Joseph Fielding, we proceeded on to Preston, the principal place of Elder Hyde's former labors. Nothing could exceed the joy that was manifested by the saints in once more beholding this our brother. Here we were soon joined by our beloved brother, H. C. Kimball; this made my joy complete for the then present time, as it was from this brother that I first heard the fullness of the gospel. By the counsel of these two brethren I stopped and labored a few weeks in Preston, Farington, Southport, and the adjacent country, during which time a number were baptized. Early in April I went to Manchester to attend the Conference, and there it was counseled by Elder Kimball and others, and agreed by the quorum of the Twelve, that I should go and labor in Bedford and the vicinity thereof. Accordingly, on the 9th of April, I left Manchester in compa-

ny with my highly esteemed brother Lorenzo Snow, the President of the London Conference; after traveling together about one hundred miles we arrived in Birmingham, and there I was counseled by Elder Snow to remain and labor a few days. I accordingly remained eight days, preached eleven times, baptized a number and then proceeded on my way to Bedford, in order to enter more fully upon the mission assigned me. I arrived in Bedford on the 20th day of April, and soon found the brethren, who received me with great kindness. In the evening I attended a meeting of the saints at their chapel in Hassett street, and spoke a few minutes to a very small congregation, chiefly saints; at the close of the meeting I gave out preaching for Thursday evening, at which time a few strangers attended to hear the preacher from America. At the close I gave out preaching three times for the following Sabbath; at which time we had a large and respectable congregation, who listened with attention to the glorious truths of the fulness of the gospel. The following week a number came forward and were baptized. The next Sabbath I gave notice to the branch at Honeydon to meet with the saints in Bedford, accordingly, on the following Sabbath a large concourse of people assembled, and we found it wisdom to ordain six to the office of Priest, to assist in preaching the gospel to the surrounding country; this proved to be too strong meat for the people of Bedford, and some of their great men challenged me to discuss our principles. I of course accepted their challenge, and in the discussion I had to contend against all the lying statements that had been published in America or Europe; in the midst of the opposition made by our enemies to the truth, and when I was nearly borne down by sectarian *lies, filth, and bigotry*, Elder O. Hyde came to my rescue; after which our *enemies* soon retired from the field in confusion and disgrace, without having left a stone to tell where slumbers the ashes of these fallen *Heroes*. From that time to the present the truth has stood triumphant in Bedford, no man daring to come forth in public to oppose it. Elder O. Hyde remained with us a few days, during which time he gave us much good instruction, and taught us many glorious truths. He then gave us the parting hand to hasten and fill his mission

in the east. His memory will long be cherished by the saints in Bedford and its vicinity; in fact I shall never forget this brother's kindness to me; no, never, while memory holds her seat; and I trust the counsel and good advice that I have received from this brother from time to time in traveling with him, will never be forgotten by me. After the above I continued laboring in Bedford, Maldon, Honeydon, Northampton, Thorneut, and the adjacent country until the 19th of July, during which time many were baptized and are now rejoicing in the hope of the glory of God that is to be revealed in the latter times. At the time above stated, at the request of brother Snow, I visited London to preach in his place while he visited Bedford. During my stay in London, (about seven weeks,) I visited Ramsgate and Woolwich, in Ramsgate I baptized Capt. Harris, an old Methodist, and ordained him to preach the gospel. I also baptized a number at Woolwich, and then returned to London. During my stay in London I held two public discussions with the great men of this generation, in both of which the truth came off triumphant. During my stay in London forty were baptized, and full as many in Bedford and its vicinity by Elder Snow. About this time I received such counsel from Elder Kimball and other brethren in America as warranted me in making arrangements to return home in the fall, I also counselled with Elders Pratt and Snow, and they gave their consent to my return; and on Sabbath, the 12th of September, I gave my farewell address to the people of London, we had a large and attentive congregation, the people were very kind to me, especially our beloved brother Elder Snow. This our brother has had much to contend with in proclaiming the truth in London and Woolwich, the foundation of which was laid by Elders Kimball, Smith and Woodruff. But the Almighty has abundantly blessed his labors, and he is accomplishing a great and mighty work in these places in the name of the Lord. On Saturday, the 18th day of September, I left London for Bedford to finish my labors in that region previous to my return home. I arrived in Bedford late in the evening, and on the following day preached three times to a crowded chapel; after the above I continued preaching in Bedford and the surrounding country, assisted by Elder Joseph Brotherton

and others; until October 3d, during which time many were baptized from week to week. On the day above named, it being the last that I should remain among them previous to my departure, I preached three times, confirmed 19, and a number were ordained to the different offices. On Wednesday, Oct. 6th, I bade them a final farewell in Bedford amidst the prayers and blessings of the saints and friends. I then, agreeable to previous appointment, proceeded on my way to Birmingham and West Bromwich, where I remained and labored about three weeks, during my stay a number were baptized and many believed. I continued my journey from Birmingham to Liverpool (where there was a large church raised by Elder John Taylor) to fill appointments I had made more than three months previous. I arrived in Liverpool the 30th of October, and the next day being Sabbath I preached twice, and in the evening I gave my reasons for renouncing *Methoism*. The Music Hall was crowded to overflowing, there were over two thousand persons present; I continued laboring in Liverpool a number of weeks, during which time I held five public discussions, in every one of which the truth triumphed; to God be all the praise. During my stay in Liverpool many were baptized and hundreds were enquiring after the truth. At the time I delivered my farewell lecture the Hall was completely full, at the close the entire congregation gave me their good will and blessing.

Early in November my passage was engaged in the ship *Mersey*, Capt. Rao, to sail for New York by the 25th of November but owing to contrary winds and stormy weather we did not sail until the 31st of December. We had 200 souls on board, and among them a clergyman of the Church of England; the first eight days we had fair wind and good weather, but after that time we had gale after gale for five weeks with head winds, which finally ended in a *tempest* that commenced on Sunday the 6th of February, 1842, and lasted with unabated fury for seven days, during which time we were driven back towards England seven hundred miles; our helm broken, our round house washed away, our main-mast sprung, our bulwarks stove in, and our provisions almost exhausted: so much that it was deemed advisable to return to England, I would be glad to give a full account of the cir-

cumstances that took place while we were at sea but that would occupy too large a space; suffice it to say that the Lord so ordered it, that I had a full opportunity to teach the fullness of the gospel to Captain, Clergyman, and all the passengers, and in the end they all looked to me for counsel and advice. It was made known to me in a night vision long before we returned that we could not reach New York at that time but would be compelled to return to Liverpool for some wise end and purpose, and although many expected to meet a watery grave, I told them if they returned to Liverpool not one of them should perish; but if they persisted in going to New York they would be wrecked and many lives would be lost. Finally, after the vessel had become almost disabled and the tempest still raging with unabated fury, the Captain concluded to take my counsel and turn the ship towards England. At this time we had only about ten day's provisions, allowing about one meal per day, and that chiefly oatmeal and water; some of the water that we were compelled to drink had dead putrid rats in it which gave some of the passengers pains in their bowels; but I can praise the Lord that from the time I left Liverpool until my return, which was nearly ten weeks, I had not one hour's pain or sickness. In just eleven days after we put the ship about we landed safe in Liverpool precisely as I had told them we should; we landed on the 25th of February, and on the 27th I preached three times in Liverpool to overflowing congregations, and among others we had Capt. Rae, the Clergyman and many of their friends; our return created a great excitement in Liverpool, and will cause hundreds to hear the truth. I remained in Liverpool about three weeks, and then by the counsel of elder P. P. Pratt, my passage was engaged for me on the packet ship Sheridan, to sail for New York the 16th of March. Previous to the sailing of the Sheridan I had the happiness to see some of the passengers of the Mersey embrace the truth by repenting and being baptized, and some of them are now on their way to Nauvoo, by the ships Hanover and Dunbarton, under the direction of the saints; one of them, the Hanover, sailed on the 15th of March, and the other was to sail on the 17th. Elder Amos Fielding was on board the Hanover; the Sheridan sailed on the 16th

with 400 souls on board, we had a passage of 31 days, landing in New York the 16th of April, I preached every Sabbath during our passage, and sometimes during the week, they treated me with kindness, and hundreds on board of the Sheridan listened with profound attention to the fulness of the gospel; many of them are believing and no doubt but they will embrace the work soon.

I need not tell you how I was received by my family and friends in New York, language cannot describe it; but suffice it to say they received me as one from the dead. A few words of reflection upon the whole and I must close. In looking back upon the past, when I behold the goodness and mercy of the Lord, I am lost in wonder and amazement; I have beheld the rolling forth of the great work that God hath set his hand to perform, not only in this land but throughout the vast *empire of Great Britain*. In Bedford and its vicinity, the particular field of my labors, what a work has the Lord our God performed. When, by the council of H. C. Kimball, and sanction of the whole Conference, I took charge of that branch (under the Presidency of Elder Snow) we had but two preaching places, two priests and between fifty and sixty members; now there is about fifteen preaching places seven elders, fourteen priests, and over two hundred and fifty members; and still the work is spreading far and wide. I also would bear testimony to the untiring zeal and perseverance of my brethren throughout that land, especially our beloved brethren, Elders P. P. Pratt, Levi Richards, Lorenzo Snow, brother Curtis, and many others. I was absent from New York fourteen months and three days, during which time I have preached, or bore testimony in public, by sea and land, over 500 times, traveled over fifteen thousand miles, held fifteen public discussions, baptized and confirmed some hundreds; and I have seen error, superstition, bigotry and priestcraft giving way on every side before the power of eternal truth. Thus you see the work of the Lord is rolling on both by sea and land, and my sincere prayer is, that it may continue to roll on until it becomes the glory of the nations; even so, Amen.

With sentiments of high esteem, I subscribe myself your friend and brother in the new and everlasting covenant,

GEORGE J. ADAMS.

MORMONISM.

The Pittsburgh American says, that Jos. Smith, cannot be denied the attribute of *greatness*. We have considered the said Jo Smith, High Priest of Mormonism; and self-styled Prophet, as the prince of Loafers. He is a man without education or genius. He has a little low cunning. His only *greatness* must consist in rascality. He used to live near "these diggings," and some of his "revelations" were very *financierish*.—*Clev. Herald*.

No man was ever a Prophet near the edge of his own diggings. Nevertheless friend Harris, you will not deny but that Jo Smith, loafer, financier, or rascal, if you choose, has built up a new sect, unaided and alone, and that too in the very heart of New-England, walled in as it is with school houses, colleges, and churches. We know nothing personally of Jo Smith, and very little of his doctrine. It may be a humbug or fraud, or like some of the dogma's of the schools, too profound for our comprehension. We know that principally from a country which boasts its superior intelligence; where ignorance is supposed to be banished, and every man and woman taught to read and write, he has built up a name, a temple and a city, conquering all opposition, and this both vindictive and powerful, and so entirely unaided that he can exclaim like the proud and haughty Roman "alone I did it."

If he is advancing the cause of truth, he certainly has claim to our sympathies and respect, as well for its discovery as the bold and determined manner in which he has maintained it. If it is a gross imposture as you assert, he must be both ingenious and cunning to gloss over its deformities, and make them so attractive. We have nothing to do with its doctrines—we only consider him the most remarkable man among the "diggings."—*Pittsburgh Sat. Eve. Visitor*.

CONFERENCE MINUTES.

Grafton Ohio, May 14th, 1842.

Conference met according to appointment, and organized by voting John Hughes president, and W. V. Hakes clerk. After singing a hymn, Bro. Hughes addressed the throne of grace; after which he proceeded to read the duty of the official characters, and members, from the Book of Doctrine and Covenants. The different branches composing this conference were then represented.

Br. Hakes represented the branch at Grafton, 33 members, 1 high priest, 3

elders, 1 priest, 2 teachers, and 1 deacon; all in good standing.

Bro. Weiden represented the branch at Brownhelen, consisting of 10 members, 1 priest and one deacon.

The branch at Brooklin and Parma, represented by Bro. Beal, 9 members, 1 priest and one deacon.

The branch at Littlefield, recently raised up by Bro's. Gaylord and Hughes, represented by Bro. Morrison; 10 members, 1 priest, 1 teacher, and one deacon.

The branch at Homer, represented by Bro. Campbell; 10 members, 1 priest, 1 teacher and one deacon.

Conference then adjourned for one hour.

Conference met according to adjournment, and was opened by prayer by Br. Weeden. The following persons were then recommended to the conference, from the different branches, as proper persons to receive ordinations; Bro's. Tefany, Humphrey, and Beal's to receive the office of elders; and Bro's. Grennell, and Morrison, that of priests; they were then unanimously elected to those offices, and received their ordination.

Elijah Persons, priest of Brownhelm branch, had charges perfered against him, which were sustained, and he was cut off from the church, and his license ordered to be taken from him.

Conference voted, that all elders going out to promulgate the gospel, within the bounds of this conference shall take a letter of commendation; it was also voted, that this conference shall hereafter be known, as the Lorain Conference.

Bro. Hughes resigned the office of President of the branch at Grafton, that he might go into the vineyard and fulfill some of the many calls that they had to preach in the surrounding towns.

Bro. Wetherby was unanimously chosen and ordained President of the Grafton branch.

Several discourses were delivered by the elders present, which were very interesting. Elder Hughes made some very appropriate remarks on the gifts of the gospel, followed by Weeden, Wetherby, Gaylord and others, to a very large congregation.

Conference then adjourned until the first Saturday in September next.

JOHN HUGHES, Pres.

W. V. HAKES, Clerk

THE TEMPLE OF GOD AT NAUVOO.

BY W. W. PHELPS.

Ye servants that so many prophets foretold,
Should labor for Zion and not for the gold,
Go into the field ere the sun dries the dew,
And reap for the kingdom of God at Nauvoo.

Go carry glad tidings, that all may attend,
While God is unfolding "the time of the end;"
And say to all nations, whatever you do,
Come, build up the Temple of God at Nauvoo.

Go say to the Islands that wait for his law,
Prepare for that glory the prophets once saw,
And bring on your gold and your precious things, too,
As tithes for the Temple of God at Nauvoo.

Go say to the great men, who boast of a name;
To kings and their nobles, all born unto fame,
Come, bring on your treasures, antiquities, too,
And honor the Temple of God at Nauvoo.

Proclaim the acceptable year of the Lord,
For now we have prophets to bring forth his word,
And reveal to the church what the world never knew,
By faith in the Temple of God at Nauvoo.

To spirits in prison the gospel is sent,
For on such a mission the Savior once went;
And we are baptiz'd for the dead—surely, too,
In the font at the Temple of God at Nauvoo.

Up; watch! for the strange work of God has begun,
And new things are opening, now, under the sun:
And knowledge on knowledge will burst to our view,
From Seers in the Temple of God at Nauvoo.

NOTICE.

The subscribers, members of the First Presidency of the church of Jesus Christ of Latter Day Saints, withdraw the hand of fellowship from General John C. Bennett, as a christian, he having been labored with from time to time, to persuade him to amend his conduct, apparently to no good effect.

JOSEPH SMITH,
HYRUM SMITH,
WM. LAW.

The following members of the Quorum of the Twelve concur in the above sentiments.

BRIGHAM YOUNG,
HEBER C. KIMBALL;
LYMAN WIGHT,
WILLIAM SMITH,
JOHN E. PAGE,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEORGE A. SMITH,
WILLARD RICHARDS.

We concur in the above sentiment.

N. K. WHITNEY,
V. KNIGHT,
GEORGE MILLER,

Bishops of the above mentioned Church.
Nauvoo, May 11th, 1842.

AGENTS.

ILLINOIS.

Judge Adams, City of Springfield
John Gaylord, Victoria, Knox co.
Harlow Redfield, Pittsfield Pike co.

IOWA.

John Groosbeck, North Augusta.
John Pincock, South Augusta

NEW YORK.

L. R. Foster, City of New York.
James Blakesley, City of Utica.
Charles Thompson, Batavia, Genesee co.

PENNSYLVANIA.

Benjamin Winchester, City of Philadelphia.
Joseph H. Newton, " "
John E. Page, Pittsburgh.

DELAWARE

Robert P. Crawford, Christiana.

NORTH CAROLINA.

Jedediah Grant, Joshua M. Grant.

SOUTH CAROLINA.

A. O. Smoot, City of Charleston.

DISTRICT OF COLUMBIA.

Samuel James, City of Washington.

MASSACHUSETTS.

Erastus Snow, City of Salem.
Freeman Nickerson, City of Boston.
Phineas Richards, Richmond.

CONNECTICUT.

Dwight Webster, Farmington.
Horace R. Hotchkiss, Fair Haven.

NEW HAMPSHIRE.

Zadoc Parker, Lisbon Village.
Jeremiah Willey.

TENNESSEE.

Amasa Lyman. Randolph Alexander.
Tardy R. Whitcher, Green Y. Lee.

OHIO.

Reuben McBride, Kirtland.

LOUISIANA.

E. G. Terrell City of New Orleans.

MICHIGAN.

Moses Johnson, P. M. Royal Oak, Oakland co.

INDIANA.

J. J. Guinand, Mount Sterling, Switzerland co.

MISSISSIPPI.

Hamilton Jette.

TRAVELING AGENTS.

Lorenzo D. Wasson, Jonathan Hampton,
E. P. Maginn, Thomas Grover,
Moses Martin, George J. Adams.
Lyman Wight, Isaac Haight.

The Times and Seasons,

IS EDITED BY

Joseph Smith.

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TIMES AND SEASONS.

"Truth will prevail."

VOL. III. No. 17.]

CITY OF NAUVOO, ILL. JULY 1, 1842.

[Whole No. 52

For the Times and Season.

MUCH ADO ABOUT NOTHING.

What have the Mormons done in Illinois? is a question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter Day Saints; but as yet I have found none who are willing to answer me honestly, or correctly. Perhaps many judge from rumor, not having investigated the matter for themselves. I have therefore thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of community, who after having received correct information will frown with indignation upon the conduct of those who are endeavoring to raise a persecution against our people.

In the first place we would say that where a crime is committed, there is a law broken, for if no law has been violated, there cannot have been a crime committed: if then, our people have broken the laws, is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? we say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty, we believe they have been, (with very few exceptions.)

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons, throughout the state. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any. We say their faults are few compared to the population; where is there a record of murder committed by any of our people, none in the state; where is there a record against any of our people for a penitentiary crime? not in the state; where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter Day Saints, I know of none in the State. If then they

have broken no law, they consequently have taken away no man's rights, they have infringed upon no man's liberties. We have been three years in this state, and have not asked for any county, or state officer; laws have been administered by those not of our persuasion; administered rigorously, even against the appearance of crime, and yet there has been no conviction of which I have heard.

Where is there another community of thirty thousand in any state, against none of whom there is a record of conviction for crime in any court during the space of three years. And yet there are those who cry out, treason! murder!! bigamy!!! burglary!!! arson!!! and every thing that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This then must be the "head and front of our offending." That by industry in both spiritual, and temporal things, we are becoming a great and numerous people; we convert our thousands, and tens of thousands yearly to the light of truth; to the glorious liberty of the gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression, and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity towards the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy,—Thus it is with the honest in heart; but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away—you have dared to pass an ordinance against fornicators, and adulterers—you have forbid the vending of spirituous liquors within your city—you have passed an ordinance against vagrants and disorderly persons; with many other high

handed acts; you even threaten to vote at the next election, and may be (at least we fear) you will send a member to the Legislature; none of which doings we the good mobocrats and Anti-Mormon politicians, (and some priests as well,) are willing to bear. This is the cry of the base and vile, the priest and the speculator, but the noble, the high minded, the patriotic, and the virtuous, breathe no such sentiments; neither will those who feel an interest in the welfare of the state, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the State immense sums of gold, and silver, from all countries; to establish the greatest manufacturing city in America, (which Nauvoo will be in a few years,) and to create the best produce market in the west, is for the good and prosperity of the community at large, and of the State of Illinois in particular.

As to the City ordinances, we have passed, all such as we deemed necessary for the peace, welfare, and happiness of the inhabitants, whether Jew, or Greek; Mohammedan, Roman Catholic, Latter-Day Saint, or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17th, 1842.

The above are plain matters of fact, that every one may become acquainted with by a reference to the county or State records, we might add that in regard to moral principles there is no city either in this State, or in the United States, that can compare with the city of Nauvoo; you may live in our city for a month and not hear an oath sworn, you may be here as long and not see one person intoxicated so notorious are we for sobriety, that at the time the Washingtonian convention passed through our city a meeting was called for them; but they expressed themselves at a loss what to say, as there were no drunkards to speak to; so that whether as a civil, moral or religious community we think that we can say without vanity that we are as orderly as any other community, in any town or city in this State, or in the United States; and we are laying a foundation for agricultural and manufacturing purposes, that bids fair to rival if not to exceed, any city in the western country. Ed.

HISTORY OF JOSEPH SMITH.

Continued.

On the fifteenth day of April, eighteen hundred and twenty nine, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery, (being the 17th of April,) I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord, through the Urim and Thummim, and obtained the following revelation:—

Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jr.

A great and marvellous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: Therefore give heed unto my words.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments and assist to bring forth my work according

to my commandments, and you shall be blessed.

Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above: and if thou wilt inquire, thou shalt know mysteries which are great and marvelous: therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

Therefore be diligent, stand by my servant Joseph faithfully in whatsoever difficult circumstances he may be, for the word's sake. Admonish him in his faults and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

Behold thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God; and I will encircle thee in the arms of my love.

Behold I am Jesus Christ, the son of God. I am the same that came unto my own and my own received me not.— I am the light which shineth in darkness, and the darkness comprehendeth it not.

Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart, that you might know

concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And behold I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourselves, in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

And now, behold I give unto you, and also unto my servant Joseph the keys of this gift, which shall bring to light this ministry: and in the mouth of two or three witnesses, shall every word be established.

Verily, verily, I say unto you if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labors.

Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them: even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow, that shall ye also reap: therefore, if ye sow good, ye shall also reap good for your reward.

Therefore, fear not little flock, do good, let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. Behold I do not condemn you, go your ways and sin no more: perform with soberness the work which I have commanded you: look unto me in every thought, doubt not, fear not: behold the wounds which pierced my side, and also the prints of the nails in my hands and feet: be faithful: keep my commandments, and ye shall inherit the kingdom of heaven: Amen.

From the Jewish Intelligencer.

THE JEWS.
LETTER OF THE REV. MR. CHEYNE.
MOUNT CARMEL.

We left Alexandria on the 16th of May and arrived at Jerusalem in twenty-three days. The first part of our journey, as far as Darmatha, we rode upon asses, reminding us of the sons of Jacob when they carried corn out of Egypt; our track lay by the sea shore, so that we enjoyed a cool breeze, tempering the hot air of the desert.

We crossed the only two remaining branches of the Nile, and drank of the water. From Darmatha we sailed across lake Manzaleh, as far as San—the ancient Zoar. You may believe the ruins of this once ancient city afforded us matter for deep reflection. For about three miles there are immense mounds of brick and pottery—entirely covered with loose alluvial matter. At one spot we found immense blocks of granite, the remains, no doubt, of some ancient Temple, two sphynxes were laying close by one in a very good state of preservation, and a great many obelisks beautifully carved. There are also many petrified stones, as if the place had been destroyed by fire:—Isa. xix 12., Eze. xxx 14., Psa. lxxviii 12. When God visited his marvelous works upon Pharaoh and his people. The country around is quite flat, rich soil; but without water, without cultivation—desolate. From Zoar to Jerusalem we rode camels. Before coming to the land of Palestine we found it all a waste, howling wilderness, “a land of drought, and of the shadow of death.” We suffered sometimes a good deal from heat—thermometer sometimes 95 degrees in our tent.

* * No object attracts your eye, there is only one wide ocean of sand round and round; no sound breaks on the ear, but the plaintive song of the Bedouin, cheering on his slow paced camel; we entered the land of the Philistines on the first of June; it may be described in one word, as an open pasture country, composed of vast undulating plains, or more graphically in the words of Zepheniah:—“dwellings and cottages for shepherds and food for flocks.” I have seen ten flocks of an immense size from a single eminence. We did not enter Gaza, as the plague was raging there; but as we stood on Sampson’s mount and looked down upon the town, encircled with gardens of figs and

olives, we could trace the fulfillment of every word that God had spoken against it. The old city of Gaza seems to be buried beneath smoothe round hills of sand; “baldness is come upon Gaza.” The next day we found the reapers buisy in the valley of Eschol, and met many a camel carrying to the thrashing floor the ripe barley. Its vines and pomegranates are gone; some fine spreading fig trees yet remain.

Our first view of the hill country of Judea was truly heart-stirring. Emerging from a mountain pass, the immense plains of Sephela lay stretched like a map before us, the rays of the morning sun glanced on the brown walls of the many towns that lay beneath us; the hills of Judea rose in the back ground, tier above tier. We thought of the ark of God carried back by the oxen, of Asa’s battle with the Ethiopians, of Mary’s visit to Elizabeth. That night we pitched our tent among the hills of Judæa. Next morning we entered mountain defiles of the wildest description. I have seen many mountain passes but never one of such romantic beauty. The flowers that appeared on the earth, the figtree putting forth its green figs, and the voice of the turtle heard in the land, gave it a holy loveliness. We thought that surely Solomon had often wandered here, and Isaiah too; for here was “in the wilderness, the shittah tree, the myrtle, and the oil tree, the fir tree, and the pine tree and the box tree together.” The terraced hills above all excited our admiration. You have no idea to what an extent that wonderful method of cultivation must have been carried on by the Jews; nor of the perfect condition in which the remains are to this day, we have scarcely seen a hill in the whole land however rocky or barren, that does not bear the traces, more or less perfect, of having been terraced literally from top to bottom. We often counted fifty, sixty and seventy terraces on one rocky hill. No spot was left uncultivated, so that when the vines were planted and twined the words of the eighteenth Psalm were literally true: “The hills were covered with the shadow of it. The question was continually rising on our lips: Where are all the vines that covered those hills with their fragrant clusters? we found the answer in Hos. ii. 12; Joel i. 11 and 12, Isa. xxxi. 7—these mountains shall yet drop sweet wine—Amos ix. 15.

(To be continued.)

From the Dollar Weekly Bostonian.

A friend handed us the following communication for insertion in the Bostonian; we cheerfully comply with his request, not doubting that our readers will be also gratified with the perusal of it. Jo Smith and his followers are creating as great a revolution in the morals of our country, as our fathers in '76 did in its political destinies. Our columns are open to both sides of the question, provided communications are short and to the point.

LATTER DAY SAINTS, OR MORMONS.

MR. EDITOR:—Having attended the lectures lately delivered at the Boylston Hall by Mr. Adams, the Mormon lecturer of the city of New York, who has just returned from England where he has been for the last fifteen months declaring what he calls “the glories of the new and everlasting covenant,” I thought a short review of said lectures would prove interesting to the readers of your valuable paper; and I have no hesitation in saying that Elder Nickerson has made a decided hit in getting Mr. Adams to assist him at this time, as the large, intelligent, and attentive congregations that have attended to hear his lectures fully prove.

His first lecture was delivered on Wednesday evening, June 1st, in which he gave his reasons for renouncing Methodism, and embracing the doctrines and principles of the Latter Day Saints. His reasoning was unanswerable, and the way he walked into the affections of their supposed God, without *body, parts or passions*, was a caution to Yankee sinners. At the close he gave an opportunity for the Methodists to defend their system, and although some of their preachers were present, they said not a word—for they well knew the Bible condemned their creed. On Thursday evening he fully showed the ignorance and folly of Millerism, clearly proving by the scriptures that the Jews must be gathered home from their long dispersion, and rebuild their city on its own heaps of ruins, even Jerusalem itself, before Christ should come. On Friday and Saturday evenings he introduced a talented young elder from Nauvoo named Snow, who clearly set forth that the doctrine of Christ was and is the same in all ages, and that the Church of Christ, when he has an organized church on the earth, is composed of the same officers, the same ordinances, and has in it the same gifts and blessings. On Sunday Mr. Adams lectured on the second coming of Christ, and gave much light on that subject, showing that it would take place before this present generation shall pass away. He proved also, if the

Bible is true, that the second advent must take place before 1880. In the course of the lecture he threw much light on the subject of the “Ancient of Days,” showing him not to be the Lord Jesus Christ, nor God the Father, but that he is old father Adam, who shall sit as a great patriarch at the head of the whole family; when the second Adam, the Lord from heaven, the Son of Man shall come with the clouds, and come to the Ancient of Days, and the saints should take the kingdom, and the greatness of the kingdom under the whole heaven, according to Daniel, chapter vii. He also declared, as it was in the days of Noah, so now God had called a prophet, viz. Joseph Smith, to warn this generation to prepare for the coming of the Son of Man, and labored to show the injustice of destroying any generation without first warning them. In the afternoon he spoke on the subject of the resurrection, and every one that heard him, that said anything upon the subject, acknowledged that it surpassed every thing they ever heard on the final destiny of man. He first showed that the living soul is in its full meaning, composed of two eternal principles—matter and spirit; that through disobedience man became a dying soul. He then clearly set forth that Christ became the first fruits of them that slept at his resurrection, or the first saved soul, or the type or pattern of every soul that will be saved; and that the soul consisted of the spirit and body being reunited at the resurrection no more to be separated, and that the soul thus raised would be composed of flesh, bones and spirit, but not blood. He then fully established the reign of Christ on earth one thousand years, with those that have part in the first resurrection, and gave much light on the full sway after the unbinding of Satan at the close of the reign of peace; and then spoke of the last struggle between the powers of darkness and of light, when death itself shall be conquered and immortality alone endure. When he came to dwell on the second resurrection, the new heavens and the new earth, the whole congregation seemed for a moment to forget that they were listening to a poor despised Latter Day Saint or Mormon, and tears of joy fell from their eyes in abundance that plainly indicated they were wrapped up in the subject before them. He then sweetly spoke of the bringing back of the tree of life, that caused many hearts to rejoice.

In the evening he preached on the re-organization of the Church of Christ and the Marriage Supper of the Lamb, showing that the Church of Christ had been disorganized and

driven in the wilderness, and the priesthood or authority by which men act in the name of Jesus Christ had been caught up unto the throne of God, until the dispensation of the fulness of times should be ushered in by the ministry of Angels, in fulfillment of many prophecies of the Scriptures. He then set forth the scarlet colored beast, and her daughters who compose the present sectarian world. He also showed that every sect on earth at the present time received their priesthood or authority through the church of Rome or no-where, for they all deny a later revelation than eighteen hundred years ago. He then appealed to the people, declaring that the Latter Day Saints were the only people on earth that believed in revelations in this age, and that they were the only society on earth that were contending for the faith once delivered to the saints—and that the sects of the present time plainly told the people that the gifts of God could not be enjoyed, “for they were all done away in this enlightened age.” He then declared that God had in fulfillment of his word, re-organized the church with all the officers, ordinances, gifts and blessings, according to the New Testament pattern; that the bride, the Lambs’ wife, that is, the Church, should make herself ready to enter in at the marriage supper of the Lamb.

At the close a gentleman arose and told Mr. Adams if he would work a miracle he would believe and be baptized, for all the servants that God ever sent worked miracles to convince the people. Mr. Adams then arose and said he thought God had sent many prophets that did not work miracles, and named Noah and about a dozen others; he then showed that Christ said a wicked and an adulterous generation seek after a sign—that the devil was the first sign-seeker in the days of Christ. He then held up the Bible, and said if the gentleman would show him one place in the New Testament that a servant of God ever gave a sign to make a man believe, he would do the same sign forthwith—this the gentleman failed to do, and so the matter ended. In conclusion, I must say, that notwithstanding I am no Mormon, yet as far as I have heard them, they preach the truth.

A LOVER OF TRUTH.

BOSTON, June 8th, 1842.

N. B. Mr. Adams delivers three lectures more before he leaves—one on the Book of Mormon, one on Zion, and one on the pouring out of the vials of God’s wrath. If he produces any thing worthy of notice, you may hear from me again.

AWFUL DESTRUCTION OF LIFE—TER- RIBLE EARTHQUAKE IN THE ISLAND OF ST. DOMINGO.

From Le Patriote of Port au Prince of 11 May.

On Saturday, the 7th inst., at twenty minutes past seven, in the evening, we experienced some severe shocks of an earthquake, which put the whole town in commotion. At mid-day a large meteor was perceived passing to the east. The heat was excessive, and thick clouds hung over the neighboring mountain, going in every direction from the south-east to the northeast. The seamen who were in the roads report that they felt the shock before they saw the houses shake, which would indicate that the shock came from the east. Many persons, however, think they observed that the oscillations came from the north and went south.

There were two very decided shocks—the first was not as long as the second; the latter was the most violent, and lasted about three minutes. All abandoned their houses, and the streets were filled with the affrighted population. But a little more, and Port au Prince would have been the scene of a disaster similar to that of 1770, a fatal, year, which occurred to the minds of every one.

There is scarcely a single brick or stone house which has not suffered damage; they are all more or less damaged. Some, it is said, are scarcely habitable. The facade of the Senate House, on which is sculptured the arms of the Republic, surmounted by the tree of liberty, were detached from the edifice, and broken into pieces by the fall. The interior of the building has also received some damage.

In the night, between Saturday and Sunday, two shocks were again felt, but not as violent as the first—one at 10 o’clock, and the other at 12. At 11 o’clock in the morning of Sunday came another shock; mass at the church was interrupted, and those officiating at it, ran away, and many females fainted.

Monday, at 11 o’clock in the morning, another shock.

The weather during these three days had a lowering, and at times a threatening appearance. Monday evening, a little rain, with excessive heat before and afterwards; night cool. Tuesday, a change of weather, return of the breeze, and appearance of rain.

In the evening, at eight o'clock, the weather was stormy, and every thing seemed to indicate an abundance of rain.

The hopes we entertained yesterday have not been realized. On Wednesday, we were awoke at a few minutes before five in the morning by another earthquake.

During these latter days it appears to us as if the earth on which we were walking was constantly quaking.

Saint Marc.—A letter from this town, which has been communicated to us, informs us that there, too, the earthquake of Saturday last was felt with the greatest violence; many houses have been so much shaken that they threaten every instant to fall down. On some plantations in the neighborhood of the town very great damage has been done.

Gonaives, 8th May.—Yesterday afternoon an earthquake was felt in this city, which was so violent that most of the houses in it were thrown down. At the same time, in consequence of the shock, a fire broke out in the apothecary's shop of Mr. Invernezzes and consumed in a few moments an entire block. The flames destroyed every thing that came in their way; there was not a drop of water in the town.

All the houses which have not been burnt down have been injured by the earthquakes, and this morning the shocks occur every quarter of an hour. The shops of Madame John Joufferts and M. Dupuy have fallen a prey to the flames. The shops of M. Richard Dauphin and M. Oster, built of stone and brick, have fallen down. Houses and shops are inaccessible, and we write these hurried lines in the street. The whole population has passed the night in the middle of the streets. Of the merchandize, which the merchants had been obliged to pile up in the public square, a great part has been stolen. It is impossible at present to estimate the extent of the loss. The church, the prison, the national palace, the treasury, the arsenal, and the house which was getting ready for the colonel commanding this district, are now nothing more than a heap of ruins.

In short no one has escaped the calamity. Now, while we are writing, the fire is entirely extinguished, but the sky looks threatening, and we are afraid of more shocks. If unfortunately our fears

should be realized, there will be an end of the few houses remaining standing, and Gonaives will be no more.

The first and principle shock lasted about five minutes and was followed during the night by more than twenty others which, though not so violent, were equally fearful.

It is now 8 o'clock in the morning. Not half an hour has passed since we had another violent shock. The number of persons killed and wounded is not yet known. All the prisoners who were not buried under the ruins of the prison, have escaped. God grant that the Capital may not have been afflicted with a similar misfortune;

Cape Haytien, Wednesday, 6 o'clock in the evening.—Most deplorable news is spreading throughout the city. It has been brought by Mr. Obas, son of the general commanding the district of Plaisance. In consequence of the earthquake which was felt here on Saturday evening, Cape Town has entirely disappeared and with it two-thirds of the population. The families which escaped this disaster have taken refuge at La Fosse, where they are without shelter, clothes or provisions.

Such is the news circulating in town, and which unfortunately is probably too true. It is to be hoped, however, it will not be confirmed in its full extent.

It is said that the President of Hayti has given orders to the physicians and officers of health attached to the hospital, to set off this evening and give their assistance to the unfortunate victims of this disaster.

Capt. Morris (of the brig Wm. Nelson, which brings the account) states in addition, that a few hours previous to his departure, a courier arrived with information that at Cape Haytien a fire succeeded the earthquake, destroying the remaining houses, the powder magazine, and the remnant of the inhabitants. St. Nicholas and Port Paix are said to be in ruins, and in fact all the towns on the north side of the island. One inhabitant of the Cape, a Mr. Dupuy, was saved, all the rest being either crushed, or drowned by the sea, which rose and submerged the city. Fearful; fearful, indeed, are the particulars of this awful visitation.

Cape Haytien, known as The Cape or Cape Francois, on the north coast, is the

Capital of the Republic, and formerly contained some 900 stone and brick houses, with a population variously estimated, at from 10 to 20,000.

It is situated on a Cape, at the edge of a plain between the sea and the mountains. The plain is exceedingly fertile, and intersected by broad paved roads, lined with lemon and lime trees.

RANGE AND SEVERITY OF THE LATE EARTHQUAKE.—The earthquake which has recently desolated a large portion of St. Domingo, was one of the most severe that has occurred in any part of the world for many years; and perhaps more extensive in the sphere of its operations than any since the earthquake which destroyed Lisbon, in 1755. It appears that on the same day, and very nearly the same hour, the effects of this recent earthquake were felt at various places ranging from Port au Prince to the base of the Rocky Mountains. The greatest explosion from the force of internal pent up fires was felt at Cape Haytien, St. Domingo, on the 7th instant; here they had three successive and violent shocks; and previous to the first of them a shock of the earthquake was felt at Porto Rico, on the morning of the 7th of May, which as far as we have yet learned, was the most easterly point that the effects of it were felt. The internal fires, it seems, then took a north-westerly direction, struggling to escape from their prison house, and broke out at Cape Haytien. It stretched clear across the breadth of St. Domingo and was felt at Port au Prince on the same day and at nearly the same hour. It also traveled on and was felt at Mayaguez at the same time; then to St. Martinville and one or two other places in Louisiana; thence to Van Buren, Arkansas, and clear up to the foot of the Rocky Mountains; where it was also felt on the same day. It thus traveled at least 1500 miles, and perhaps was felt even further. It is a sublime and awful thought; here we have proofs of the existence of a body of internal fires 1500 miles long, and probably as many deep.—*N. Y. Herald.*

EARTHQUAKE IN GREECE.

Letters from Athens of the 28th ult. state that several violent shocks of an earthquake were felt in various parts of the Pelop-

nesus; on the 18th, at Sparta, the shocks lasted from 25 to 30 seconds each. The inhabitants ran terrified out of their houses. On the same day, and in the course of the night, four or five other slighter shocks were experienced. Beyond the Eurotas an immense rock fell from Mount Menelos, near the village Drouchas. An old tower, situate in the town of Magoules was thrown to the ground. At Mistra the soil trembled with more violence than at Sparta, and a portion of the Hellenic College and several houses were destroyed. The water of the springs and wells became turbid, and an enormous rock, having detached itself from the summit of old Mount Nistra rolled with terrific noise into the town.

At Calames, the first shock, felt at half past nine o'clock, lasted between 40 and 50 seconds, and there were ten others, from that hour until midnight, at intervals of three quarters of an hour. Most of the houses were damaged, and several in the neighborhood actually gave way. Upwards of 50 dwellings were thrown at Areopolis, and 15 towers crumbled at Etylus. Many persons were buried under the ruins of their houses in the province of Maina. At Androusa several churches fell in. On the 25 ult., at about four o'clock A. M. another shock was felt at Patras, which lasted a minute and a half.

Canton, Wayne co Mich. May 25, 1842.

PRESIDENT SMITH—DEAR SIR:—I sit down to write a few lines to you to inform you of the spread of truth in this State.

I left the town of Loharpe Hancock co. on the 15th of February in company with Elder C. Dunn, and after a journey of three weeks, preaching occasionally on the way, arrived at Br. Rice's town of Superior, Washtenaw co. Michigan. I then visited the different churches in this part of the State, and found them in a prosperous condition generally speaking. I then fell in company with Elder W. Burton, who had been laboring in this State for about five months, we then commenced to hold two days meetings on Saturdays and Sundays, in several counties in this part of the State; great excitement began to prevail in the minds of the people, prejudice gave way, and many believed and obeyed the truth, and we have baptized more or less at all our meetings, during this time the priests of the various orders were howling an

their followers crying delusion, false prophets, Mormonism &c., but the honest in heart were believing the gospel of Christ, and began to say to the ministers, why dont you come out and meet them in a fair open discussion and prove them false, and then we shall be satisfied; so one of their noble champions by the name of C. Davy, a Methodist minister, challenged us for a discussion on the subject of the Book of Mormon, and said that he could prove it false from the writings contained therein and the scriptures. I accepted the challenge, the time was then appointed that the discussion should commence, which was Monday the 23d of May at 10 o'clock A. M. in the town of Royal Oak, Oakland co., great excitement prevailed amongst the people, and at the appointed time, there was an assembly of between 400, and 500 people: the question for discussion was to prove the Book of Mormon to be of divine origin, and that it came forth, according to the predictions of the prophets—decision to be given according to the weight of argument advanced, the limited time for each to speak was 20 minutes at a time. We each of us chose a man, and they chose the third, who were to sit as judges: the congregation was then called to order, and I opened the discussion. We then spoke three times on each side, there was given an intermission of half an hour, we then continued the discussion and spoke four times each and then submitted the question for decision, the judges then gave the decision in favor of the Book of Mormon; the congregation was then dismissed and I heard many of the Methodists say they wanted no more to do with Methodism, and many others that came that morning expecting to hear the Book proved false and Mormonism fall to rise no more because their teachers had thus flattered them it would be the case, but they had to return to their homes in despair, and their priests quit the field with shame and anguish of heart, because they had not gained their points, and thus the little stone cut out of the mountain without hands, rolls forth propelled by the power of Israel's God and will continue to roll until it becomes a great mountain and fills the whole earth. Therefore I desire the prayers of all the Saints, that I may be upheld by the arm of Jehovah, and sustained through all the trials of subsequent life,

I remain your friend and brother in the new and everlasting covenant,
MEPHIBOSHETH SERRINE.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, JULY 1, 1842.

TO THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND TO ALL THE HONORABLE PART OF COMMUNITY.

It becomes my duty to lay before the Church of Jesus Christ of Latter Day Saints, and the public generally, some important facts relative to the conduct and character of Dr. JOHN C. BENNETT, who has lately been expelled from the aforesaid church; that the honorable part of community may be aware of his proceedings, and be ready to treat him and regard him as he ought to be regarded, viz: as an imposter and base adulterer.

It is a matter of notoriety that said Dr. J. C. Bennett, became favorable to the doctrines taught by the elders of the church of Jesus Christ of Latter Day Saints, and located himself in the city of Nauvoo, about the month of August 1840, and soon after joined the church. Soon after it was known that he had become a member of said church, a communication was received at Nauvoo, from a person of respectable character, and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had a wife, and two or three children in McConnellsville, Morgan county, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she being ignorant of his having a wife living, gave way to his addresses, and became confident, from his behavior towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist; and, on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions, to sink

deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city, who knew nothing of him but as an honorable man, & began to teach them that promiscuous intercourse between the sexes, was a doctrine believed in by the Latter-Day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course; and that was, to persuade them that myself and others of the authorities of the church not only sanctioned, but practiced the same wicked acts; and when asked why I publicly preached so much against it, said that it was because of the prejudice of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such wilful and base falsehoods, if they should come to my knowledge; and consequently endeavored to persuade his dupes to keep it a matter of secrecy, persuading them there would be no harm if they should not make it known. This proceeding on his part, answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to public disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made an attempt upon others; and, by the same plausible tale, overcame them also; evidently not caring whose character was ruined, so that his wicked, lustful appetites might be gratified.

Sometime about the early part of July 1841, I received a letter from Elder H. Smith and Wm. Law, who were then at Pittsburgh, Penn. This letter was dated June 15th, and contained the particulars of a conversation betwixt them and a respectable gentleman from the neighborhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill-treatment towards her. This letter was read to Bennett, which he did not attempt to deny; but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide, by taking poison; but he being discovered before it had taken effect, and the proper antidotes being administered, he again recovered; but he very much resisted when an attempt was made to save him. The public impression was, that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances transpiring in the manner they did, would have produced a thorough reformation in his conduct; but, alas! like a being totally destitute of common decency, and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true: but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 15th ult. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation, that others had been led by his conduct to pursue the same adulterous practice, and in order to accomplish their detestable designs made use of the same language insinuated by Bennett, with this difference, that they did not hear me say any thing of the kind, but Bennett was one of the heads of the church, and he had informed them that such was the fact, and they credited his testimony.

The public will perceive the aggravating nature of this case; and will see the propriety of this exposure. Had he only been guilty of adultery, that was sufficient to stamp disgrace upon him because he is a man of better information, and has been held high in the estimation of many. But when it is considered that his mind was so intent upon his cruel, and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must make use of my name in order to effect his purposes, an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he wilfully and knowingly lied, in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:

STATE OF ILLINOIS, }
 City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposed and saith: that he never was taught any thing in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any circumstances, or upon any occasion either directly or indirectly, in word or

deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal illicit intercourse with females was, under any circumstances, justifiable; and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 17th day of May, A. D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the City Council, and was elicited in consequence of its being reported that the Doctor had stated that I had acted in an indecorous manner, and given countenance to vices practised by the Doctor, and others:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: "I know what I am about, and the heads of the Church know what they are about. I expect I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avar by withdrawing from the church, and that I was at variance with the heads and should use an influence against them because I resigned the office of Mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration—and should the time ever come that I may have the opportunity to test my faith it will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definitely whether you know any thing against my character either in public or private?"

Gen. Bennett answered: "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous.

Aldermen.

N. K. WHITNEY,
HIRAM KIMBALL,
ORSON SPENCER,
GUST. HILLS,
G. W. HARRIS,

Counsellors.

WILLARD RICHARDS,

JAMES SLOAN, City Recorder.

May 19th 1842.

GEO. A. SMITH,
WILSON LAW,
B. YOUNG,
JOHN TAYLOR,
H. C. KIMBALL,
W. WOODRUFF,
JOHN P. GREEN,

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established, (not only by testimony, but by his own concessions,) he having acknowledged that they were true, and seeing no prospects of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the church, by the officers; but on account of his earnestly requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident, that as soon as he perceived that he could no longer maintain his standing as a member of the church, nor his respectability as a citizen, he came to the conclusion to leave the place; which he has done; and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens, so much as his real conduct has done. In order to make his case look plausible, he has reported, "that he had withdrawn from the church because we were not worthy of his society;" thus instead of manifesting a spirit of repentance, he has to the last, proved himself to be unworthy the confidence or regard of any upright person, by lying, to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has colleagueed with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose, that he would be so much ashamed of himself at the injury he has already done to those who never injured, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public, with the design either to misrepresent or persecute; but be that as it may, we neither dread him nor his influence; but this much we believe, that unless he is determined to fill up the measure of his iniquity, and bring sudden destruction upon himself from the hand of the Almighty; he will be silent, and never more attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter Day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he may be known. What I have stated I am prepared to prove, having all the

documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain yours, respectfully,
JOSEPH SMITH.

Nauvoo, June 23, 1842.

The following extracts from letters received by gentlemen in this city from their correspondents in relation to Gen. Bennett, will corroborate with the above statements and testimony:

—
URBANA, Ill., June 1842.

* * * * "As to my knowledge of John C. Bennett, I can safely say that he is unworthy of the confidence of all mankind; in my opinion, he is an infamous rascal, and I am well acquainted with him." * * *

—
MONTECELLO, Platt Co., Ill., June 3, 1842.

* * * * "You inquire of me about John Cook Bennett. * * * That without any creditable way of getting a living, and without any apparent income, he handles more money than any common person.

"That he pretended to have had a commission as Surgeon in the United States army, but had not.

"That he had united with persons unknown, and non-resident in that state, to filch money from the unwary, by getting up a plat of a town on a scale of 800 acres, as the capital of Michigan, when it was about to become a state; and thereby procure from thoughtless persons money to locate such a town, and pay in town lots—without any even remote supposable idea of ever locating such a town.

"That he had in like manner attempted to palm himself upon the Legislature of Ohio, by trying to get a charter for a College in that state, but the Legislature detected him, and recorded him on the journals as an impostor, and Mr. Bailhache, editor of the "Ohio State Journal," published it as far as the paper was read."

—
MCCONNELLSVILLE, Morgan Co. O. }
March 2, 1841. }

Dear Sir—By your request I have made inquiries into the history of John Cook Bennett, and am enabled to give you the following facts which may be relied on as correct.

"When a young man his character stood fair, he studied medicine with his uncle, Dr. Samuel P. Hildreth, of Marietta, Washington county, O. It is believed he has a diploma, and also recommendations from some of the principal Physicians of that place; he started out with fair prospects, and married a daughter of Col. Joseph Barker, near Marietta. Bennett and his wife

united with the Methodist Church, and he became a local preacher. It was soon manifest that he was a superficial character, always uneasy, and moved from place to place; at different times lived in Barnesville, Macconellsville, Malta, Wheeling, Va., Colesville, Pennsylvania and Indiana; it is not presumed that less than twenty towns has been his place of residence at different times; he has the vanity to believe he is the smartest man in the nation; and if he cannot at once be placed at the head of the heap, he soon seeks a situation; he is always ready to fall in with whatever is popular; by the use of his recommendations he has been able to push himself into places and situations entirely beyond his abilities; he has been a prominent personage in and about colleges and universities, but had soon vanished; and the next thing his friends hear of him he is off in some other direction; at one time he was a prominent Campbellite preacher.

"During many years his poor, but confiding wife, followed him from place to place, with no suspicion of his unfaithfulness to her; at length however, he became so bold in his departures, that it was evident to all around that he was a sore offender, and his wife left him under satisfactory evidence of his adulterous connections; nor was this his only fault; he used her bad otherwise. Mrs. Bennett now lives with her father; has two children living, and has buried one or two. Dr. Bennett has three brothers-in-law living in this place, who, if they were disposed, could give all the particulars; but I dislike to urge them; I did apply to one which I thought the most likely, but he seemed reluctant to give it; but referred me to the person who has given me the foregoing; but he not being a connexion, has not been particular in following him in all his perignations; but is, no doubt correct, so far as given;—it has been Dr. Bennett's wish that his wife should get a bill of divorcement, but as yet she has not; nor does ray informant know that she contemplates doing so;—in fine, he is an impostor, and unworthy of the confidence of all good men." * *

Through motives of delicacy, we withhold the names of our informants, and other correspondents; but hold ourselves in readiness, at all times, to substantiate by abundant testimony, all that has been asserted, if required, as the documents are all on hand.

GEORGE MILLER.

NOTICE.

TO ALL WHOM IT MAY CONCERN, GREETING.—
Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation,

palmed himself upon the fraternity as a regular Mason, in good standing; and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish, to all the Masonic world, the above facts, that he, the said Bennett, may not again impose himself upon the fraternity of Masons.

All Editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

GEORGE MILLER.
Master of Nauvoo Lodge,
Under Dispensation.

We have received a letter from the south asking us if we believe in the principle of stealing slaves from their masters. We unequivocally state that we do not! Nor do we believe at all in the principles of modern abolitionists; we are opposed to the principles of oppression only, and would say as Paul said to servants—"servants obey your masters,"—and we hold the rights of all men sacred, and would be the last to infringe upon any man's property.

We have received several very interesting communications from the elders abroad, and extract the following—

Liverpool, May 10, 1842.

Dear Br. Willard—Yesterday I supposed that I could not have the opportunity of sending this by private conveyance to New York; but learning last evening that the Packet ship "Imported," McPherson, master, (who, with the owners of the vessel were both recently baptized here,) would sail for New York to day, I improve this opportunity in forwarding this. Br. Russel, the owner, I understand is in possession of four or five other ships. I returned from the north about a week since, having spent about two months in the city of Carlisle, and in Brampton, Burnstones, Alston, and Newcastle upon Tyne.

In Birmingham there have been considerable numbers added, as well as in other places generally, where the gospel has been introduced.

Br. Pratt attended the Froomes Hill Conference last week, above 1100 members were represented.

The music hall in Liverpool is yet occupied by the saints, and many respectable people attend.

Wednesday morning, May 18, yesterday, closed the general conference held in

Manchester, which commenced on the 15th. I believe the presiding officers were present from all the conferences in the kingdom; and the conference was otherwise well attended, every thing was done orderly and harmoniously: Elder Pratt was very free and powerful, in his communications and counsels, which apparently was gratefully received. There were represented at the conference 7200 in good standing. The spirit of gathering is more and more developing itself; and every thing seems to favor the idea that the fall will be a time of *harvest gathering*.

The April number of the Times and Seasons brought to us very welcome intelligence in relation to the arrangements pertaining to the gathering. The same spirit seems to influence the saints on both sides the Atlantic, in relation to that subject.

I expect to go to Bolton on Friday—after that spend a few days in the Clitheroe conference, by which time we look for Elder Snider's arrival. Elder Pratt baptized 8 yesterday.

The American brethren, Pratt, Snow, Barnes, and Curtis were all at the Conference. It was calculated that one thousand were present on the first day of conference, and it was well attended on the two succeeding days.

The condition of the poor in this country is a wretched one; and the prospect of its being improved is all expressed in the word, *despair*.

Yours, in the everlasting covenant.

LEVI RICHARDS.

To Willard Richards.

Elder John E. Page writes from Pittsburgh, and states that they have secured the old Cumberland Church for two years, in that city; that the cause is progressing, and that there is every prospect of a plentiful harvest in that city and the region round about.

Br. Page states that he and some of the brethren mentioned by him will give such information to emigrant travelling this way as they may require.

CONFERENCE MINUTES.

The Church of Jesus Christ of Latter Day Saints in the county of Waldo, met in a quarterly conference in this place, according to previous appointment, at 10 o'clock, A. M. and proceeded to an organization. Elder Alfred Dixon was chosen

to preside, and C. C. Pendleton clerk.—After singing and prayer the president of the conference gave some useful advice and instruction upon the course of life and procedure of the saints, in this region of country, as members of the church of Christ, and was followed in his remarks by other elders present. After singing and prayer conference adjourned until 2 P. M.

The branch of the church of Christ in Vinahaven, was then represented by Elder Otis Shaw, consisting of eighty four members, including 4 elders, 1 teacher and 1 deacon,—9 excluded and two added since last conference.

The branch of the church on the main land, in the county of Waldo, was then represented by C. C. Pendleton, numbering 70 members, including 3 elders, 1 priest and 3 teachers. Three members, included, have been added since the Dec. conference.

The branch of the church of Christ in St. George, Lincoln county, was represented by Elder Alfred Dixon, numbering 18 members, including one elder, one priest, one teacher, and one deacon; three of the number have been added since the conference in December. Most of the members composing this branch were formerly included in the Waldo branch on the main.

After many appropriate remarks from the elders present it was

Resolved, That a copy of the proceedings of this conference be transmitted to Nauvoo, after which the conference adjourned to meet in Hope, on the third day of July next, at 10 o'clock A. M.

ALFRED DIXON, Pres't.

C. C. PENDLETON, Clerk.

Elder John Waymand writes from Big Rock, Kendall county, Illinois, and states that in that neighborhood a small branch has been raised, consisting of two elders, one priest, one deacon, and eleven members.

A meeting of the New York General Conference of the Church of Jesus Christ of Latter Day Saints, was held pursuant to previous notice, in the Hall, 245, Spring street, on Wednesday, the 18th of May. Present, seven high priests, eighteen elders, six priests, and four teachers.

The meeting having been called to order, Elder L. R. Foster was elected president, and J. M. Bernhisel appointed Secretary.

A fervent address to the throne of grace was offered by G. J. Adams.

Delegates being called on to represent the different branches, Elder E. P. Maginn, of one of the quorums of seventy elders represented the following, viz:—The branch at Peterborough, N. H. to consist of seventy one members, including one priest and one teacher, all baptized by himself.

The branch at Gilsum, N. H. to consist of from twenty to thirty members.

The branch at New Salem, Mass. to consist of thirty six members, on the 1st of March last.

The branch at Wendell; Mass. to consist of about thirty five members.

The branch at Leverett, in the same state, to consist of twenty members, and stated that he had delivered a course of lectures in the city of Lowell, and had baptized ten.

Priest Merrill represented the branch at Norwalk, Ct. to consist of thirty one members, all in good standing.

C. H. Wandell, who is the presiding elder of the above branch, corroborated the preceding report, and stated that he had baptized nineteen since last conference.

Elder Dougherty reported that he and Elder Lane had labored for several months in Orange county, N. Y., in Essex county, N. J., and in Pennsylvania, and had baptized eleven.

Elder Lane confirmed the report of his colleague, and added that they had held a discussion with Mr. Origen Bachelor, the result of which was the removal of much prejudice, and the conversion of many opponents into friends.

Elder F. Nickerson stated that he had organized a branch of thirty members in Boston; had baptized eighteen since then, and that many were investigating. He also remarked that he had baptized seven at Cope Cod—that there were four members at Medfield, and five at New Bedford, Mass.

Elder Dougherty reported that there were three members, including one priest, at Pompton, N. J.

Elder Beebe represented five members, not organized, at Hicksville, L. I.

Elder Leach represented the branch at Paterson N. J. to consist of nineteen members, two priests, one teacher, and one deacon.

Elder J. G. Divine represented the branch at Granville, N. J. to consist of

seventeen members, two elders and one priest, all in good standing. The branch at Shirk river, of eight members, one teacher, and one deacon. The branch at Shrewsbury, of about eight members and one priest. The branch at Tom's River of about forty three members, two elders, one teacher, and one deacon; and stated that there were four members on Staten Island; and that he had baptized six at Long Branch.

Elder Adams represented the branch in the city of Brooklyn to consist of sixteen members, exclusive of one elder, one priest, and one deacon; and then gave a brief but highly interesting account of his mission to England.

The branch at New Rochelle, N. Y. was represented by Elder John Wolf, to consist of twenty members, one elder, one priest, and one teacher.

The branch at Setauket, L. I. was represented by W. Carmichael, to consist of thirty members, one priest, one teacher, and one deacon.

Elder J. W. Latson preferred the following charge against Elder J. G. Divine, viz: writing a letter to president Sidney Rigdon, on or about the 30th of August last, traducing his character, and containing allegations which are not true, and then addressed the conference on the subject of his charge.

At this stage of the proceedings, a quarter before 7 o'clock, the conference took a recess for one hour.

EVENING SESSION.

The conference re-assembled, and after singing and prayer proceeded to business.

The president made some pertinent remarks on the subject matter of the controversy.

Elder Adams exhorted the brethren to settle the difficulty between themselves.

Elder Latson consented to drop it if Elder Divine would make acknowledgements.

Elder D. having confessed and asked forgiveness, Elder L. expressed himself perfectly satisfied.

On motion of Elder Everett it was

Resolved, That the conference accept the confession made by Elder Divine, and of what has been said and done by Elder Latson, and consider that the matter has been settled according to the laws of the church.

Moved and seconded, That Charles E.

Spencer, Jesse C. Braley, of N. Y. and Geo. T. Leech, of Norwalk, Ct. be ordained elders. Carried.

These persons were then ordained under the hands of Elders Foster, Nickerson, Adams, Maginn, Everett and Wandell.

Moved and seconded, That the president and secretary be authorized to furnish new licenses to those elders within the limits of this conference who are entitled to receive them.

The conference adjourned until 9 o'clock to-morrow morning.

Thursday morning, 9 o'clock the conference met agreeably to adjournment, and was opened with singing and prayer.

The president represented the branch in the city of New York to consist of about 200 members, about twenty of whom have been received by baptism, and 5 or 10 by certificate, since last conference.

It having been reported by several elders that the branch at Hempstead, L. I. was in a cold state, and that some unkind feelings existed in it, Elder Maginn was deputed to proceed to that branch and regulate it;* and Elder Beebe to visit the branch at Setauket, L. I.

The delegates generally gave very cheering accounts of the progress of the cause of truth, and stated that the calls for preaching were very numerous.

Elder Maginn addressed the audience at considerable length, giving an interesting narrative of his travels and labors, and some valuable instruction to those who have been called to the ministry.

On motion, it was

Resolved, That the next general conference be held in the city of New York on the third Wednesday in October, next

Resolved, That the Secretary be instructed to transmit a copy of the minutes to the editor of the "Times and Seasons," with a request that he would give them a place in his valuable paper.

The minutes of the conference were read and approved.

The Conference then adjourned *sine die*.

The benediction was pronounced by the President.

L. R. FOSTER, President.

J. M. BEENHISEL, Secretary.

* Elder M. reported on his return that he found the branch in a better state than

it was represented to be, and that it consisted of 36 members, 1 elder, 1 priest, and 1 teacher.

AGENTS.

ILLINOIS.

Judge Adams, City of Springfield
John Gaylord, Victoria, Knox co.
Harlow Redfield, Pittsfield Pike co.
David Nelson, Jacksonville, Morgan co.

IOWA.

John Groosbeck, North Augusta.
John Pincock, South Augusta

NEW YORK.

L. R. Fester, City of New York.
James Blakesley, City of Utica.
Charles Thompson, Batavia, Genesee co.
Isaac Haight, West Niles, Cayuga co.
Ira J. Patten, Theresa, Jefferson co.
William Cogswell, Pulaski, Oswego co.

PENNSYLVANIA.

Benjamin Winchester, City of Philadelphia.
Joseph H. Newton, " "
John E. Page, Pittsburgh.

DELAWARE.

Robert F. Crawford, Christiana.

NORTH CAROLINA.

Jedediah Grant, Joshua M. Grant.

SOUTH CAROLINA.

A. O. Smoot, City of Charleston.

MASSACHUSETTS.

Erastus Snow, City of Salem.
Freeman Nickerson, City of Boston.
Phineas Richards, Richmond.
Milton Holmes, Ceorgetown, Essex co.

CONNECTICUT.

Dwight Webster, Farmington.
Horace R. Hotchkiss, Fair Haven.
Minor Prisley, Tolland, Tolland co.

NEW HAMPSHIRE.

Zadoc Parker, Lisbon Village.
Jeremiah Willey.

TENNESSEE.

Amasa Lyman, Randolph Alexander.
Tardy R. Whiteher, Green T. Lee.
Cade A. Crawley, Camden.

OHIO.

Reuben McBride, Kirtland.
James M. Adams, Andover, Ashtabula co.
M. H. Peck, West Milton, Miami co.

LOUISIANA.

E. G. Terrell City of New Orleans.

MICHIGAN.

Moses Johnson, P. M. Royal Oak, Oakland co.

INDIANA.

J. J. Guinand, Mount Sterling, Switzerland co.
T. W. Bray, South Bend, St. Joseph co.
L. M. Knight, Pleasant Garden.

MISSISSIPPI.

Hamilton Jett.

TRAVELING AGENTS.

Lorenzo D. Wasson, Jonathan Hampton,
E. P. Maginn, Thomas Grover,
Moses Martin, George J. Adams.
Lynan Wight, Hiram Kimball,
Benjamin Clapp, Julian Moses.

M. Serrine.

THE FEMALE RELIEF SOCIETY OF NAUVOO.

WHAT IS IT?

It is an Institution form'd to bless—
The poor, the widow, and the fatherless—
To clothe the naked and the hungry feed,
And in the holy paths of virtue, lead.

To seek out sorrow, grief and mute despair,
And light the lamp of hope eternal there—
To try the strength of consolation's art
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect,
where
Distress presides; and wake up pleasures
there—

With open heart extend the friendly hand
To hail the stranger, from a distant land.

To stamp a vetoing impress on each move
That Virtue's present dictates disapprove—
To put the tattler's coinage, scandal, down,
And make corruption feel its with'ring frown.

To give instruction, where instruction's voice
Will guide the feet and make the heart re-
joice—

To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an *Order*, fitted and design'd
To meet the wants of body, and of mind—
To seek the wretched, in their long abode—
Supply their wants, and raise their hearts to
God.

E. R. SNOW.

NOTICE.

Elder Andrew L. Lamoreaux is requested to come to Nauvoo, to answer to certain charges that are preferred against him.

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TIMES AND SEASONS.

"Truth will prevail."

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CITY OF NAUVOO, ILL. JULY 15, 1842.

[Whole No. 54

A SKETCH

*Of the travels and ministry of Elder Orson Hyde.
Trieste, January 1, 1842.*

DEAR BRETHREN OF THE TWELVE,

As the blushing orb of light from his eastern temple sends forth, this morning over Alpine heights, his streaming columns of golden brightness to greet the earth with a happy new year, to welcome its arrival, and crown it with a celestial radiance, I might be justly charged with ingratitude towards a gracious and merciful Providence, and a want of generosity and reciprocal kindness towards my brethren, did I neglect to acknowledge the kind aid and protection which heaven has granted me in answer to your faith and prayers. Permit me, therefore, to commence my letter by wishing you all "a happy new year;" and through you allow me to extend the same wish to all the saints, both in England and America; but particularly to my wife, and her dear little children.

I am happy to improve the opportunity, which this hour affords, of writing to you, and that happiness is increased by a firm conviction, that a letter from your unworthy brother, in the Lord, will be received by you with a friendship and cordiality corresponding to that which now animate my bosom.

Since it has pleased the Lord to grant unto me health and prosperity—to protect me from the dangers of the climates—from the plague and pestilence that have carried death and mourning on their wing, and return me again in safety to a land of civilized life, these things demand my highest gratitude, as well as demonstrations of praise and thanksgiving, to His exalted name.

As a member, therefore, of your honorable quorum, bearing, in common with you, the responsibility under which Heaven has laid us, to spread the word of life among the perishing nations of the earth, allow me to say, that, on the 21st of October last, "my natural eyes, for the first time beheld" Jerusalem; and as I gazed upon it and its environs, the mountains and hills by which it is surrounded, and considered, that this is the stage upon which so many scenes of wonders

have been acted, where prophets were stoned, and the Saviour of sinners slain, a storm of commingled emotions suddenly arose in my breast, the force of which was only spent in a profuse shower of tears.

I entered the city at the west gate, and called on Mr. Whiting, one of the American missionaries at that place, to whom I had a letter of introduction from Monsieur Muratt, our consular agent at Jaffa. Mr. W. said, that in consequence of the unsettled state of his family, (having just removed to the house which he then occupied,) he was sorry to say it would not be convenient for him to invite me to share his hospitality; but very kindly went with me to the Latin convent, which is a sort of hotel or home for strangers, and there engaged for me my board and lodging at a reasonable compensation, and said that he would keep a little watch to see that I was well taken care of. This expression of kindness did not escape my notice.

After I had been there an hour or two, Mr. Sherman, another American missionary, accompanied by a Mr. Gager, from America, who, I think, was a licentiate from the Presbyterian or Congregational Church, called on me, and after some considerable conversation upon the state of affairs in general, in America, I introduced to them the subject of my mission to that place; and observed, that I had undertaken to do a good work in the name of the Lord, and had come there for a righteous purpose, and wished their co-operation and friendly aid. They assured me that they should be happy to render me any assistance in their power to do good. I thanked them for their kindness, and observed, that as I had had little or no rest since I left Beyrout, I felt worn down with fatigue and a want of sleep, as well as being almost overcome by the excessive heat, and that I also wished to arrange some documents which I had, and then I should be happy to enjoy the privilege of an interview with them, and with Mr. Whiting at the same time. They said they would indulge me in my request at almost any time.

I had sent a lengthy communication to the Jews in Constantinople, in the French language, but had reserved a copy of it in the German. As this document set forth, clearly and plainly, the object of my mission there, I translated it into English in order that, I might lay the facts before them in as clear a point of light as possible.

Accordingly, after wearied nature had sufficiently reposed under sleep's balmy and refreshing shade, I called on Mr. Whiting, according to previous arrangements, and Messrs. Sherman and Gager soon came in. After the usual salutations were past, and all quietly seated, I expressed to them my gratitude for that opportunity of bearing testimony to the glorious reality, that the Lord was about to visit his people, and also my gratitude to HIM whose hand had been stretched out for my safety and protection, and also to bear me onward to the place where mercy, with all her celestial charms, was embodied in the person of his own Son.

I then took the liberty of reading the document containing the object of my mission there, and were it not for its length I would here insert it. After it was read, all sat in private meditation until Mr. Gager interrupted the silence by asking wherein the doctrines of our church differed from the doctrines of the established orthodox churches. I replied as follows:—"There are so many different kinds of orthodox doctrines, all differing one from the other, that it might be difficult to determine which one to be the standard by which ours should be tried; but, said I, with your permission, I will set forth and explain to you the principles of our faith, and then you can determine for yourselves wherein they differ from others." So, beginning at the ministration of the Angel of the Lord. I expounded unto them many things concerning the rise of the church, its organization and ordinances; and form and order of its government, after which Mr. Sherman spake as follows:—

"Now, we are here trying to do all the good we can, and have been for some length of time; and what more would you have us do or what more can we do?" I replied as follows:—"It appears to me, even allowing your cause to be just and right, that your time is spent here to little or no purpose; not, however, that I would be

understood as charging you with idleness or inattention; but the strong and deep-rooted prejudices which reign in the breasts of the people here against you, that they will not even allow you to educate their children, when you propose to do it gratuitously, must render your labors extremely limited; and, further the genius of your policy does not admit of your making that exertion which the Saviour of the world required his servants to make in former days. You receive a salary from a home institution, and by that institution you are directed to remain here whether the people will hear or not; whereas the Saviour taught his disciples to depart, and shake the dust from their feet, against that house, city, or people, that would not hear them, and not spend their labor for that which did not profit."

To this Mr. Gager replied,—"although the fruits of our labors do not immediately appear, we ought not to be discouraged. We may labor, and other men may enter into our labors. The husbandman, after he hath sowed his seed, waiteth patiently until it hath received the former and latter rains; and, as the days of miracles are past, we cannot expect men to act now under the immediate direction of the Saviour as they then did." I might have here observed, that it would be a great tax upon the patience of the husbandman, if it did not quite exhaust it, to sow his seed year after year, and reap no fruits of his labor. But—

I replied, that miracles had truly ceased; but, said I, why have they ceased? Mr. Gager said, because they were not necessary. I made answer, that Jesus formerly said to the people, "according to thy faith be it done unto thee;" and said I, I presume he is of the same mind still; but the people have no faith in the power of God, therefore no miraculous favors are shown them; and because the religious world have lost sight of their privileges, the horizon of their minds beclouded, and faith driven from their hearts by the vain and foolish traditions of uninspired men, the Lord hath sent an holy Angel from the Temple of Light, bearing to the earth truth's unfading laurels, and has boldly asserted the rights and privileges of all who would seek the face and favor of the Most High. But against this heavenly message, streaming from the bosom of a compassionate God, with

the purest love and good-will to a fallen race, and beaming in the face of men with a celestial radiance, is arranged the cold-hearted prejudices of an unbelieving world. Well did the Saviour ask this question—"When the Son of Man cometh, shall he find faith on the earth?" With this testimony have I come to Jerusalem; and in the name of my master, who here bore our sins, in his own body, on the tree, I warn all men, so far as I have opportunity, to beware how they lift their hands or their voices against it, for, by the voice of the Lord from heaven, am I made a witness of the eternal reality of what I have declared.

Mr. Whiting then asked if we acknowledged any to be christians except those who embraced our doctrines and joined our church? To this I replied in the following manner:—"We believe there are many in all the different churches, with many who are externally attached to no church, who serve the Lord according to the best light and knowledge they have, and this service is unquestionably acceptable in his sight; and those who have died in this condition have no doubt gone to receive the reward of their labors in the mansions of rest. But should He be pleased to send more light and truth into the world, or revive those principles of truth, which have been made to yield their sovereignty to the opinions of men, and they refuse to receive them, or walk in them, their service would cease to be acceptable to the Lord, and with no degree of propriety could we acknowledge them true christians; and we do know, and are sure, that the Lord has caused more light to shine, and that he will hold none guiltless who refuse to walk in it after the means of obtaining it are brought to their knowledge, and placed within their reach." These were hard sayings. They observed, that they could not say that these things were not as I had said; but to them they appeared incredibly strange.

I then requested that some of them would do me the favor of an introduction to some of the principle Jews in the place; but this request was greeted with a number of *hems*, which commonly mean no more than to allay a little irritation, or tickling in the throat; but on this occasion, from the peculiarity of their tone and cadence, I judged they

wished to be a little metaphorical, and so used the term figuratively, to mean the following:—"We have our scruples about complying with your request, lest it might detract from our influence and popularity." They observed, that Mr. Johns, the English Consul, might be the most proper man to grant me the desired favor. I replied, that I knew as little of Mr. Johns as I did of any Jew in Jerusalem, but that I would not insist upon my request being granted. Mr. Whiting then remarked, that he should have no particular objections to do it, but that it could not be well attended to until a day or two hence. This reminded me of a circumstance in England, where duty once led me to call upon a clergyman to do me a little favor, but he said he could not grant it, because I had not come recommended by any one with whom he was acquainted. I replied, that I was very sorry to be so unfortunate on that occasion, as to be recommended by none but my master, who was the Saviour of the world. The two are not exactly similar, yet the former reminded me of the latter. I thanked Mr. W. however, for his kindness, and our interview closed. The fact is, God has one system of etiquette, and reciprocity and this sign-seeking generation has another. The former is hospitality and kindness to the stranger; but the latter is--be very cautious and particular that you render him no assistance, neither show him favor unless he come recommended by our party, or by some others who are honorable and orthodox, like ourselves. But no man is justifiable in the eye of humanity, in the eye of the gospel, or in that eye that never sleeps, in rejecting the reasonable petition of a stranger, though he do not come clothed with letters from the chief priests, scribes and elders of the people; and it is what no gentleman will do, unless his frankness and liberality have become blasted by the chilling winds of a sectarian atmosphere.

With what feelings of commingled pity and contempt does every Latter Day Saint, whose mind has thoroughly canvassed the principles of our faith, and in whose heart dwells that "unction from the Holy One," look upon that want of generosity and frankness, which he is often compelled to witness, when he knows that in his own bosom, inde-

pendent of a boasting spirit, or any desire of vain glory, are jewels of light, truth, and knowledge, as far superior in lustre to any thing which they possess, as the purest diamond is to the common pebble of the rivulet!

I concluded, however, that I would try to discharge my duty before God, without subjecting any one to the humble mortification of giving me an introduction. For myself, I feel not very jealous of my popularity where the cause of truth requires me to hazard it, and am not so very particular. If my name be only recorded in heaven, on the list of the sanctified, it will abundantly compensate me for the sacrifice which duty calls me to make of it among men. Let them, therefore, look upon me as they may, a deceiver or a deceived, a wise man or a fool, I feel very thankful to the Lord for what mine eyes have seen, mine ears have heard, and, more than all, for what my soul has experienced; and it is my constant prayer to an over-ruling Providence, that his free grace may be amply sufficient to bear me triumphantly through life's conflicting scenes, that my poor heart may swell the notes of praise and thanksgiving for ever and ever to HIM who died to save me and wash me from my sins, in his own most precious blood.*

* * * * *

You will discover by this letter, and more particularly by the one written from Alexandria, to Elder Pratt in Manchester, England, that, through the goodness of the Lord, I have been enabled to accomplish that which was told me prophetically, several years ago, by Brother Joseph Smith.

Though the blustering snow-storm has thrown the gorgeous folds of his crimson mantle over the mountain tops, which half encircle us on our north and east as we lie here in quarantine, yet their sides towards the base, beautifully terraced and thickly set with vines and olives, though not in their summer dress, present a widely-extended scene of rural beauty and loveliness. All the irregularities and deformities of nature (if, indeed, there are any,) are completely lost in the distant view, though we gaze through the ships, powerful magnifier; so, when the

eye of imagination surveys the saints far in the west, their faults and foibles are lost in the distance, (if, indeed, any they have) and nothing but their virtues appear, which render the society very inviting and extremely desirable. The simple unrestrained language of my heart is—I want to see my brethren, for in their bosoms, I am sure, is a corresponding echo which—

Like the harp when the zephyr is sighing
To the breath of that zephyr, in music replying
Friendship can tremble with feelings as true.

I have just been upon deck to witness the king of day retiring in his robes of state to the western portions of his kingdoms, to proclaim there, in *propia persona*, the advent of 1842, after opening and lighting up the glory of the new year in the east. As his golden disk was sinking behind the western rim of the deep blue waters of the Adriatic, and throwing back, in rich profusion, his soft and glowing beam upon the clear blue sky, with a radiance and splendor peculiar to none but him, thought I, oh, that thou couldst take a thought or good wish from me and bear it on the pathway of one of thy golden beams to my dear little family, which perhaps at this moment is pouring his noon-day splendor obliquely upon the home where they dwell. But another thought succeeded—I will not be a Parsee. There is a Being whose throne is high, and whose glorious image shines forth in the mirror of all his works to feast the mental eye and heal the wounded heart, "His ear is not heavy that he cannot hear, neither is his arm shortened that he cannot save;" to HIM, therefore, I will send a thought on the wing of my evening devotion, and breathe an aspiration that his favor may gladden and cheer the cot where dwell all my earthly hopes and earthly riches: therefore, tarry not for me thou glorious orb of light, but speed thy course onward in the circuit of the heavens, to dye the sheen of other climes, and to roll in the hour when the dead, small and great, shall stand before God.

Jerusalem at this time contains about twenty thousand inhabitants; about seven thousand are Jews, and the remainder mostly Turks and Arabs. It is enclosed by a strong wall from five to ten feet thick, On those sides which are most accessible, and consequently most ex-

*This part of the letter has been published before, as extracted from the "Millennial Star."

posed to an attack, the wall is thickest, and well mounted with cannon; it is from twelve to thirty feet in height. The city is situated at the south-eastern extremity of an inclined plane, with the valley of Kedron on the east, and the vallies of Hinnom and Gihon on the south and west, all converging to a point in the valley of Jehosaphat; south-east of the city: from the eastern gate of the city to the top of Mount Olivet, as you pass through the valley of Kedron, is just about one English mile. On the top of this mount you have a fair view of the Dead Sea and river Jordan, which are about fifteen miles in the distance. As I stood upon this almost sacred spot and gazed upon the surrounding scenery, and contemplated the history of the past in connection with the prophetic future, I was lost in wonder and admiration, and felt almost ready to ask myself—Is it a reality that I am here gazing upon this scene of wonders? or am I carried away in the fanciful reveries of a night vision? Is that city which I now look down upon really Jerusalem, whose sins and iniquity swelled the Saviour's heart with grief, and drew so many tears from his pitying eye? Is that small enclosure in the valley of Kedron, where the boughs of those lonely olives are waving their green foliage so gracefully in the soft and gentle breeze, really the garden of Gethsemane, where powers infernal poured the flood of hell's dark gloom around the princely head of the immortal Redeemer? Oh, yes! The fact that I entered the garden and plucked a branch from an olive, and now have that branch to look upon, demonstrates that all was real. There, there is the place where the Son of the Virgin bore our sins and carried our sorrows—there the angels gazed and shuddered at the sight, waiting for the order to fly to his rescue; but no such order was given. The decree had passed in heaven, and could not be revoked, that he must suffer, that he must bleed, and that he must die. What bosom so cold, what feelings so languid, or what heart so unmoved that can withhold the humble tribute of a tear over this forlorn condition of the Man of sorrows!

From this place I went to the tombs of the prophets in the valley of Jehosaphat, and on my way around the city, I entered the pool of Siloam and freely washed in its soft and healing fountain.

I found plenty of water there for baptizing, besides a surplus quantity sent off in a limpid stream as a grateful tribute to the thirsty plants of the gardens in the valley. The pool of Bethsada, which had five porches, yet remains in the city, but in a dilapidated state, there being plenty of water to meet the demands of the city of a better quality, and more convenient—this vast reservoir is consequently neglected. This pool was unquestionably as free and accessible to all the people of Jerusalem as the Thames is to the Cockneys, or the Mississippi to the people of Nauvoo; and from its vast dimensions, it would certainly contain water enough to immerse all Jerusalem in, in a day: so the argument against immersion, on the ground that there was not water enough in Jerusalem to immerse three thousand persons in, in one day, is founded in an over anxiety to establish the traditions of men to the subversion of a gospel ordinance; and it will be borne in mind also, that the day of Pentecost was in the month of May, just at the close of the rainy season, when all the pools and fountains in and about the city were flush with water.

What were anciently called Mount Zion and Mount Calvary, are both within the present walls of the city. We should not call them mountains in America, or hardly hills; but gentle elevations or rises of land. The area of what was called Mount Zion, I should not think contained more than one acre of ground; at least as I stood upon it and contemplated what the prophets had said of Zion in the last days, and what should be done in her, I could no more bring my mind to believe that the magnet of truth in them which guided their words, pointed to this place, any more than I could believe that a camel can go through the eye of a needle, or a rich man enter into the kingdom of God. But on the land of Joseph, far in the west, where the spread eagle of America floats in the breeze and shadows the land; where those broad rivers and streams roll the waters of the western world to the fathomless abyss of the ocean; where those wide-spreading prairies (fields of the wood) and extensive forests adorn the land with such an agreeable variety, shall Zion rear her stately temples and stretch forth the curtains of her habitation. The record of Mormon chimes in so beautifully with the scriptures to estab-

this position, that an honest and faithful examination of the subject is all that is required to expel every doubt from the heart.

The customs and manners of the people of the east are so similar to what they were in the days of our Saviour, that almost everything which the traveller beholds is a standing illustration of some portion of scripture: for example, I saw two women grinding wheat at a little hand-mill, consisting of two small stones with a little rude tackling about it, the whole of which one man might take in his arms and carry almost any where at pleasure. One would turn the top stone until her strength was exhausted, and then the other would take her place, and so alternately keep the little grinder in operation. It appears that our Lord foresaw the perpetuity of this custom, even to the time of his second coming; for he said, "Two women shall be grinding at the mill; one shall be taken and the other left; and for ought I know, these two I saw were the identical ones. I also saw the people take a kind of coarse grass and mix it with some kind of earth or peat that had been wet and reduced to the consistency of common mortar, and then lay it out in flattened cakes to dry for fuel. I then, for the first time in my life, saw the propriety of our Saviour's allusion. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, &c." I might swell this letter to a volume upon these subjects, but I forbear for the present. One may read of the customs of the east, but it is not like seeing them. To read of a good dinner may brighten up a man's ideas about eating, especially if he be a little hungry; but to sit down at the luxurious board and eat is far more satisfactory. The two cases are not exactly parallel, yet the latter serves to illustrate the former.

As I walked about the environs of the town, my spirit struggled within me in earnest prayer to the God of Abraham, Isaac, and Jacob, that he would not only revolutionize this country, but renovate and make it glorious. My heart would lavish its blessings upon it in the greatest prodigality in view of what is to come hereafter. After returning to the city, I found my feet and legs completely coated with dust; for the whole face of the country was like an ash bed in consequence of the great length of the dry season. I then thought how very convenient it must have been for the ancient disciples to fulfil one injunction of the Saviour, "shake off the dust of your feet."

Syria at present is in a very unsettled state. The Drowzes and Catholics are fighting almost constantly. They sometimes kill hundreds and hundreds of a day. In some sections it is not unfrequent that the traveller meets some dozen or twenty men by the way-side without heads, in a day. In a letter from Bavaria, I stated that hostilities had re-commenced between the Turks and Egyptians; I took the statement from a German paper, but it was a mistake. The hostilities were between the lesser tribes in Syria. The American missionaries at Beyrout and Mount Lebanon have received official notice through Commodore Porter, our minister to Constantinople, from the Grand Sultan, that hereafter they can have no redress by law for any violence, outrage, or cruelty, that may be practiced upon them by the people; and advises them to leave the country. This course is approved of by Commodore Porter. I read the correspondence between him and Mr. Chaasan, our consul at Beyrout; but all is going on in the Providence of God. Syria and Palestine must ferment and ferment, work and work, until they work into the hands of Abraham's children to whom they rightly belong; and may the God of their fathers bless the hand that aids their cause.

I must now begin to think of coming to a close. I have nearly three weeks yet to remain in quarantine. The time seems long; yet I endeavor not to let it run to waste.—When our ship shall have obtained her prattique, I shall proceed, if the Lord will, directly to Germany over the Alps, and try to light up a fire there. Will you give me your prayers that God may bless my exertions, and that I may be enabled to conduct myself with dignity and propriety in all things which become a man of God, and which the purity and virtue of the cause I advocate, so justly merits; and further, that in my great weakness celestial strength may appear.

My kind respects to the presidency of the church, and a happy new year to all absent and enquiring friends.

With the most kind and tender feelings towards you, and with a heart that will burst with blessings on your heads when your faces I behold, allow your unworthy brother in Christ to close by the following lines which he offers you as a farewell token until Providence shall permit us again to meet:—

Where the sun leaves his last golden ray,
Far over the sea's swelling tide,
Will friends dear and true for me pray,
That I in the Lord may abide?
Though distance and time do us part,

And scenes new and strange roll between,
Your memory is dear to my heart,
And friendship's bright star gleams the same.

In the west, let its ray pour a light
On the circle of Zion's true sons,
To greet them with joy in the sight
Of Him who has said we are one.
To share in the spoils of my love,
Her daughters though last, are not least;
For surely 'twas blest from above
Which graced the end of the feast.

ORSON HYDE.

HISTORY OF JOSEPH SMITH.

Continued.

After we had received this revelation he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being, so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself. During the month of April I continued to translate, and he to write, with little cessation, during which time we received several revelations. **A** difference of opinion arising between us about the account of John the apostle, mentioned in the New Testament, John, twenty first chapter and twenty second verse, whether he died or whether he continued—we mutually agreed to settle it by the Urim and Thummim, and the following is the word which we received.

A Revelation given to Joseph Smith, jr. and Oliver Cowdery, in Harmony, Pennsylvania, April 1829, when they desired to know whether John, the beloved disciple, tarried on earth.—Translated from parchment, written and hid up by himself.

And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desiredst

this thou shalt tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues and people.

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desiredst of me that he might bring souls unto me; but thou desiredst that thou might speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work, yet among men than what he has before done; yea, he has undertaken a greater work, therefore, I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him and for thy brother James: and unto you three I will give this power and the keys of this ministry until I come.

Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation during the month of April; Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained.

Revelation given April, 1829.

Oliver Cowdery, verily verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold this is the Spirit of Revelation behold this is the Spirit by which Moses brought the children of Israel through the Red sea on dry ground; therefore this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so they would slay you and bring your soul to destruction.

O remember these words, and keep my commandments. Remember this is

your gift. Now this is not all thy gift; for you have another gift, which is the gift of Aaron: behold it has told you many things: behold there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands; for it is the work of God. And therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you and you shall have knowledge concerning it: remember that without faith you can do nothing.—Therefore, ask in faith. Trifle not with these things: do not ask for that which you ought not: ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it: and I am the same who spake unto you from the beginning Amen.

*Revelation given to Oliver Cowdery
April, 1829.*

Behold I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, jr. even so I would that you should continue until you have finished this record, which I have intrusted unto him: and then behold, other records have I that I will give unto you power that you may assist to translate.

Be patient my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold the work which you are called to do, is to write for my servant Joseph; and behold it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur my son, for it is wisdom in me that I have dealt with you after this manner.

Behold you have not understood, you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that

your bosom shall burn within you: therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore, you cannot write that which is sacred, save it be given you from me.

Now if you had known this, you could have translated; nevertheless, it is not expedient that you should translate now. Behold it was expedient when you commenced, but you feared and the time is not expedient now: for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? and neither of you have I condemned.

Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation.—Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

DESTRUCTION OF ONE FIFTH OF THE CITY OF HAMBURGH BY FIRE.

The city of Hamburgh, the great commercial emporium of Germany, is a heap of ruins. Her merchants were rejoicing at the prospect held out to them by the promised improvements in our commercial tariff; now they are mourning over their richly stored warehouses in ashes, their houses devoured by the flames, and their prospects of increased prosperity scattered to the four winds of heaven.

The fire, which broke out on Wednesday night, the 14th inst. and which there is every reason to believe, was the work of an incendiary, extended to fifty two streets, most of which were reduced to ashes. On a rough calculation, the loss of property was from three to four millions sterling, but it is believed that the total loss will be double that amount. No person can tell how many lives were lost but a great number of persons must have perished. The canals through the city were dry, so that no water could be found. The fire raged from Wednesday night till Saturday morning.

On the latter day, at nine o'clock, the Dani h, Hanovarian, and Prussian troops entered the town, and being well supplied with gunpowder, commenced blowing up the houses to arrest the pro-

gress of the flames. This was completely effected by Sunday morning. The Senate ordered every person to leave town and nothing could exceed the heart-rending spectacle of thousands of poor people frantic with their losses, and without the means of procuring food or shelter.

The destruction of Hamburg is one of those calamities which will be felt in every part of the commercial world.—Great as may be the credit of the Senate and people of Hamburg with foreign states, a century will elapse before the city can be replaced in all the prosperity destroyed by this conflagration. In the midst of the confusion an incident occurred characteristic of the government and the people. A public notice was every where put up, stating that the vault under the bank, containing the gold and silver bars, were fire proof, and that the bank books were all removed in perfect safety,

The Hamburg Neue Zeitung of the 10th inst. thus sums up the results of the sad catastrophe:—

“Sixty streets, containing from 1500 to 2000 houses, lie smouldering on the ground, and form a fearful but picturesque ruin. Two splendid churches, with steeples exceeding 400 feet in height, another church with its tower, the Rath Haus, where the Senate hold their sittings, the old Exchange, the repository of archives, the building of the Patriotic Society, are all destroyed. Reichspost Amt, nearly all the booksellers, the offices of two newspapers, (the Borsenballe, and the Correspondent,) nearly all the great hotels and inns, (the Old London, the Belvidere, Hotel de Ruisse, St. Petersburg, Street’s Hotel, the Crown Prince, the Wild Man, the Bramer Antheus, the Black Elephant,) the principle magazines des modes and repositories of fashion, and nearly all the chief apothecaries, are destroyed. The following are safe:—The cellar where the bullion is deposited at the bank, the Catharinenstrasse der Wandralune, du Reichenstrasse, &c.”

RELIGION.—Is a flower whose bud is peace, whose blossom is joy unspeakable, and whose fruit is everlasting glory.

If you would be truly happy, strive to make others so and learn to cultivate good feelings towards all mankind.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, JULY 15, 1842.

THE GOVERNMENT OF GOD.

The government of the Almighty, has always been very dissimilar to the government of men; whether we refer to his religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength and happiness; while that of man has been productive of confusion, disorder, weakness and misery. The greatest acts of the mighty men have been to depopulate nations, and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent—the blood of the oppressed—the moans of the widow, and the tears of the orphan. Egypt, Babylon, Greece, Persia, Carthage, Rome—each were raised to dignity amid the clash of arms, and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying, and the misery and distress of the human family;—before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good, of the universal world;—to establish peace and good will among men;—to promote the principles of eternal truth;—to bring about a state of things that shall unite man to his fellow man—cause the world to “beat their swords into plow-shares, and their spears into pruning-hooks”—make the nations of the earth dwell in peace; and to bring about the millennial glory—when “the earth shall yield its increase, resume its paradisaean glory, and become as the garden of the Lord.”

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn; and their cities, and their mightiest works of art, have been annihilated; or their dilapidated towers, or time worn monuments have left us but feeble traits of their former magnificence, and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man’s

strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical, aristocratic, and republican forms of government, of their various kinds and grades, have in their turn been raised to dignity and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short lived glory, their feeble intellect, and their ignoble deeds.

Have we increased in knowledge or intelligence? where is there a man that can step forth and alter the destiny of nations, and promote the happiness of the world? Or where is there a kingdom or nation, that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent from center to circumference, with party strife, political intrigue, and sectional interest; our counsellors are panic struck, our legislators are astonished, and our senators are confounded; our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread. Our banks are broken, our credit ruined, and our states overwhelmed in debt;—yet we are, and have been in peace.—What is the matter? Are we alone in this thing? Verily, no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation speak, and tell the tale of their trouble—their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent, abroad; and she is saluted with the cries of the oppressed, at home.—Chartism, O'Connellism, and Radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the East, are threatening her destruction abroad. France is rent to the core—intrigue, treachery, and treason lurk in the dark; and murder, and assassination stalk forth at noon-day. Turkey, once the glory of European nations, has been shorn of her strength—has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace: and Russia, and Egypt are each of them opening their jaws to devour her. Spain

has been the theatre of bloodshed, of misery and woe, for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has for centuries resisted the attacks of barbarians, has become tributary to a foreign foe; her batteries thrown down; many of her cities destroyed, and her villages deserted. We might mention the Eastern rajahs; the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland, and Poland—nay, the world itself presents one great theatre of misery, woe, and “distress of nations with perplexity.” All, all speak with a voice of thunder, that man is not able to govern himself—to legislate for himself—to protect himself—to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is his purpose now, to regulate the affairs of the world in his own time; to stand as head of the universe, and take the reigns of government into his own hand. When that is done judgment will be administered in righteousness; anarchy and confusion will be destroyed, and “nations will learn war no more.” It is for want of this great governing principle that all this confusion has existed; “for it is not in man that walketh to direct his steps;” this we have fully shewn.

If there was any thing great or good in the world it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, “a pattern of heavenly things.” The learning of the Egyptians, and their knowledge of astronomy was so doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation, in the wilderness. The architectural designs of the Temple at Jerusalem, together with its ornament and beauty was given of God. Wisdom to govern the house of Israel was given to Solomon, and to the judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people; the rulers of the universe—and the wonder of the world. If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power it was from the same source, as the scriptures abundantly testify. If then, God puts up one, and sets down another, at his pleasure—and made instruments of kings, unknown to themselves, to fulfill his prophecies, how much more was he able, if man would have been subject to his mandate, to regu-

late the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of government, and tendered his services to the human family. He selected Enoch, whom he directed, and gave his law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the priesthood or government of heaven, was taken away.

Abraham was guided in all his family affairs by the Lord; was told where to go, and when to stop; was conversed with by angels, and by the Lord; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.—When Egypt was under the superintendence of Joseph, it prospered, because he was taught of God; when they oppressed the Israelites destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place his name: their motto was “The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and he shall reign over us.” While in this state they might truly say, “happy is that people whose God is the Lord.” Their government was a theocracy; they had God to make their laws, and men chosen by him to administer them; he was their God, and they were his people. Moses received the word of the Lord from God himself; he was the mouth of God to Aaron, and Aaron taught the people in both civil and ecclesiastical affairs; they were both one; there was no distinction; so will it be when the purposes of God shall be accomplished; when “the Lord shall be king over the whole earth” and “Jerusalem his throne.” “The law shall go forth from Zion, and the word of the Lord from Jerusalem.”

This is the only thing that can bring about the “restitution of all things, spoken of by all the holy prophets since the world was”—“the dispensation of the fulness of times, when GOD shall gather together all things in one.” Other attempts to promote universal peace and happiness in the human family have proven abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand himself; “he whose right it is will possess the kingdom, and reign until he has put all things under his feet;” iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed;

righteousness will be put to the line, and judgment to the plummet, and “he that fears the Lord will alone be exalted in that day.” To bring about this state of things there must of necessity be great confusion among the nations of the earth; “distress of nations with perplexity.”—Am I asked what is the cause of the present distress? I would answer: “Shall there be evil in a city and the Lord hath not done it.” The earth is groaning under corruption, oppression, tyranny, and bloodshed; and God is coming out of his hiding place, as he said that he would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he “saw till thrones were cast down, and the ancient of days did sit; and one was brought before him like unto the Son of man; and all nations, kindreds, tongues, and people, did serve and obey him.” It is for us to be righteous that we may be wise and understand, for “none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness, as the stars for ever and ever.” As a church, and a people it behoves us to be wise, and to seek to know the will of God, and then be willing to *do it*; for “blessed is he that heareth the word of the Lord and keepeth it,” says the scriptures. “Watch and pray always,” says our Savior, “that ye may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of man.” If Enoch, Abraham, Moses, the children of Israel, and all God’s people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac and Jacob, as families, and the children of Israel as a nation, so we, as a church, must be under his guidance if we are prospered, preserved, and sustained. Our only confidence can be in God; our only wisdom obtained from him; and he alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying his commands, although we never violated any human law, or transgressed any human precept: yet we have treated lightly his commands, and departed from his ordinances, and the Lord has chastened us sore, and we have felt his arm, and kissed the rod: let us we wise in time to come, and ever remember that “to obey is better than sacrifice; and to hearken than the fat of rams.” The Lord has told us to build the temple, and the Nauvoo House, and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not

a doer of God's will, nor a fulfiller of his laws.

In regard to the building up of Zion it has to be done by the counsel of Jehovah; by the revelations of heaven, and we should feel to say "if the Lord go not with us, carry us not up hence." We would say to the saints that come here, we have laid the foundation for the gathering of God's people to this place, and expect that when the saints do come they will be under the counsel of those that God has appointed. The Twelve are set apart to counsel the saints pertaining to this matter: and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that God has given or they cannot receive an inheritance among the saints, or be considered as God's people; and they will be dealt with as transgressors of the laws of God; we are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design; that "Zion may be built up in righteousness; and all nations flock to her standard;" that as God's people, under his direction, and obedient to his law, we may grow up in righteousness, and truth; that when his purposes shall be accomplished, we may receive an inheritance among those that are sanctified.—Ed.

AMERICAN ANTIQUITIES.

Some have supposed that all the great works of the west, of which we have been treating, belong to our present race of Indians; but from continued wars with each other, have driven themselves from agricultural pursuits, and thinned away their numbers, to that degree, that the wild animals and fishes of the rivers, and wild fruit of the forests, were found sufficient to give them abundant support: on which account, they were reduced to savagism.

But this is answered by the Antiquarian Society, as follows: "Have our present race of Indians ever buried their dead in mounds by thousands? Were they acquainted with the uses of silver or copper? These metals curiously wrought have been found. Did the ancients of our Indians burn the bodies of distinguished chiefs, on funeral piles, and then raise a lofty tumulus over the urn containing their ashes? Did the Indians erect any thing like the "walled towns," on Paint Creek? Did they ever dig such wells as are found at Marietta, Portsmouth, and

above all, such as those in Paint Creek? Did they manufacture vessels from calcareous breccia equal to any now made in Italy?

To this we respond, they never have: no, not even their traditions afford a glimpse of the existence of such things, as forts, tumuli, roads, wells, mounds, walls enclosing between one and two hundred, and even five hundred acres of land; some of them of stone, and others of earth, twenty feet in thickness, and exceeding high, are works requiring too much labor for Indians ever to have performed.

An idol found in a tumulus near Nashville, Tennessee, and now in the Museum of Mr. Clifford, of Lexington, is made of clay, peculiar for its fineness. With this clay was mixed a small portion of gypsum or plaster of Paris. This Idol was made to represent a man, in a state of nudity or nakedness, whose arms had been cut off close to the body, and whose nose and chin have been mutilated, with a fillet and cake upon its head.

Some years since a clay vessel was discovered, about twenty feet below the surface, in alluvial earth, in digging a well near Nashville, Tennessee, and was found standing on a rock, from whence a spring of water issued. This vessel was taken to Peale's Museum, at Philadelphia. It contains about one gallon; was circular in its shape, with a flat bottom, from which it rises in a somewhat globose form, terminating at the summit with the figure of a female head; the place where the water was introduced, or poured out, was on the one side of it, nearly at the top of the globose part.

Another idol was, a few years since, dug up in Natchez, on the Mississippi, on a piece of ground where, according to tradition, long before Europeans visited this country, stood an Indian temple.—This idol is of stone, and is nineteen inches in height, nine inches in width, and seven inches thick at the extremities.—On its breast, as represented on the plate of the idol, were five marks, which were evidently characters of somekind, resembling as supposed, the Persian; probably expressing, in the language of its authors, the name and supposed attributes of the senseless god of stone.

One of the arts known to the builders of Babel, was that of brick making; this art was also known to the people who built the works in the west. The knowl-

edge of copper was known to the people of the plains of Shinar, for Noah must have communicated it, as he lived an hundred and fifty years among them after the flood; also, copper was known to the antediluvians. Copper was also known to the authors of the western monuments. Iron was known to the antediluvians; it was also known to the ancients of the west; however, it is evident that very little iron was among them, as very few instances of its discovery in their works have occurred; and for this very reason we draw a conclusion that they came to this country very soon after the dispersion, and brought with them such few articles of iron as have been found in their works in an oxydized state.

Copper ore is very abundant in many places of the west; and therefore, as they had a knowledge of it, when they first came here they knew how to work it, and form it into tools and ornaments. This is the reason why so many articles of this metal are found in their works; and even if they had a knowledge of iron ore, and knew how to work it, all articles made of it must have become oxydized as appears from what few specimens have been found, while those of copper are more imperishable. Gold ornaments are said to have been found in several tumuli. Silver very well plated on copper, has been found in several mounds, besides those at Circleville and Marietta. An ornament of copper was found in a stone mound near Chillicothe; it was a bracelet for the ankle or wrist.

The ancients of Asia, immediately after the dispersion, were acquainted with ornaments made of the various metals; for in the family of *Terah*, who was the father of *Abraham* and *Nahor*, we find these ornaments in use for the beautifying of females. See the servant of *Abraham*, at the well of *Bethuel* in the country of "Ur of the Chaldeans," or Mesopotamia, which is not very far from the place where *Babel* stood—putting a jewel of gold upon the face or forehead of *Rebecca*, weighing half a shekel, and two bracelets for her wrists, or arms. Bracelets for the same use have been found in the west; all of which circumstances go to establish the acquaintance of those who made those ornaments of silver and copper found in the mounds of the west, equal with those of *Ur* in *Chaldea*. The families of *Peleg*, *Reu*, *Serug*, and *Nahor*, who were the

immediate progenitors of *Abraham*, lived at an era but little after the flood; and yet we find them in the possession of ornaments of this kind; from which we conclude a knowledge both of the metals, and how to make ornaments, as above described, was brought by *Noah* and his family from beyond the flood.

On the shores of the *Mississippi*, some miles below *Lake Pepin*, on a fine plain, exists an artificial elevation of about four feet high, extending a full mile, in somewhat of a circular form. It is sufficiently capacious to have covered 5000 men. Every angle of the breast work is yet traceable, though much defaced by time. Here, it is likely, conflicting realms as great as those of the ancient *Greeks* and *Persians*, decided the fate of ambitious Monarchs, of the *Chinese*, *Mongol* descent.

Weapons of brass have been found in many parts of *America*, as in the *Canadas*, *Florida*, &c., with curiously sculptured stones, all of which go to prove that this country was once peopled with civilized, industrious nations,—now traversed the greater part by savage hunters.—*Priests American Antiquities.*

The *Book of Mormon* speaks of ores, swords, cities, armies, &c., and we extract the following:—

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

And it came to pass that the *Lord* commanded me, wherefore I did make plates of ore, that I might engraven upon them the record of my people. * * *

And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, *Nephi*, did take the sword of *Laban*, and after the manner of it did make many swords, lest by any means the people who were now called *Lamanites*, should come upon us and destroy us: for I knew their hatred towards me and my children, and those who were called my people. And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of

gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine.

In regard to there being great wars, the following will shew:—

And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him . . . he saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children. He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled, thus far, every whit; and his soul mourned, and refused to be comforted.

And it came to pass that they did gather together all the people, upon all the face of the land, who had not been slain, save it was Ether. And it came to pass that Ether did behold all the doings of the people; and he beheld that the people who were for Coriantumr, were gathered together for the army of Coriantumr; and the people who were for Shiz, were gathered together to the army of Shiz; wherefore they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was profitable that they could receive. And it came to pass that when they were all gathering together, every one to the army which he would with their wives and their children; both men, women, and children being armed with weapons of war, having shields and breast plates, and head plates, and being clothed after the manner of war, they did march forth one against another, to battle; and they fought all that day, and conquered not. And it came to pass that when it was night they were weary, and retired to their camps; and after they

had retired to their camps, they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that it did rend the air exceedingly.

If men, in their researches into the history of this country, in noticing the mounds, fortifications, statues, architecture, implements of war, of husbandry, and ornaments of silver, brass, &c.—were to examine the Book of Mormon, their conjectures would be removed, and their opinions altered; uncertainty and doubt would be changed into certainty and facts; and they would find that those things that they are anxiously prying into were matters of history, unfolded in that book. They would find their conjectures were more than realized—that a great and a mighty people had inhabited this continent—that the arts, sciences and religion, had prevailed to a very great extent, and that there was as great and mighty cities on this continent as on the continent of Asia. Babylon, Ninevah, nor any of the ruins of the Levant could boast of more perfect sculpture, bolder architectural designs, and more imperishable ruins, than what are found on this continent. Stephens and Catherwood's researches in Central America abundantly testify of this thing. The stupendous ruins, the elegant sculpture, and the magnificence of the ruins of Guatamala, and other cities, corroborate this statement, and show that a great and mighty people—men of great minds, clear intellect, bright genius, and comprehensive designs inhabited this continent. Their ruins speak of their greatness; the Book of Mormon unfolds their history.—Ed.

CONFERENCE MINUTES.

UTICA, N. Y., June 14, 1842.

Mr. ERRON—*Dear Sir*—We forward you in this letter an extract of the minutes of a Conference held in this place on the 11th, 12th, and 13th days of June, and if it be consistent with your other business, should be pleased to see it published in the Times and Seasons.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held at Utica, N. Y. June 11, 1842.

The Conference was organized at half after ten o'clock A. M., by electing Elder James Blakeslee, President, and James M. Monroe, Clerk.

After singing, and prayer by Elder L. R. Foster, the President briefly addressed the Conference, stating the object of convening, to-

gether—and then called for a representation of the different branches.

The Utica branch, represented by J. M. Monroe, consists of 61 members; 1 elder, 5 priests, 2 teachers, and 2 deacons.

The Hamilton branch, represented by A. M. Wilse, consists of 40 members; 4 elders, and 1 teacher.

The Edmeston branch, represented by Elder Daniel Shearer, consists of 13 members; 1 priest, 1 teacher. Also Crown Point branch, represented by the same Elder, consists of 11 members and 2 elders.

The Providence branch, represented by Elder Moses Martin, consists of 18 members; 1 elder, 1 teacher. Also, the Windham branch, represented by the same Elder, consists of six members.

The Boonville branch, represented by Elder Myron Higley, consisth of 27 members; 4 elders, 1 priest and one teacher.

Almost all of the above branches are but the remains of what they formerly were; very many having emigrated to the west. On motion, adjourned till 3 o'clock.

Met pursuant to adjournment. After singing, and prayer by the President, Elders Foster and Thompson addressed the Conference, stating that the work of the Lord was rolling onward in their section of country with considerable rapidity; after which the Leo branch was represented by Elder J. R. Blanchard consisting, of 17 members; 1 elder, 1 priest and 1 teacher.

Much other business was done in the course of the day, and the Conference received many appropriate addresses from several Elders present.

On motion, it was Resolved, That Elder Moses Martin be recommended by this Conference to all those who desire to gather west this fall, as a fit person to be their leader, and that they meet at Batavia on the 15th of August next.

The Conference met at half past ten o'clock Sunday morning, pursuant to adjournment, and after prayer by Elder Moses Martin, the Congregation was addressed by Eld Charles Thompson from Isaiah 21:5. At 3 o'clock, P. M., after prayer by the President, Elder Thompson concluded his subject. The sacrament was then administered to the saints, and some time spent very profitably in giving in their testimony, at the close of the meeting one gentleman offered himself for baptism.

At 8 o'clock, P. M., after prayer by Elder Foster, the congregation was advised by Elder Moses Martin from Rev. 14:6. The Conference then adjourned till nine o'clock on Monday morning.

The Conference assembled at the appointed time and proceeded to finish their business.

Bros. James M. Monroe and William Wilson were recommended for ordination. Bro. Monroe was accordingly ordained to the Elders office, and the case of Bro. Wilson was adjourned until the next Conference.

It was Resolved, That Elders Moses Martin and Daniel Shearer be recommended by this conference as proper persons to receive donations for the building up of the Temple of the Lord at Nauvoo

Voted, also, that some person from the Utica branch be appointed as a General Agent to receive all monies and goods from the surrounding branches for the building of the Temple.—Bro U. J. Pierce was accordingly appointed.

The following resolutions were then unanimously passed:

Resolved, That we duly appreciate the labors of the Trustee in Trust, and also of the Twelve, his fellow-laborers and faithful assistants, in their untiring exertions to build the temple at Nauvoo; thereby to secure unto the Church of Jesus Christ of Latter Day Saints those blessings on which they are dependant for their salvation.

Resolved, That we will do all we can, consistent with our circumstances to assist them in finishing this work.

Voted, that Bro. J. M. Monroe take all consecrations for the temple, which may be made previous to his departure.

Voted, that all who can, begin now to make their consecrations which was accordingly done; and from the casting in of their mites \$9.50 was raised; which together with their names will be sent to Nauvoo soon by Bro. Monroe.

The Conference was then adjourned until the last Saturday and Sunday in January, 1843.

During the Conference, the greatest peace and harmony prevailed, and the spirit manifested by all present was very gratifying. Every one seemed to have the spirit of Christ—and when the subject of the Temple was brooked they all seemed to manifest a willingness to do all they could in assisting in this all-important work; but owing to their poverty they could not do a great deal at the present time.

JAMES BLAKESLEE,

President.

JAMES M. MONROE, Clerk.

NOTICE.

A notice appeared in the paper some few weeks ago advertizing Elder A. Lits to return to Nauvoo. The notice was inserted by some officious person without authority; we know of no person by that name, but suppose that Elder William A. Lits is the person intended; if so, he is in perfect good standing in the church, and there are no charges preferred against him.

From the New York Herald.
A H Y M N.

BY JAMES ARLINGTON BENNETT,
of *Arlington House N. Y.*

WRITTEN FOR THE FOURTH OF JULY.

Tune—"HAIL COLUMBIA."

Hail ye Mormons--chosen band!
Hail ye Saints of our lov'd land!
Who suffered much in freedom's cause.
Who with your blood have seal'd your laws;
And now fierce persecution's gone,
Enjoy the peace your *faith* hath won.

Let your religion be your boast.
Ever mindful what it cost,
Ever grateful for the prize,
Let its *Altar* reach the skies.

Chorus--Be ye faithful, just and true,
Brothers, in the great Nauvoo;
Firm, united without fear,
Worship in your temple here.

Immortal *Masters*, rise once more,
"Defend your *faith*, defend your shore;"
Let Joseph, with the Prophet's wand,
And all the saints who hold command,
Expel the foes who dare invade
The sanctuary of our dead.

"While offering peace sincere and just,
In heaven we place our only trust,
That truth and justice must prevail"
And all the schemes of bigots fail.
Be ye faithful, &c.

Sound, O! sound the trump of fame,
Let Jesus with the Mormon name,
Ring through the world with loud applause--
Our legion shall defend our cause.

"Let every chime to freedom dear,
Now listen with attentive ear,"
The *Truth* through all the world proclaim
Ye elders, in your Savior's name;
While female voices sing the praise
Of Jesus in these latter days.
Be ye faithful, &c.

All hail, ye chiefs who hold command!
Hail, ye Patriarch of our band!
Ye Elders--faithful Elders, hail!
Ye Elders--faithful Elders, hail!
Ye seek for *Empire* over mind,
Ye seek for *blessings* on mankind.

A voice from heaven, ye nations hear,
The end of time is drawing near!
Delay not, stop not on the way,
But join our standard while you may.

Chorus--Be ye faithful, brave and true,
May 28th, 1842.

DR. WEST AND THE MORMONS.—A discussion on the subject of Mormonism was commenced at the Marlboro' Chapel, on Monday evening between Dr. West and Mr. G. J. Adams, a Mormon Elder. The audience was numerous; and, for Christian people, as orderly as could be expected—that is, rather boisterous. However the affair went of pretty well, and was, on the whole, quite interesting. The valient Dr. did his best, but he got most essentially mauled and "used up." The Mormon, with the whole Bible at his tongue's end, bore down upon him with a torrent of Scripture that swept away his objections like chaff before the hurricane, and the daughty Dr. was fairly at a loss how to get hold of him. This practice of quoting Scripture is a knock down argument with Christians; and as it can be made to prove Mormonism just as well as any thing else, the poor fellows had to swallow it—though we perceived that many of them made most awful faces. Mr. Adams is a perfect tearer on the Bible quotations; and the way he brought them to bear in confirmation of Mormonism, must have sorely puzzled many of the faithful. To the infidel, however, it afforded another evidence, if any were wanting, that the Bible, in regard to doctrines, as it is made to prove every thing, proves in fact nothing—or rather, nothing that is consistent.—*Boston Investigator.*

NOTICE.

This may certify that Br. Benjamin Winchester is restored to his former fellowship and standing in the Church.

He was suspended, according to previous notice, for neglect of council; but learning that he is disposed to abide by the laws of the church, we give him the hand of fellowship.

We would say to Elder Winchester that it would be well for him to locate himself in another city immediately; and then it will be well with him, if he will be faithful and true to the great cause.

JOSEPH SMITH,
HYRUM SMITH,
WM. LAW,
BRIGHAM YOUNG,
H. C. KIMBALL,
ORSON PRATT,
WM. SMITH,
W. RICHARDS,
W. WOODRUFF,
GEO. A. SMITH,
JOHN TAYLOR,

} *Presidents.*

} *Quorum of the Twelve.*

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JOSEPH SMITH

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TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 19.]

CITY OF NAUVOO, ILL. AUG. 1, 1842.

[Whole No. 55-

From the Bostonian, June 25th.

GREAT DISCUSSION ON MORMONISM BETWEEN DR. WEST AND ELDER ADAMS, AT THE MARLBORO' CHAPEL:

MR. EDITOR:—

I understand that Mr. Adams is a native of New Jersey, and for many years, a resident of the city of New York, where, about two years ago, he was converted from Methodism to Mormonism so called, or the doctrines of the self-styled "Latter Day Saints," since which time he has labored much on both sides the Atlantic, as he says "to bring others to a knowledge of the glorious work of the latter days." He is rather slim built, about 34 years of age, and his appearance before an audience must certainly give the lie to those who pronounce the Mormons all fools. Dr. West is a robust Englishman, about 50 years old, and he too, I am informed, once stood connected with the Methodist church, and had charge of some congregation in Canada; but in consequence of some *singular* transactions, he "took himself off," and ingratiated himself into the favor of the Episcopalians of Ohio, and under the especial patronage of Bishop Chase, performed some feats in England and "elsewhere," in consequence of which he again necessarily changed friends and patrons, and he now calls himself "one of God's volunteers," but what society (if any) he now stands connected with, is hard to determine, either from rumor or any answer Adams has yet forced from him. Whether his feats were of so glorious a character that one society sought to get him from the other, or so inglorious that each in turn sought to rid themselves of him, I leave for those that know better than myself to determine. So much for the billigerent *parties*, and now for the *origin* of this debate. A certain religious society sent for Dr. West to come and deliver a course of lectures in this city against Infidelity and Mormonism. Accordingly while Mr. Adams was delivering his lectures in Boylston Hall, the Doctor announced *bono publico* in handbills, that he would furnish a reply to said lectures in Chardan Street Chapel, and show that

Mormonism is made up of, and imply the principles of *lying, fraud, blasphemy, theft, robbery treason and murder*. Mr. Adams read the handbill before the public and challenged the Doctor to meet him on honorable ground, to discuss the subject of his charges, any time after the 19th inst. as his engagements in Lowell, Peterboro, and elsewhere precluded the possibility of his meeting him sooner. But while Adams is absent, a committee appointed by West and his hearers, announce in the papers that the Doctor having accepted a challenge, would discuss the subject in Marlboro' Chapel, which they have engaged for that purpose. Admittance by tickets at 12 1-2 cts. The Infidels also were invited to participate in the discussion, but as the rules were drafted by *his* committee, gave him about two thirds of the time, *they* declined being used as the cats paws to extract the shilling from the pockets of the people, to line those of West; therefore the Doctor occupied the house himself several evenings, and for aught I know, bore away the spoils, as of course he did the laurels, when there was none to pluck them from him. But Monday evening, the 20th inst. brought Elder Adams, agreeable to promise, to assist the Doctor in his discussion, before a large and respectable audience. The Rev. Mr. Taylor was called to the chair and two secretaries appointed. The odious portions of *his* rules were then brought before the audience and abolished. Twenty minutes were fixed upon for each speaker to occupy alternately. Relating to the funds collected, D. West opposed an equal division between the disputants, and *Elder Adams* therefore proposed to give the nett proceeds of the debate to the Temperance Society—in- stead of Dr. West first making that proposition as the reporter of "the Mail" stated. By the way, I would caution Mr. "Mail" to watch his dog, for he is very apt to bark up the wrong tree, and in reading his reports of the debate, I was inclined to think that he understood with his *elbow* or wrote 'many things that nobody could remember,' as he said of the secretaries. However, the question of the funds was referred to a joint

committee, who at a subsequent meeting reported that they had agreed after defraying the expenses of the debate to give the rest of the proceeds to the Washingtonian Society. Now we come to the debate and what shall I say. The disputants reminded me of the paddy's flea, when he put his finger on him he was not there. They seemed to talk about any thing else but the chosen question, each accused the other of wandering from the subject, and neither the chairman, nor the audience, could keep them to it. But as the Doctor was to lead the way and prove his charges, he was the most censurable, as Elder Adams had to follow his wanderings or strike off another course. The Doctor is a master of language, and very sarcastic, but his proofs are all assertions, his arguments assumptions, his reasons ridicule; and he seems determined to frighten the Mormons away by looks and expressions of horror, and annihilate their system by a flower of rhetoric, appealing to the well known prejudices of the people, instead of their understanding. Three evenings have passed away and the auditors have been anxiously looking for the astounding arguments that is to show the *blasphemous, treasonable, and murderous* tendency of Mormonism; but still they have to console themselves with his assertion, that he can prove it. The only argument I collect of his producing as yet, to prove charges, is the testimony of the witnesses to the Book of Mormon, and others testifying to the advent of an angel, &c. which he *pronounced* blasphemous in this age. To which his antagonist replied that by the same rule, all prophets, apostles and inspired men of old, were blasphemers for testifying to the ministry of angels, and the manifestations of God to them. They had some dispute about the application of the 29th chapter of Isaiah, which was brought in support of the Book of Mormon, but Dr. West expressed great astonishment and aversion to the course of Mr. Adams in adverting to the bible to prove any thing pertaining to Mormonism; that of itself, he considered, if not blasphemous, a great insult to a christian community.

Elder Adams did not wonder that Dr. West wished him to let the Bible alone, for he well knew the result of investigating it. But he did not catch him there,

for Adams quoted scriptures in such torrents as sometimes astonished the people, and made his antagonist writhe under it. Having no argument relating to murder, treason, &c. to refute, and being unwilling to follow West in his wanderings, Adams took up his time in briefly wiping off his sarcasms, and proving his doctrine from the Bible, which he seemed to have all on the end of his tongue.

The first evening he showed the falling away of the church from the primitive order of the Gospel, and the many corruptions, divisions, and traditions that had succeeded it, and that the various Protestant denominations were entirely dependent on the church of Rome for their authority to administer in holy things, unless they had new revelations, for there was no succession of priesthood after the apostles, unless through that channel.

The second night he referred to Genesis chap. xlviii, 14, 21—and chap. xlix. 22, 27, and other places; likewise to American Antiquities, to prove that the aborigines were descendants of Joseph, and then referred to Ezekiel xxxvii. 15—22, in proof of what he said. From the ancient custom of the Jews writing upon parchment and rolling it round sticks, he argued that the writing on the stick of Judah mentioned in the text, was the Bible coming from the Jews, and the stick of Joseph was the Book of Mormon written by the seed of Joseph. These arguments were not refuted.

The third night he quoted the 24th chapter of Isaiah, 5th verse, to prove that the christian world because of apostasy have broken the Gospel covenant, transgressed its laws, changed its ordinances, &c. hence the necessity of new revelations to renew the covenant and restore the priesthood. This too was left unanswered. The Doctor should have put forth his "strong reasons" before the discussion ended, but either he had none or could not bring them forth if he had. I hope they will be forthcoming, or I do not know but I shall be compelled to be a Mormon!

The discussion closed on Friday evening at 11 o'clock, having done immense good towards disseminating the doctrines of the Latter Day Saints. The audience were highly excited. Q.

From the *Bostonian*, July 2nd.

In the haste of my remarks last week I briefly referred to the proceedings of the first three evenings of the discussion, but necessarily omitted several interesting features which I wish now to notice. The last paragraph of my communication which was inserted as the paper was going to press stated that the discussion closed on Friday night; but for want of time and room in your columns my sketches of the last two evenings were reserved till this week. Dr. West spent much of the second and third evenings in reading from a Mormon pamphlet containing a history of the rise of their church, of Smith's finding the plates and translating the Book of Mormon, and the testimony of eleven witnesses who say they saw and handled the plates, three of whom vouch for the correctness of the translation. All this the Dr. pronounced a humbug, and all pretension to revelations or miracles in this age, blasphemy! This was sufficient, he said, to fix upon Mormonism his charges, of *Lying, Fraud and Blasphemy*. This he relied on as one of his strong holds and often referred to it, though he brought no scripture to prove his assertion. On the third night Elder Adams answered it as follows. He thanked the Dr. for introducing the narrative and the testimony of the witnesses, &c. as it saved him the trouble. The whole he said was correct and true, but why it was introduced at this stage of the discussion in proof of the charges, he could not imagine. If the ground the Doctor assumed be conceded it of course fixed upon Mormonism the charges of Lying and Fraud, but that was the contested point which remained to be proved; and his assumptions were not arguments. Here the Rev. E. T. Taylor, chairman, and many of the audience made themselves ridiculous by calling aloud for his proof in its favor. Mr. Adams replied, it was already proved if they would admit the power of testimony. No court of justice could require more than eleven positive witnesses to convict a man of established fact. Their testimony must be impeached and proved false, before the Doctor's charge can be fixed upon them. The Doctor contended that they were interested witnesses and therefore not to be believed. Mr. A. contended that if worldly interest were in view instead of honor, they had received cal-

umny and detraction—instead of wealth, and affluence, stripes and imprisonment; but if eternal interests were before them, he said no consistent man could be a disinterested witness of the things of God, none could say the eight writers of the New testament—on whose authority we believe that book—were not interested in the things they affirm. Elder Adams referred to four or five prophecies in the Bible as parallel testimony in favor of the Book of Mormon, and his reasoning on them was very plausible. Father Taylor called him to order once because he thought he had made a wrong application of one of the prophecies. The merits of his argument not being a point of order, Mr. Adams very significantly replied he would discuss the subject with the chairman when he had done with his present antagonist. But the chairman became so interested that he forgot that Dr. West had spoken three times and Mr. Adams twice and was very anxious to adjourn, but after several remonstrances from different parts of the house, he put on his thinking cap and concluded that Mr. A. was entitled to another speech, but as it was late Mr. Adams said he should detain them but a few moments, and give the rest of his time, which he did, and the meeting adjourned. Previous to the adjournment, however, Father Taylor resigned the chair because the audience were disposed to be noisy; and some thought him partial, but he was forthwith re-elected, and Thursday evening he again took the chair.

[Concluded in our next.]

HISTORY OF JOSEPH SMITH.

Continued.

We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty nine,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and

of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we

were forced to keep secret the circumstances of our having been baptized, and having received the priesthood; owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence,) who had become very friendly to me, and were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption: And therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days however, feeling it to be our duty, we commenced to reason out of the scriptures, with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men; and to reason with him out of the bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness. He was not however very easily persuaded of these things, but after much enquiry & explanation, he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit.—Not many days afterwards my brother Hyrum Smith came to us to enquire concerning these things, when, at his earnest request, I enquired of the Lord through the Urim and Thummim, and received for him the following:

Revelation given to Hyrum Smith, Harmony, Susquehanna co. Penn. May, 1829.

A great and marvellous work is about to come forth among the children of men: behold I am God and give heed to my word, which is quick and powerful, sharp.

or than a two edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea; whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive: if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you: and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee: for behold it is I that speaketh: behold I am the light that shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good: yea, to do justly; to walk humbly; to judge righteously; and this is my Spirit.

Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know, all things whatsoever you desire of me, which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then behold, according to your desires, yea,

even according to your faith, shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my Spirit: yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken: yea, the translation of my work: be patient until you shall accomplish it.

Behold this is your work, to keep my commandments: yea, with all your might, mind, and strength: seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened: then, if you desire, you shall have my Spirit, and my word: yea, the power of God unto the convincing of men: but now hold your peace; study my word which hath gone forth among the children of men: and also study my word which shall come forth among the children of men; or that which is now translating: yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto.

Behold thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospel deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things: therefore, treasure up in your hearts until the time which is in my wisdom, that you shall go forth: behold I speak unto all who have good desires, and have thrust in their sickles to reap.

Behold I am Jesus Christ, the Son of God: I am the life and the light of the world: I am the same who came unto my own, and my own received me not: but verily, verily I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name. Amen.

RIOTS IN IRELAND.—At Ennis, on the 8th, a mob consisting of some thousands of persons, attacked the corn store and mill of the Messrs. Bannatyne, of Ennis, for the purpose of taking provision out of them.

A letter from Galaway, dated June 14th, says: 'Nothing can exceed the dreadful excitement here at present, in consequence of the high price of provisions. During the whole of yesterday the town was perambulated by large bodies of fishermen, laborers, women and boys.

There was scarcely a store in the town in which potatoes were thought to be kept, that was not broken open. The military and police were called out to check the people, but were obliged by overwhelming numbers to retreat to their respective barracks.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 1, 1842.

JOHN C. BENNETT.

There has always been, in every age of the church those who have been opposed to the principles of virtue, who have loved the gain of this present world, followed the principles of unrighteousness, and have been the enemies of truth; hence Paul speaks of certain brethren who "coveted the wages of this present world;" John of others whom he says "went out from us because they were not of us." Paul in writing to the Corinthian Church tells them that there is fornications among them, even, "such fornications as is not so much as named among the Gentiles; that one should have his father's wife"—that they defrauded, and that "brother went to law with brother"—that they got drunk when they met to partake of the sacrament; and that many evils existed among them. Peter in prophesying concerning the church says, "But there were false prophets among the people, even as there shall also be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you; whose judgment of long time lingereth not, and their damnation slumbereth not." Paul in speaking of the difficulties that he had to encounter, says, "I am in perils at home, in perils among false brethren." Such is a brief history of that people; and if we examine the history of this church we shall find it much the same: those who have associated with us and made the greatest professions of friendship, have frequently been our greatest enemies and our most determined foes, if they became unpopular, if their interest or dignity was touched, or if they were detected in their iniquity; they were always the first to raise the hand of persecution, to calumniate and vilify their brethren, and to seek the downfall and destruction of their friends. In Jackson county Mo. during the first difficulties there were many like those that John speaks of, "they went out from us because they were not of us;" in Kirtland, when persecution raged, Oliver Cowdery, Warren Parrish, Jacob Bumb,

and others whose course of conduct had been the most inconsistent were the first to cry out imposture, and delusion; and while some of them had been engaged in extensive frauds in the Bank, and were the principle cause of its not being able to meet its liabilities; they were the first to cry out speculation and fraud, and to try to palm their iniquities upon the unoffending and innocent; they seized hold of the popular prejudice, aided and abetted in obtaining funds for paper, fraudulently obtained by them, instituted vexatious law-suits and made themselves fat at the expense of the innocent; glutted upon the misery, ruin and distress of their brethren—but with what measure they meted it has been measured to them again.

In the State of Missouri we had our Hinkle, our Avar, Marsh, McLellin, and others who were the first to flee in time of danger—the first to tell of things that they never knew, and swear to things that they never before had heard of. They were more violent in their persecutions, more relentless and sanguinary in their proceedings, and sought with greater fury the destruction and overthrow of the Saints of God who had never injured them, but whose virtue made them blush for their crimes. All that were there remember that they were the stoutest and the loudest in proclaiming against oppression; they protested vehemently against mob and misrule, but were the first in robbing, spoiling, and plundering their brethren. Such things we have always expected; we know that the "net will gather together of every kind, good and bad," that "the wheat and tares must grow together until the harvest," and that even at the last there will be five foolish as well as five wise virgins. Daniel, in referring to the last days says, in speaking concerning the "*Holy Covenant*," that many shall have indignation against it, and shall obtain information from those that forsake the Holy Covenant—and the robbers of thy people shall seek to exalt themselves, but they shall fall. This we have fully proven—we have seen them try to exalt themselves, and we have seen their fall. He goes on further to state, that "many shall cleave unto them by *flatteries*." Such was Dr. Avar, and John C. Bennett—with the latter we have to do at the present time, and in many of the foregoing statements and prophecies we shall see his character and conduct exemplified.—He professed the greatest fidelity, and eternal friendship, yet was he an adder in the path, and a viper in the bosom. He professed to be virtuous and chaste, yet did he pierce the heart of the innocent, introduce misery and infamy

into families, reveled in voluptuousness and crime, and led the youth that he had influence over to tread in his unhallowed steps;—he professed to fear God, yet did he desecrate his name, and prostitute his authority to the most unhallowed and diabolical purposes; even to the seduction of the virtuous, and the defiling of his neighbor's bed. He professed indignation against Missouri saying, "my hand shall avenge the blood of the innocent;" yet now he calls upon Missouri to come out against the Saints, and he "will lead them on to glory and to victory."

It may be asked why it was that we would countenance him so long after being apprised of his iniquities, and why he was not dealt with long ago. To this we would answer, that he has been dealt with from time to time; when he would acknowledge his iniquity, ask and pray for forgiveness, beg that he might not be exposed, on account of his mother, and other reasons, saying, he should be ruined and undone. He frequently wept like a child, and begged like a culprit for forgiveness, at the same time promising before God and angels to amend his life, if he could be forgiven. He was in this way borne with from time to time, until forbearance was no longer a virtue, and then the first Presidency, the Twelve, and the Bishops withdrew their fellowship from him, as published in the 16th number of this paper. The church afterwards publicly withdrew their fellowship from him, and his character was published in the 17th number of this paper; since that time he has published that the conduct of the Saints was bad—that Joseph Smith and many others were adulterers, murderers, &c.—that there was a secret band of men that would kill people, &c. called Danites—that he was in duress when he gave his affidavit, and testified that Joseph Smith was a virtuous man—that we believed in and practiced polygamy—that we believed in secret murders, and aimed to destroy the government. &c. &c. As he has made his statements very public, and industriously circulated them through the country, we shall content ourselves with answering his base falsehoods and misrepresentations, without giving publicity to them, as the public are generally acquainted with them already. E. D.

At a meeting of the citizens of the city of Nauvoo held in said city at the meeting ground, July 22d 1842.

Orson Spencer Esq. was called to the chair, and Gustavus Hills was appointed clerk.

The meeting was called to order by the chairman, who stated the object of the meeting to be to obtain an expression of the public mind in

reference to the reports gone abroad, calumniating the character of Pres. Joseph Smith. Gen. Wilson Law then rose and presented the following resolution.

Resolved.—That, having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world that so far as we are acquainted with Joseph Smith we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he at all times upholds and keeps inviolate the constitution of this State and of the United States.

A vote was then called and the resolution adopted by a large concourse of citizens, numbering somewhere about a thousand men. Two or three, voted in the negative.

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. Pres. Joseph Smith spoke in reply—

Question to Elder Pratt, 'Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?' Answer, by Elder O. Pratt, 'Personally, toward the female sex, I have not.'

Elder O. Pratt responded at some length. Elder B. Young then spoke in reply, and was followed by Elders Wm. Law H. C. Kimball and Pres. H. Smith. Several others spoke bearing testimony of the iniquity of those who had calumniated Pres. J. Smith's character.

Meeting adjourned for one hour.

P. M. Meeting assembled pursuant to adjournment and was called to order by the chairman.

A petition was then received from a committee appointed by the city council for the reception, approbation, and signatures of the citizens generally, petitioning the Governor of Illinois for protection in our peaceable rights, which was read approved, and signed by, 8,000 persons. ORSON SPENCER ESQ., *Chairman*.

GUSTAVUS HILLS, *Clerk*.

The "Ladies Relief Society," also drew up a petition signed by about one thousand Ladies speaking in the highest terms of the virtue, philanthropy, and benevolence of Joseph Smith; begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights. A petition was also drawn up by many citizens in, and near Nauvoo, who were not Mormons, setting forth the same things.

AFFIDAVIT OF THE CITY COUNCIL.

We the undersigned, members of the city council of the City of Nauvoo, testify that

John C. Bennett was not under duress at the time that he testified before the city council May 19th 1842 concerning Joseph Smith's innocence, virtue, and pure teaching—his statements that he has lately made concerning this matter are false,—there was no excitement at the time, nor was he in anywise threatened, menaced or intimidated, his appearance at the city council was voluntary, he asked the privilege of speaking, which was granted, after speaking for some time on the city affairs, Joseph Smith asked him if he knew anything bad concerning his public, or private character; he then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord as free as any member of the council.

We do further testify that there is no such thing as a Danite Society in this city nor any combination, other than the Masonic Lodge, of which we have any knowledge.

WILSON LAW, GEO. A. SMITH,
JOHN TAYLOR, GEO. W. HARRIS,
W. WOODRUFF, N. K. WHITNEY,
VINSON KNIGHT, BRIGHAM, YOUNG,
H. C. KIMBALL, CHARLES C. RICH,
JOHN P. GREEN, ORSON SPENCER,
WILLIAM MARKS,

Subscribed, and sworn to, by the persons whose names appear to the foregoing affidavit, this 20th day of July, A. D. 1842; except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me

DANIEL H. WELLS,

Justice of the Peace, within and for Hancock County, Illinois.

AFFIDAVIT OF HYRUM SMITH.

On the seventeenth day of May, 1842, having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony under oath before Alderman G. W. Harris, by several females, who testified that John C. Bennett endeavored to seduce them and accomplished his designs by saying it was right; that it was one of the mysteries of God, which was to be revealed when the people was strong enough in the faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves, vehemently trying them from day to day, to yield to his passions, bringing witnesses of his own clan to testify that their was such revelations and such commandments, and that it was of God; also stating that he would be responsible for their sins, if their

was any; and that he would give them medicine to produce abortions, providing they should become pregnant. One of these witnesses, a married woman that he attended upon in his professional capacity, whilst she was sick, stated that he made proposals to her of a similar nature; he told her that he wished her husband was dead, and that if he was dead he would marry her and clear out with her; he also begged her permission to give him medicine to that effect; he did try to give him medicine, but he would not take it—on interrogating her what she thought of such teaching, she replied, she was sick at the time, and had to be lifted in and out of her bed like a child. Many other acts as criminal were reported to me at the time. On becoming acquainted with these facts, I was determined to prosecute him, and bring him to justice.—Some person knowing my determination, having informed him of it, he sent to me Wm. Law and Brigham Young, to request an interview with me and to see if their could not be a reconciliation made. I told them I thought there could not be, his crimes were so heinous; but told them I was willing to see him; he immediately came to see me; he begged on me to forgive him, this once, and not prosecute him and expose him, he said he was guilty, and did acknowledge the crimes that were alleged against him; he seemed to be sorry that he had committed such acts, and wept much, and desired that it might not be made public, for it would ruin him forever; he wished me to wait; but I was determined to bring him to justice, and declined listening to his entreaties; he then wished me to wait until he could have an interview with the masonic fraternity; he also wanted an interview with Br. Joseph; he wished to know of me, if I would forgive him, and desist from my intentions, if he could obtain their forgiveness; and requested the privilege of an interview immediately. I granted him that privilege as I was acting as master *pro. tem.* at that time; he also wished an interview first with Br. Joseph; at that time Brother Joseph was crossing the yard from the house to the store, he immediately come to the store and met Dr. Bennett on the way; he reached out his hand to Br. Joseph and said, will you forgive

me, weeping at the time; he said Br. Joseph, I am guilty, I acknowledge it, and I beg of you not to expose me, for it will ruin me; Joseph replied, Doctor! why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery was right, or poligamy or any such practices? He said you never did. Did I ever teach you any thing that was not virtuous—that was iniquitous, either in public or private? He said you never did. Did you ever know anything unvirtuous or unrighteous in my conduct or actions at any time, either in public or in private? he said, I did not; are you willing to make oath to this before an Alderman of the city? he said I am willing to do so. Joseph said Dr. go into my office, and write what you can in conscience subscribe your name to, and I will be satisfied—I will, he said, and went into the office, and I went with him and he requested pen ink and paper of Mr. Clayton, who was acting clerk in that office, and was also secretary *pro. tem.* for the Nauvoo Lodge U. D. Wm. Clayton gave him paper, pen and ink, and he stood at the desk and wrote the following article which was published in the 11th No. of the Wasp; sworn to and subscribed before Daniel H. Wells, Alderman, 17th day of May, A. D. 1842; he called in Br. Joseph, and read it to him and asked him if that would do, he said it would, he then swore to it as before mentioned; the article was as follows:

STATE OF ILLINOIS, }
 City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith: that he never was taught any thing in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any occasion either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 17th day of May, 1842.

DANIEL H. WELLS,

Alderman.

During all this intercourse, I was present with him, and there was no threats used, nor harshness, every thing was as pacific as could be under existing circumstances. I then immediately convened the Masonic lodge, it being about four o'clock P. M. He then came into the lodge and charges of a similar nature were preferred against him. He admitted they were true, in the presence of about sixty in number. He arose and begged the privilege of speaking to the brethren; he acknowledged his wickedness; and begged for the brethren to forgive still longer, and he called God and angels to witness that he never would be guilty of the like crimes again—he would lay his hand on the Bible and swear that he would not be guilty of such crimes. He seemed to be very penitent and wept much; his penitence excited sympathy in the minds of the brethren, and they withdrew the charge for the time being, until he could be heard on other charges which had been preferred against him by members of the Pickaway Lodge, of Ohio, through the communications of the Grand Master, A. Jonas. After this we found him to be an expelled mason, in consequence of his rascally conduct from the Pickaway Lodge, in Ohio; the circumstances and documents were mentioned in the 11th No. of the Wasp, signed by George Miller, Master of Nauvoo Lodge, under dispensation, and reads as follows:

NOTICE.

To all whom it may concern, GREETING.---

Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular Mason, in good standing; and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish to all the Masonic world, the above facts, that he, the said Bennett, may not impose himself upon the fraternity of Masons.

All Editors who are friendly to the fraternity of free and accepted ancient

York Masons will please insert the above.

GEORGE MILLER.
Master of Nauvoo Lodge,
Under Dispensation.

Still after all this we found him guilty of similar crimes again, and it was found to our satisfaction that he was conspiring against the peace and safety of the citizens of this state—after learning these facts we exposed him to the public; he then immediately left the place abruptly; threatening to drink the hearts blood of many citizens of this place. Previous to this last disclosure, the hand of fellowship was withdrawn from him, May 11th, 1842, by the first presidency, six days previous to the time he pretended to withdraw from the church, which you will see published in the Times and Seasons, June 15th, 1842, I was also present at the time when he gave this testimony before the City Council, as printed in the Times and Seasons, July 1st, 1842, on page 841 which reads as follows:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: "I know what I am about, and the heads of the church know what they are about I expect. I have no difficulty with the heads of the church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avard by withdrawing from the church, and that I was at variance with the heads and should use an influence against them because I resigned the office of Mayor; this is false. I have no difficulty with the heads of the church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the church; and that my conduct may be such as to warrant my restoration—and should the time ever come that I may have an opportunity to test my faith it

will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definitely whether you know any thing against my character either in public or private?"

Gen. Bennett answered: "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly-virtuous.

Aldermen. WILSON LAW,
N. K. WHITNEY, JOHN TAYLOR,
HIRAM KIMBALL, BRIGHAM YOUNG,
ORSON SPENCER, JOHN P. GREEN,
GUST. HILLS, H. C. KIMBALL,
G. W. HARRIS, W. WOODRUFF
Councillors. GEO. A. SMITH.
WILLARD RICHARDS

JAMES SLOAN Recorder.

May 19th 1842.,

I know he was not under duress at the time for his testimony was given free and voluntarily, after requesting the privilege of the council to speak (which was granted him,) on matters pertaining to the city ordinances, while speaking, or before he took his seat, he was requested by the Mayor of the city, Joseph Smith, to state to the council if he knew aught against him; and he replied according to the above.

I also know that he had no private intercourse with Joseph in the preparation room on the 17th day, as he stated in his letter as printed in the Sangamo Journal, for the lodge was convened on that day, and I had the keys of the doors in my possession from 7 o'clock A. M. until 6 o'clock P. M. and it was when the lodge called off for refreshment during recess, that I had the interview with him, at which time he wrote the affidavit and subscribed it in my presence, and I was with him during the whole time from his first coming to me, until he signed it and until the lodge convened again at 4 o'clock.

HYRUM SMITH.

Sworn to, and subscribed, before me
July 23, 1842.

GEO. W. HARRIS,

Alderman of the city of Nauvoo.

AFFIDAVIT OF WM. LAW.

As John C. Bennett has become our open enemy, and is engaged in circulating falsehoods of the blackest character, I deem it duty to make the following statement of facts:

John C. Bennett states in the Sangamo

Journal that the withdrawal of the hand of fellowship by the first Presidency, and the Twelve, was after he had withdrawn from the church. I presume the notice of our withdrawal was not published till after he withdrew, but that does not prove his statement true, for I hereby testify that I signed the article in question several days before he withdrew. I believe it was on the evening of the 11th day of May, some four or five days afterwards I had some conversation with J. C. Bennett and intimated to him that such a thing was concluded upon, which intimation I presume led him to withdraw immediately. I told him we could not bear with his conduct any longer—that there were many witnesses against him, and that they stated that he gave Joseph Smith as authority for his illicit intercourse with females. J. C. Bennett declared to me before God that Joseph Smith had never taught him such doctrines, and that he never told any one that he (Joseph Smith) had taught any such things, and that any one who said so told base lies; nevertheless, he said he had done wrong, that he would not deny, but he would deny that he had used Joseph Smith's name to accomplish his designs on any one; stating that he had no need of that, for that he could succeed without telling them that Joseph approbated such conduct.

These statements he made to me of his own free will, in a private conversation which we had on the subject; there was no compulsion or threats used on my part; we had always been on good terms, and I regretted exceedingly that he had taken such a course. He plead with me to intercede for him, assuring me that he would turn from his iniquity, and never would be guilty of such crimes again.—He said that if he were exposed it would break his mother's heart—that she was old, and if such things reached her ears it would bring her down with sorrow to the grave. I accordingly went to Joseph Smith and plead with him to spare Bennett from public exposure, on account of his mother. On many occasions I heard him acknowledge his guilt, and beg not to be destroyed in the eyes of the public, and that he would never act so again, "So help him God." From such promises, and oaths, I was induced to bear with him longer than I should have done.

On one occasion I heard him state be-

fore the city Council that Joseph Smith had never taught him any unrighteous principles, of any kind, and that if any one says that he ever said that Joseph taught such things they are base liars, or words to that effect. This statement he made voluntarily; he came into the council room about an hour after the council opened, and made the statement, not under duress, but of his own free will, as many witnesses can testify.

On a former occasion he came to me and told me that a friend of his was about to be tried by the High Council, for the crime of adultery, and that he feared his name would be brought into question.—He entreated me to go to the council and prevent his name from being brought forward, as, said he, "I am not on trial, and I do not want my mother to hear of these things, for she is a good woman."

I would further state that I do know from the amount of evidence which stands against J. C. Bennett, and from his own acknowledgements, that he is a most corrupt, base, and vile man; and that he has published many base falsehoods since we withdrew the hand of fellowship from him.

About the time that John C. Bennett was brought before the Masonic Lodge he came to me and desired that I would go in company with B. Young, to Hyrum Smith, and entreat of him to spare him—that he wished not to be exposed—that he wanted to live as a private citizen, and would cease from all his folly, &c. I advised him to go to Texas, and when he returned, if he would behave well we would reinstate him. He said he had no means to take him to Texas, and still insisted on B. Young and myself to intercede for him.

WM. LAW.

Sworn to, and subscribed before me a Justice of the Peace, within and for the county of Hancock, State of Illinois, July 20th 1842.

DANIEL H. WELLS.

STATE OF ILLINOIS, }
 COUNTY OF HANCOCK. } I hereby certify that on the 17th day of May last John C. Bennett subscribed and swore to the affidavit over my signature of that date, and published in the Wasp, after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open and free for all or any person to pass or re-pass. After signing and being qualified to the affidavit aforesaid, he requested to speak with me at the door; I followed him out—he told me some persons had been lying about him and showed me a writing granting him the

privilege to withdraw from the church, and remarked that the matter was perfectly understood between him and the heads of the church; and that he had resigned the Mayor's office and should resign the office he held in the Legion, but as there was a court martial to be held in a few days Joseph Smith desired that he would wait until that was over.

I was in the City Council on the 19th day of May last—I there heard him say what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Col. Francis M. Higbee, he then stated that he was going to be the candidate, (meaning candidate for the Legislature) and Joseph and Hyrum Smith were going in for him: said "you know it will be better for me not to be bothered with Mayor's office, Legion, Mormon, or any thing else." During all this time if he was under duress, or fear, he must have had a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging. I know that I saw him in different parts of the city, even after he had made these statements, transacting business as usual, and said he was going to complete some business pertaining to the Mayor's office; and I think did attend to work on the streets.

I was always personally friendly with him, after I became acquainted with him. I never heard him say any thing derogatory to the character of Joseph Smith, until after he had been exposed by said Smith, on the public stand in Nauvoo. DANIEL H. WELLS.

July 22, A. D. 1842.

Sworn to, and subscribed before me a Justice of the Peace, in and for the City of Nauvoo, in said county, this 22d day of July, 1842.

GUSTAVUS HILLS, (L. S.)

J. P. & Alderman.

Daniel H. Wells Esq., is an old resident in this place, and is not a Mormon.

The whole of these affidavits are given by gentlemen of the first respectability, of unquestionable character, and of known reputation and veracity, and can of course be relied upon; and what light do they represent Bennett in, but that of a perjured wretch, a graceless vagabond, and a mean, vacillating, unprincipled villain, and a disgrace to human society; and if their testimonies, and the testimony of the City Council, cannot be relied upon, then indeed are we in a poor case;—corrupt, fallen, and dishonored,—But John C. Bennett is not the man to prove us so; we must have different testimony to his, and that of his partners in crime, to convict us of evil.

As John C. Bennett and the Sangamo Journal have called upon several persons, in this city, to come out and make disclosures, relative to the things about which they have been writing; they have responded to the call, and publish the following:—

CERTIFICATE OF ELIAS AND F. M. HIGBEE.

MR. EDITOR—

Sir, From a perusal of the St. Louis papers, I find from an article signed J. C. Bennett, stating that all who are friends to Mr. Joseph Smith he considers his enemies:—as a matter of course then, I must be one, for I am and have been for a long time the personal friend of Joseph Smith; and I will here say that I have never yet seen or known any thing against him that I should change my mind. It is true many reports have been and are put in circulation by his enemies for political or religious effect, that upon investigation are like the dew before the morning sun, vanish away, because there is no real substance in them.

Could Dr. Bennett expect any man acquainted with all the circumstances, and matters of fact which were developed both here and from abroad, respecting his conduct and character, previous to his leaving this place, for one moment to believe him—I answer NO! he could not. And all his affidavits, that came from any person entitled to credit, (I say entitled to credit, because some there are who are not entitled to credit, as Dr. Bennett very well knows) are in amount nothing at all, when summed up, and render no person worthy of death or bonds.

F. M. Higbee's knowledge concerning the murder of a prisoner in Missouri, I am authorized to say, by F. M. Higbee that he knows of no such thing—that no prisoner was ever killed in Missouri, to the best of his knowledge. And I also bear the same testimony, that there never was any prisoner killed there, neither were we ever charged with any such thing, according to the best of my recollection. ELIAS HIGBEE.

July 22, 1842.

This is to certify that I do not know of the murder of any prisoner in Missouri, as above alluded to. F. M. HIGBEE.

July, 22, 1842.

CERTIFICATE OF MISS PAMELA M. MICHAEL.

Nauvoo, July 25, 1842.

Inasmuch as J. C. Bennett has referred the people to me for testimony against Pres. Joseph Smith, I take this opportunity to state before the public that I know nothing derogatory to his character, either as a christian, or a moral man.

Mr. Bennett made use of my name without my knowledge or consent.

PAMELA M. MICHAEL.

CERTIFICATE OF SIDNEY RIGDON.

As there seems to be some foolish notions that I have been engaged with J. C. Bennett, in the difficulties between him and some of the citizens of this place, I merely say in reply to such idle and vain reports that they are without foundation in truth. SIDNEY RIGDON.

CERTIFICATES OF WILLIAM AND HENRY MARKS.

Inasmuch as John C. Bennett has called upon me through the Sangamo Journal to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false, and that I believe them all to be the offspring of a base and corrupt heart, and without the least shadow of truth, and further that he has used my name without my permission. I believe him to be a vile and wicked adulterous man, who pays no regard to the principles of truth or righteousness, and is unworthy the confidence of a just community. I would further state that I know of no Order in the Church which admits of a plurality of wives, and do not believe that Joseph Smith ever taught such a doctrine, and further, that my faith in the doctrines of the Church of Jesus Christ of Latter Day Saints, and in Joseph Smith, is unshaken.

WILLIAM MARKS.

Nauvoo, July 26, 1842.

Inasmuch as the Sangamo Journal has called upon me to come out and make an expose against Joseph Smith; this is to certify that I know nothing derogatory to the character of Joseph Smith, neither in a religious or a moral point of view; and that Doctor Bennett and the Journal used my name without my knowledge or consent; and further that I believe Doctor Bennett to be a bad man and unworthy of public confidence.

HENRY MARKS.

Nauvoo, July 28, 1842.

Mr. Bennett seems to place very much confidence in the veracity, integrity and honor of the above individuals, we hope that he will now believe their testimony.

The readers of the Times and Seasons are probably aware that all those articles signed "Joab General in Israel," are from the pen of the Doctor; we will therefore compare some of his last acts with his present proceedings.—We wonder whether he was in *duress* when he made the following.

BENNETT AS HE WAS.

How a man can talk with the 'livery of heaven to serve the devil in.'

From the Times and Seasons, Oct. 1840.

'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.'—*Quincy Whig*.

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.'

From the Sangamo Journal.

BENNETT AS HE IS.

ST. LOUIS, Mo. July 15th, 1842.

To the Editor of the Journal:

I have published in the Bulletin of this city a detailed account of the attempted assassination of Governor Boggs, by Smith; and in a subsequent number, the full statement of Miss Brotherton, both of which you will please to copy, as they are of much interest at this time. The cases of Mrs. Pratt, Miss Rigdon, and Miss Brotherton, all ladies of the first order of talents, and the highest respectability, are precisely similar. In all these cases the ARCH SEDUCER, and his *Apostles*, were signally repulsed: but in hundreds of other cases, they succeeded to their hearts' content in their black hearted work of deep degradation, corruption and sorrow.

ALL who now remain in the church must be regarded as *particeps criminis* in the new doctrine;—their wives defiled, their daughters debauched, their sisters outraged, and their mothers polluted!!! Can men who have a just sense of honor, and their duty to themselves and their families, longer follow a base deceiver and teacher of such a system of licentiousness and debauchery, such as is Jo Smith? They cannot without being partakers with him in his hellish deeds. The "HISTORY OF THE SAINTS," which I am about to publish, will develop wonders.

* * * * *

I told you before, however, that the most of the Mormons would *do, say, and swear to ANY THING* that Joe Smith directed; and you now see it. Are you not now satisfied that most of them (tho' there are some purely honest in all these things who are kept in ignorance,) are liars, thieves, robbers, murderers, and every thing that is vile, low and grovelling. * * * * *

Yours Respectfully,

JOHN C. BENNETT.

BENNETT AS HE WAS.

From the Times and Seasons, Feb. 1, 1842.

I stood on Mount Zion, by the Temple of the Great King, and looked down through the vista of time, and saw people like great waters, for they were many—gathered from all nations under the whole heavens: and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong cohorts of footmen, great and terrible, with spears and banners, and the implements of war, forming to the sound of the clarion. And a great shout was heard in the camp of the saints, and a voice, like the sound of a mighty trumpet, saying—Go and possess your inheritances, and avenge the wrongs of your progenitors—and the battle was set in array, and the armies of the saints moved forward, attended by thunder and hail, and fire and storm, conquering and to conquer. And the armies of the aliens tremble at the voice, like Belchazzar at the hand writing on the wall—and the hearts of their great warriors, and valiant men, fainted within them, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. The fierce anger of the Lord returned not until he had done, nor until he had performed the intents of his heart.]

JOAB,

General in Israel.

Dr. Bennett professed then to be a good and a virtuous man; to feel indignant at oppression, and ready to step forward in defence of the innocent, the injured, and oppressed. How has the scene changed! and how truly he figures in the character of an apostate.

From the Times and Seasons, March 15, 1842.

“Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every constitutional means to procure a redress of grievances—let there be a concerted

effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captive set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage—when murder and rapine were her darling attributes—why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents—the Latter Day Saints, or Mormons:”

In regard to all these matters, if Bennett alone was concerned we should have considered him altogether beneath our notice, and would have treated his communications with silent contempt; his abominable transactions are too well known in this city for him to obtain any credence whatever; but as there are many political demagogues who have heralded these things forth to the world for political effect in the coming election, we therefore deem it a duty that we owe to ourselves, and to the public, to disabuse the public mind, and state matters of fact as they are in the above disclosures.

If an ordinance had not been passed in this city prohibiting brothels and disorderly houses, and assessing a fine upon the frequenters of such places, perhaps the Doctor and some of his satellites might have considered this to be a paradise yet; and the ‘Zion of God;’ we noticed that he squirmed very much at its passage, but as he was always so virtuous a man of course it would not do for him to oppose it;—we must confess that we have no fellowship with such unfruitful works of darkness: and it is an opposition to this, and other acts of iniquity, that has brought out their “wonderful disclosures.”—In regard to all his witnesses, they are all exploded; but one or two of known ill fame; of course their proceedings or testimony are of no amount against us, nor would it be of any use if in our favor.

The Doctor has called upon many, as is fully proven, without authority, as their affidavits, and testimony demonstrate. As he has failed in this, we would respond to the call of Mr Bennett, and the Sangamo Journal, for all men to come forward and testify to all that they know; we shrink not from investigation into all our acts, public or private, and are prepared to substantiate truths, and to rebut falsehoods. Delicacy has prevented us from publishing much testimony that has come before us, but

if necessity requires, of course it must come out.

And in regard to the proceedings of the Sangamo Journal, we know that the editor of that paper looks upon Bennett as a villain; his own publications shew this; and he has condescended to act the hypocrite, and make a political cat's-paw of him, in the present crisis. "Oh shame where is thy blush?"

OPINIONS OF THE PRESS.

It will probably be understood that Dr. Bennett went to St. Louis in order to stir up an excitement, and if possible, to create a mob by publishing his *awful disclosures*, and lecturing against Mormonism, and if not, he expected to make a few shillings by the sale of published detraction and falsehood. The following will shew how far he succeeded in St. Louis:—

From the St. Louis Gazette.

"We perceive by a letter to the editor of the Bulletin, that Gen. Bennett, the great seceder, is about to visit the east for the purpose of publishing a "HISTORY OF THE SAINTS." As he does not state to what part of the east he is going, we suppose he intends visiting Jerusalem, as that is the most likely place to obtain information concerning these "Saints." What a precious set of saints they are from his showing up. He says:

'The letter from Miss Brotherton, details a case of black-hearted villainy precisely similar to those of Mrs. Sarah M. Pratt, wife of Prof. Orson Pratt, and Miss Nancey Rigdon, daughter of Sidney Rigdon, as noticed in the Sangamo Journal, and hundreds of others that might be named—it speaks for itself.'

We think it does. Oh, the villains! *and a hundred others,* only think of it. A great deal of money has been made by the sale of documents and papers, pretending to give accounts of the *Latter Day Saints*. Now unless Gen. B. can give some information to the proper authorities, whereby the deeds of these men can be exposed, we are entirely opposed to the publication of any books on this subject. Our country is flooded with enough of such humbugs. We want no more of them. You can scarcely pass an auction stand or pedler's case without seeing in staring colors—"Awful Disclosures," &c. Now we say again, if they have been guilty of any crimes, and Gen. B. must have been privy to the facts, he can bring them to justice by turning State's evidence."

☞ The Gazette is entitled to our thanks for his liberality and patriotic course towards Dr. Bennett, and the Mormons. If editors generally would act thus legally and wise,

such *catch pennies* as Bennett, Harris, and about ninety-nine others, would find their common level in their own infamy.

BENNETT.

The following from the Missouri Reporter, shows Bennett's decline in the western market. It is reported that Greenbush N. Y. has to be smutted with his dust among other unfortunate places.

"THE MORMONS.—We understand that General Bennett, formerly of the Nauvoo Legion, is now in this city, with the intention of making such disclosures as will show what part Jo Smith, the Mormon Prophet, took in the recent attempt to assassinate ex-Governor Boggs, of this State. Gen. Bennett, Sidney Rigdon, and Gen. Robinson have lately quarrelled with Jo Smith, and have since publicly charged him with the perpetration of the grossest frauds and crimes. If the Mormon Prophet has really been guilty of the offences now imputed to him, we sincerely trust that he will meet with condign punishment. We must confess, however, that we place no great confidence in the statements of Bennett, Rigdon & Co. They have been active and prominent men at Nauvoo, and must have been aware of any villainies which may have been practised by the Prophet for a number of years. They have remained silent during all that period, and suffered their leader to impose upon his deluded followers without making known to them how grossly they were deceived. If Bennett had appeared before the public under more favorable circumstances, we might have been induced to give some credit to his pretended disclosures. He has been ruled out of the *Church of the Saints*, and stripped of his power and office, and it may be that he is now endeavoring to glut his revenge upon the Prophet.

From the Bostonian

RIGHT. The papers from one end of the country to the other are rejoicing in prospect of a split in the ranks of the Mormons at Nauvoo. The story runs, that, "Major General John C. Bennett, is about making an *expose* of Jo Smith and the Mormons." The facts are these: John C. Bennett went among the Mormons and professed their religion. Great confidence was placed in him by the people, and several high offices were given him, among

which was Mayor of Nauvoo, General of the Nauvoo Legion, &c. &c. Bennett was soon found to be guilty of gross improprieties: such as living in open fornication, &c. for which he was frequently reasoned with by the brethren, but all to no effect. He was threatened but it done no good. Finding all remonstrance in vain, and having their name and religion frequently sneered at on this account, the "Quorum of the Twelve" excommunicated him for his wickedness. They done perfectly right, and if all our churches would mete out the same reward to backsliders, there would not be half the scoffers and revilers of religion there now is.

G. W. ROBINSON.

Having noticed in the Quincy Whig of last week an article written by G. W. Robinson of this place stating that he does not consider himself any longer a member of this church, that the church will not allow him to withdraw; and that certain scandalous attacks have been made against him by the saints; for what he knows not, except it is to make a scape goat of him to carry away their sins—the sins of whom he has not said. We would briefly reply to his remarks.

In the first place we would state that we have no such law or statute prohibiting persons withdrawing from the church; but believe that all men are free and can do as they please, so Mr. Robinson will learn that he is in no bondage in this respect. In regard to the scandalous attacks that have been made against him and others we would state that if telling the truth is scandal we are verily guilty.

Mr. Robinson is not so ignorant of these things as he would represent, and if he would have been content to have let the exposure rest where his delinquencies were practised, we should not have let the matter gone farther, but as he has made a parade before the public and thrown out certain innuendoes pertaining to the people in this place, we publish the following;—

I, CARLOS GRANGER, Do hereby Certify, that in the Spring of 1840, I bought a quantity of land of Geo. W. Robinson, and paid him at sundry times Four hundred and Eleven Dollars leaving a residue of \$39 unpaid. Having ascertained that said Robinson had sold the same tract of land to sundry persons, and received payment therefor, I tendered him the money remaining due to said Robinson, and demanded a Deed according to the stipulations of the Bond. He refused to take the \$39 and comply with the Bond. He has also cut and pillaged a large quantity of timber on the land since he sold it. I find I believe him to be a dishonest man further state that I am not a Mormon, nor

ever have been, but am friendly to them.

CARLOS GRANGER.

CERTIFICATE OF HORACE S. ELDRIDGE.

Having been called upon to state circumstances connected with a contract between Geo. W. Robinson and myself, I now submit such facts as occur to my mind. Somewhere about the month of November, 1839, Geo. W. Robinson came to my house, in the vicinity of Indianapolis, in the State of Indiana; I told him I designed moving to Nauvoo—was desirous to be near the City—enjoy their privileges of meetings, as well as the comforts of country life. He informed me that he could suit me in a place. A bargain was struck and I paid him over \$300 in hand, and was to have possession of the place on my arrival in Nauvoo, and upon my arrival ascertained that he had previously sold the same premises to Mr. Granger, and partly received the pay. Consequently my money was gone, and I had no place, and this was not all, the title bond that he made and gave me was esteemed defective, I was therefore left to do the best I could under the circumstances, either to enter into a suit at law or take up with such terms as he might prescribe. And by my importunities and the influence of my friends, I effected a settlement as I thought greatly to the prejudice of my interest.

HORACE S. ELDRIDGE.

In regard to his being a scape goat to carry the sins of others, we think that he will do pretty well if he is able to carry his own sins without fainting. We neither want Bennett to sacrifice a lamb, nor do we want a goat to carry our sins into the wilderness, we are ready to atone for our own sins and to answer for our own transgressions. We further hope that all other goats that are in our midst will pack up their sins and walk, but if when they get away they should try to persuade the public that they are somebody's else sins and not their own that they are packing, we may give the public information relative to the matter.

The Editor of the Quincy Whig will confer a favor by copying the foregoing.

It must be obvious to every reflecting mind that in a city comprising from ten to twelve thousand inhabitants, there must of necessity be some delinquents among them, if it were not so we should be an anomaly in the history of churches, of cities, and of the world. We make use of all prudential means, both ecclesiastical and civil, to prevent the commission of crime, and citizens from being imposed upon: in many instances we have succeeded—if in some few we should fail it cannot be thought surprising.—Ed.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 20.]

CITY OF NAUVOO, ILL. AUG. 15, 1842.

[Whole No. 56

From the Millennial Star.

MISSION TO ENGLAND,

Or the first Foreign Mission of the Latter Day Saints.

About the first of June, 1837, Elder Heber C. Kimball was called by the spirit of revelation, and set apart by the first presidency of the Church of Jesus Christ of Latter Day Saints, then at Kirtland, Ohio, (N. A.) to preside over a mission to England, accompanied by Elder O. Hyde, who was set apart for the same work at the same time. In a few days brother Joseph Fielding, a priest, was set apart; and on the eve of the 12th, Elder Willard Richards, (having been absent several months, on a long journey, and having returned the day previous,) was called and set apart for the same mission.

The following morning, Tuesday 13th these brethren gave the parting hand, bid farewell to home, and without purse or scrip started for England. They were accompanied 12 miles, to Fairport, on Lake Erie, by Elders Brigham Young, John P. Green, and Brother Levi Richards, and sisters Kimball, Green, Fielding, (brother R. B. Thompson and wife accompanied the mission to Buffalo, and brother Fitch Brigham to Utica,) and others, with whom they parted in the P. M. and went on board a steamer for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada to assist them on their journey, but were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th (Elder Hyde having gone forward to N. Y. from Rochester.)

Brother Fielding proceeded to New York, and on the 20th, Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, 30 miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time, (his father and mother having since died, also a sister whom he left in Kirtland) and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found brothers O. Hyde and Fielding; also, elders John Goodson, Isaac Russell, and John Snyder, priest,

(who had come from Canada to join the mission) anxiously waiting their arrival, so that they might take passage on board the United States, which was to sail next day, but they arrived too late.

In New York elder Richards received some further means quite providentially, and on the 23d the brethren engaged passage to Liverpool on board the Garrick, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the church residing in the city, and having no house of his own, he procured his father's store house for the use of the brethren, where they lodged on the floor, amid straw and blankets one week, eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in,—and there was no one to receive them into their houses.

Sunday the 25th, the brethren held a council at their lodgings, (Mr. Fordham's store) and organized ready for taking their departure.

29th, the brethren sealed, superscribed and forwarded 180 of elder O. Hyde's "Timely Warnings," to the ministers of the different denominations in the city, and went on board the Garrick, which hauled out into the river and cast anchor. July 1st, the ship weighed anchor and was towed to the Hook by a steamer, where she spread sail, and in four and a half hours was out of sight of land.

With the exception of a strong wind on the 12th, there was generally a gentle breeze from the north west during the voyage. On the 16th, elder Hyde preached on the aft quarter deck, and on the 18th Cape Clear was visible, (18 days out of sight of land) and on the morning of the 20th the brethren landed in Liverpool, 20 days from New York.

Here elders Kimball, Hyde, and Richards found themselves on a foreign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union street, till after the inspection of the ship; and on Saturday the 22d, took coach for Preston.

When they had alighted from the coach, and were standing by their trunks in front of the hotel, in Preston, a large flag was unfurled over their heads, on which was printed in golden letters,—“*Truth will prevail.*” at the sight of which their hearts rejoiced, and they cried aloud, “*Amen, thanks be unto God, TRUTH WILL PREVAIL.*”

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall chapel, and the remainder of the brethren took lodgings in St. Wilfred street, Fox street.

The same evening the elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his church to pray that God would send them his servants, and exhorted his people to receive their message when they should come.

Sunday 23d, as they had no place in which to preach, the seven brethren went to Vauxhall chapel, to hear the Rev. Mr. Fielding, and at the close of the morning service, Mr. Fielding gave notice that an elder of the Latter Day Saints would preach in the afternoon, in his pulpit—This was voluntary with Mr. Fielding, as no one had requested the privilege—and in the afternoon according to the notice, elder Kimball gave a brief history of the rise of the church, and the first principles of the gospel, and elder Hyde bore testimony; after which, the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when elder Goodson preached, and brother Joseph Fielding bore testimony. At the close, Mr. F. again gave leave for preaching at the same place on Wednesday evening, when elder Hyde preached and elder Richards bore testimony, and from that time the Rev. Mr. Fielding closed his doors against the elders, and began to oppose the work, and stated that the elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to; much less (if possible) that they would “say nothing about baptism.”

Nine of Mr. Fielding's members offered

themselves for baptism; and Mr. Fielding presented himself before the elders and forbid their baptizing them, but he received for answer, that they were “of age, and could act for themselves,” and on Sunday the 30th, they were baptized under the hands of elder Kimball; brother Geo. D. Watt being the first who offered himself for baptism in England, and is now an elder labouring in Edinburgh, Scotland. Elder Russell preached in the market place in the afternoon, and from that day the doors of private houses were open on almost every hand for the elders.

July 31st, a council of the elders decided that elders Goodson and Richards should go on a mission to Bedford, and elder Russell and priest Snyder on a mission to Alston, Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season, but finding that he was like to loose all his ‘best members,’ he offered to baptise them himself, but they being aware that he had no authority, declined his friendly offers; whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock—but this iniquitous scheme succeeded but little better than the other, only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure he has opposed.

Elders Kimball and Hyde, and priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings, (Aug. 2d) the meetings were attended by Miss Jennetta Richards, who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by elder Kimball, after which she was confirmed at the water side, by elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an In-

dependent minister at Walker fold, Chaidgley, whom she had found at Preston, and what she had done, and requested him to send for elder Kimball to preach in his chapel; Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walkerfold, Saturday eve, August 12th, and the day following preached three times in Mr. Richard's pulpit to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days, during which time elder Kimball baptised several in the neighborhood.

After a short visit to Preston, where elder Hyde continued to preach and baptise, elder Kimball returned to Walkerfold and continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighborhood, and from thence the work went forth to Clitherow, Waddington, Downham, Chaburn, Thornly, and Ribchester, through the labors of brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2d of August, and having letters of introduction to the Rev. Timothy R. Matthews, from brother Joseph Fielding, (Mrs. Matthews' brother,) they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lecture of the elders, at his chapel vestry that evening. Mr. Matthews had previously been apprised of the Saints in America, through the medium of the Rev. James Fielding, of Preston, and the letters from America before referred to. In the evening, his church assembled in the vestry, and elders Goodson and Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who at the close of the lectures publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return wished to know why he did not set them the example.

After this, Mr. Matthews engaged another house in the neighborhood for the elders to preach in, under the pretence that

some of the proprietors of the chapel might not be pleased with the elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor; and another from the church of England, which he acknowledged to be descended from the church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th, Mrs. Braddock and four others were baptised by elder Goodson. Soon after this, Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house in company with elders G. and R., and Mr. Matthews and Mr. Saville mutually agreed to meet the elders on the bank of the river Ouse, at a specified hour in the afternoon. and attend to the ordinance of baptism.

At the hour appointed, Mr. Saville met the elders at the place previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptised, when the elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews family that he had gone out in the country to preach.

In a day or two it was currently rumored that Mr. Matthews had baptised himself, and this rumor was afterwards confirmed by Mrs. Matthews, who stated to elder Kimball, at Preston, that Mr. Matthews had baptised himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptise myself," &c., and all this after Mr. Matthews had acknowledged to elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the Apostle, (Heb. v. 4) "No man taketh this honor unto himself but he that is called of God as was Aaron."

By the foregoing it is plainly to be seen that Mr. Matthews has attempted to take that upon himself which was never con-

ferred upon him by the spirit of revelation, either by God, his angels, or his servants: viz- the holy Priesthood; and from that period Mr. Matthews began to preach baptism, and baptised those who felt it their duty to be baptised, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptise for the remission of sins.

Mr. Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordingly, for he continued to preach faith, repentance, baptism, for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter Day Saints; but it was some time before he arrived at that heaven daring conscience seared hardihood, to lay hands on those whom he had baptised for the reception of the Holy Ghost, and at the same time he acknowledged that he had not got the Holy Ghost himself, by *praying* that he *might receive it*.—(Query—How can a man communicate that which he is not in possession of?) and he now calls his church, the church of Latter Day Saints. Thus has Mr. Matthews been running about from Bedford to Liverpool; from Liverpool to Northampton; from Northampton to Bedford, and other places; crying aloud in public and private, that the Latter Day Saints and their Doctrines came from hell. At the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of *hell* would be sanctified and made *holy* and *heavenly*, when administered by the tongue and hands of an *impostor*.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him,) the Rev. Robert Aitken, commenced his attack on the principles of righteousness in Preston, and while furiously pounding his pulpit with the Book of Mormon, and warning his people to beware of the Latter Day Saints and their doctrines, saying that they and their record came from hell; called upon his people to use all their ef-

forts to put down the work of God, or stop the progress of the Latter Day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present his prayer has been answering on his own head.

After Mr. Aitken had preached against the corruptions of the church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c. &c.; after he had been visited by the elders of the church of Latter Day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had an authority to baptise; and at another time that he was afraid of them, and rejected their testimony, and last of all would not receive the elders into his house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep: yes, he has deserted his "*Christian Society*"—ceased to be an *Aitkenite*, and dissolved his co-partnership with father Matthews, as may well be supposed, returned, and taken "holy order" in mother church, against the corruptions of which he has testified so diligently from year to year, and is now about to enter on his parochial duties in St. John the Evangelist's church, Hope St. Liverpool, for no other reason that the writer knows of, only that he could find no one who had authority to baptise for the remission of sins; and not possessing the faith of his father Matthews, to believe that the doctrines of the pit would become holy and gospel doctrines, when taught by the tongue of wickedness and imposture; he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snyder returned to Preston, and soon after sailed for America.

Some years previous, the principles of the temperance society, (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the temperance people, it was often remarked by them that temperance was the forerunner of the gospel, which prophecy

proved true, for when the fulness of the gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter Day Saints procured the use of the Temperance Hall, in Preston, (a commodious building, originally erected for cock fighting,) for their chapel, and commenced meeting therein on the 3d of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control.— Similar favors have been received from several other Temperance Societies in England, for which, the Lord reward them.

Elder Richards continued to labor against much opposition in Bedford and the region round about, until the 7th of March, 1838, when he returned to Preston, leaving about 40 members in charge of elder James Lavender.

Elder Russell continued to labor at Alston, Brampton, &c., and returned to Preston near the same time, leaving about 60 members in the care of elder Jacob Peart.

At Christmas, 1837, priest Fielding was ordained elder, and several were ordained teachers, &c., at Preston; and in March, 1838, the church had extended from Preston to Penwortham, Longton, Southport. Eccleston, Whittle, Hunters-hill, Chorley, and the intermediate region through the labors of elders Hyde, Kimball, and Fielding, and the members amounted to several hundred in the region of Preston and Clithero.

During this month, elders Kimball and Hyde were diligently engaged organizing the different branches; and on the 1st of April, a general conference was called at Preston, when the organization of the churches was completed, and many were ordained; among whom were elders Joseph Fielding, Willard Richards, and William Clayton, to the High Priesthood, and set apart by elders Kimball and Hyde to preside over all the churches in England.

On the 9th, elders Kimball, Hyde, and Russell, took leave of the Saints in Preston, and went to Liverpool, where they were visited by elders Fielding, Richards, Clayton, and others, and on the 20th of April sailed for New York, on board the Garrick, the same ship they came out on to England.

When elders Fielding and Richards had returned to Longton, they found a pamphlet purporting to be by the Rev. Richard Livesey, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to condemn his heterogeneous mass of transatlantic lies, and form the wonderful production of the Rev. Richard Livesey's tract against the Latter Day Saints, it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England, but since which he has found servants in abundance, to assist in this nefarious merchandize of his heart's delight.

The church at this time, was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding elders to a great extent, and as there were few laborers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgkin died at Preston on the 2d of September, 1838, and it was such a wonderful thing for a Latter Day Saint to die in England, that elder Richards was arraigned before the Mayor's court at Preston, on the 3d of October, charged with "killing and slaying" the said Alice, with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

October 19th, 1838, elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester; and from thence the work spread into Stockport, and other places in the neighborhood, through the labors of elders Clayton, Fielding, John Moon, and Wilding. A small church had previously sprung up in Bolton, through the labors of elder Wilding, and was continued by elder A. Fielding. In the summer of 1839 elders Clayton, Richards, and J. Moon labored in Burslem with some success, and a small church was planted in Burnley by elder

Thomas Richardson, besides many who were added in the older branches, through the instrumentality of the local elders and priests, who were generally very faithful.

December 8th, 1839, elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America; and on the 25th, brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13th, 1840, elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th, brothers Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22d, elder Taylor left for Liverpool.

April 6th 1840, just 10 years from the organization of the church, elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Geo. A. Smith, and Reuben Hedlock, landed in Liverpool from New York; and on the 9th elder Kimball arrived in Preston, just two years from the day he left for America.

The arrival of the elders caused the Saints to rejoice exceedingly,—for it had been prophesied by many, (not of the church,) that they would never come, and that elders Kimball and Hyde would never return, but they are both now in England; elders O. Hyde and G. J. Adams having arrived in Liverpool on the 3d inst. from New York.

HEBER C. KIMBALL,
ORSON HYDE,
WILLARD RICHARDS.

Preston, March 24th 1841.

HISTORY OF JOSEPH SMITH.

Continued.

About the same time came an old gentleman to visit us, of whose name I wish to make honorable mention; Mr. Joseph Knight, Sen. of Colesville, Broom county, N. Y. who, having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation, by the want of such necessaries of life; and I would just mention here (as in duty bound) that he several times brought us supplies (a distance of at least thirty miles) which enabled us to continue the work which

otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work I enquired of the Lord for him and obtained as follows:

Revelation given to Joseph Knight Sen. at Harmony Susquehannah co. Penn. May, 1829.

A great and marvelous work is about to come forth among the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and and seek to bring forth and establish the cause of Zion.

Behold I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be intrusted to his care.

Behold I am the light and the life of the world, that speaketh these words: therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate. I became acquainted with Mr. Peter Whitmer of Fayette, Seneca co. New York, and also with some of his family. In the beginning of the month of June, his son David Whitmer came to the place where we were residing, and brought with him a two horse waggon, for the purpose of having us accompany him to his father's place and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid

in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished, and the copy-right secured.— Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer Jr. became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummin, and obtained for them in succession the following revelations:

Revelation given to David Whitmer, at Fayette Seneca co. New York, June, 1829.

A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore, give heed unto my word.

Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the Father in my name, believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see; and also,

that you may declare repentance unto this generation.

Behold I am Jesus Christ, the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness; wherefore, I must bring forth the fullness of my gospel from the Gentiles unto the house of Israel. And behold thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blisssed both spiritually and temporally, and great shall be your reward. Amen.

Revelation given to John Whitmer, jr. June, 1829.

Hearken my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments.

And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.— Amen.

Revelation given to Peter Whitmer, June, 1829.

Hearken my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing and for speaking my words which I have given you according to my commandments,

And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.— Amen.

[From the Bostonian.]

GREAT DISCUSSION ON MORMONISM BETWEEN DR. WEST AND ELDER ADAMS, AT THE MARLBORO' CHAPEL.

(CONCLUDED.)

Dr. West's chief effort the first part of the evening was to impeach the character of Smith and the Mormon witnesses, for this purpose he read from an old pamphlet what appeared to be a certificate from some twenty or thirty citizens of the state of New York, representing Harris and the Smith family as being money diggers, superstitious and visionary, and that they had no confidence in their pretended discoveries. He also read a long letter which he said was from a Mr. Tucker the printer of the first edition of the Book of Mormon. The letter stated that neither he nor the hands in the office, believed a word of the book, that they tried Smith by pretending to lose one of the sheets and got Smith to translate it over again, and that afterwards they compared the two together, and they did not agree. The letter also gave an account of several failures by the Mormon Elders, in their attempts to work miracles, &c. the principal of which was as follows: One of their accomplices went before, and called upon a farmer—was sick, and pretended to die. Soon after two Mormon Elders came along, and proposed trying their skill in raising him. The farmer called in the neighbors to witness it, but he asked them if they could raise a man that was beheaded; they answered, yes; then said the farmer, seizing his axe, I will cut off his head, that the miracle may be more apparent, and the proof more convincing. But the dead man declining the operation sprang upon his feet without their aid. This was the amount of the testimony by which the Mormon witnesses were impeached. In reply Mr. Adams said, the certificate from the citizens of New York was not half as bad as the Priests and Pharisees entertained of Christ and his apostles; that Christ told them that they should be hated of all nations, and Paul says: "we are counted as the filth and offscouring of all things." Harris, Smith, and others were not accused of murder, treason, robbery, theft, and other crimes, but of being 'visionary and money diggers.' The servants of God were always visionary; Stephen was stoned for seeing a vision; forty men bound themselves with an oath not to eat or drink till they had killed Paul, because he said he had seen a vision and heard a voice. If Mr. Smith dug for money he considered it was a more honorable way of getting it than taking it from the widow and orphan; but few lazy, hiring priests

of this age, would dig either for money or potatoes. This of course made Father Taylor take his toes again. Tucker's letter he pronounced wholly a farce; it bore marks of forgery or falsehood in every sentence; first E. B. Grandin was the printer of the 1st edition of the book, as the title page showed for itself, and if Tucker or any one else had pretended to lose and yet retained a portion of it, let it be produced; why is it kept secret, this twelve years and no one know any thing about it until now? As to the story of the dead man it proved too much. He was either dead, or the farmer and his neighbors were all fools. Who was the farmer? Who were the neighbors? What was the dead man's name, and that of the preachers? Where and when was it done? On all these subjects we are left to our own conjectures. Adams further said, if such men as Tucker or the farmer existed, tell us where and who they are; I will, furnish the money to bring them here, and we will have this matter settled; and I will pay Dr. West's expenses till it can be done.

[NOTE.—For want of room, we are unable to insert the whole of the discussion; we would only say that it resulted in the complete triumph of truth over error and darkness.]

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, AUG. 15, 1842.

PERSECUTION.

"If ye will live godly in Christ Jesus, ye shall suffer persecution," was the solemn proclamation made by one of the ancient servants of God;—a prophecy that has received its fulfilment in all ages, that has been known and understood by all saints, and that has been engraven upon the memories of all the faithful: for while blood, and fire, and sword, and torture, have been brought into requisition against the saints; whilst chains, and fetters, and death have been employed, and their sighings and mournings have been wafted on the wings of the wind; their solitary hours and midnight cries; their distress and calamity have been disregarded. This eternal truth has echoed in their ears; it has touched their inmost soul; it has been written on the tablet of their hearts—"if ye will live godly in Christ Jesus ye shall suffer persecution."

Ever since the formation of the church of Jesus Christ of Latter Day Saints, calumny, reproach and persecution has flown plentifully

into their lap—detraction, slander, falsehood, and misrepresentation has been gratuitously heaped upon them; they have been assailed by vexatious law suits, organized mobs, and illegally treated by militia; they have been imprisoned, whipped, tarred and feathered, and driven from their homes; they have had their property confiscated, and have suffered banishment, exile, and death for their religion. Missouri has been one of the principal actors in the scene; she has made many a wife a widow, and many a child an orphan. The tears of the oppressed have plentifully watered her soil; the cries of her robbed and spoiled have rung through her valleys, and been re-echoed from hill to hill; many a weary pilgrim borne down with oppression and weary of life has laid himself down to sleep in the arms of death, while the blood of the innocent has drenched her soil. And never till the trump of God shall sound, the sleeping dead shall arise, the books be opened and the secret history of peoples and nations be unfolded, will the amount of their sufferings be fully known. That day will unfold scenes of wickedness, misery, and oppression, and deeds of inhumanity and blood, that the most eloquent cannot depict; the pencil of the limner portray, and, that is beyond the power of language to unfold—scenes of misery, of woe, and human suffering. Dipped in the malice of the most fiendish hate, the cup of misery has been rung out, and they have drunk it to the very dregs. Missouri, frantic with rage, and not yet filled with blood, wishes now to follow her bleeding victims to their exile, and satiate herself with blood. And not satisfied with staining her own escutcheon, she wishes to decoy the noble, generous, and patriotic sons of Illinois—to deceive them with appearances—to draw them into her snare, that she may be sharer in her crimes, and participate in her guilt, and stamp with eternal infamy her character. We have already to blush for the gullibility of many of her editors who feel desirous to fan the deadly flame, and stain their hands with her foul deeds. We would advise such to halt, to pause for a moment—to reflect upon what they are doing. Have you not witnessed their wanton persecution? their cruel oppression? their deadly hate? Have you not loudly exclaimed against such proceeding? Stood forth in defence of republicanism—and as true patriots defended the rights of man? And can you now advocate a cause that would attempt to, or even moot the question of making an *innocent, virtuous* people “*tremble at the sight of GATHERING HOSTS!*”

Who is it that has made his affidavit that

Joseph Smith has been accessory to shooting him? Gov. Boggs of Mo. a man who three years ago issued an order to *exterminate* fifteen thousand men women and children in republican America; a man who sanctioned mobocracy, and raised militia for that effect; a man who has been the cause of the death of scores of innocent people, and has actually been a wholesale murderer. This is the man who prefers the charge; a man who has long ago violated his constitutional oath; we would deprecate at all times the commission of so diabolical a crime as that of murder, if committed upon our greatest enemies; and would content ourselves with letting the Lord take vengeance into his own hands; yet we would seriously ask if his statement concerning Joseph Smith is probable, or even possible, under the circumstances mentioned by him? Could Gov. Boggs swear that Joseph Smith was accessory before the fact, when he has not seen him for three years? and when Joseph Smith has not been in the state of Mo. for that time? whatever his belief might be about his being engaged in the plot he could not swear to it. Concerning Rockwell he was in Missouri, and it is reported that he is gone there to prove himself clear, but we should think that Missouri is the last place to go to for *justice*; we dont think that she is capable of administering it to the Mormons; she must however first atone for her bloody deeds, and refund to them what she has robbed them of, before their confidence can be restored in her justice, or righteousness; but we would ask is there no one to murder men but Mormons? are not assassins stalking through her streets daily? let the history of the frequent murders committed in St. Louis and other places in Missouri answer. But again who does not know that Boggs has been in frequent difficulties with other people; that he has been on the point of dueling with senators and that his life has been frequently threatened, and that not by Mormons; this we are prepared to prove. Without saying more upon this subject we will proceed to give a history of the arrest.

On Monday the 8th inst. Gen. Smith was arrested upon a warrant under the signature of Gov. Carlin, in accordance as stated with a call from Gov. Reynolds of Missouri, upon the affidavit of Ex. Gov. Boggs. Mr. Rockwell was arrested at the same time as principal. There was no evasion of this call for the persons of Messrs. Smith and Rockwell. The Municipal court, however, issued a writ of habeas corpus, according to the constitution and city charter; this writ demanded the bod-

ies of Smith and Rockwell to be brought before the said court but the officers in charge of these men refused to obey its call; though after some deliberation, they left them in charge of the city Marshall, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Gov. Carlin for further instruction; thus Messrs. Smith and Rockwell were free from the arrest, as the Marshall had no authority to hold them in custody; some two or three days after the aforesaid officers returned, for the purpose of executing the Governor's order, without paying attention to the writ of habeas corpus issued by the municipal court; but Messrs. Smith and Rockwell were absent.

In a free government every person's rights and privileges are the same; no extraordinary process can issue legally, nor no extra-judicial act be required; justice, like her representative goddess, is blind to appearances, and favors no one. In this point of view, then, let us legally examine the case in question:—Mr. Boggs makes an affidavit in Missouri, and charges one O. P. Rockwell with "shooting Lilburn W. Boggs with intent to kill" on the night of the sixth of May, 1842, and that the said Rockwell had fled from justice to the State of Illinois. *Shooting with intent to kill*, and Mr. Boggs alive two or three months after to swear to it, may be set down as insufficient grounds for a writ from the Gov. of one state, to demand a person as a fugitive from justice in another state; for, aught that appears to the contrary, he might have shot in his own defence and be justifiable; as the charge is not grounded on the wilful, malicious, or felonious intent, without the fear of God before his eyes, to murder; the affidavit, is therefore, not sufficient for the apprehension, detention and transportation of the said Rockwell to the courts of Missouri. Here we deny that the O. P. Rockwell arrested is the one intended in the writ, this Rockwell being not guilty.

If Mr. Boggs *knew*, of himself, the fact that Mr. Rockwell shot at him with intent to kill, why did he delay the prosecution some two or three months? If he obtained his knowledge from a second or third person, why not avail himself of their affidavits in the body of the writ?

Again, Mr. Boggs charges one Mr. Joseph Smith with being "accessary before the fact to an assault with intent to kill," on the night of the sixth of May, 1842. This must allude to some other *Joseph Smith*, as the Joseph Smith of this city, was in Nauvoo, on the

aforesaid sixth of May 1842, and on the next day he was at his post as Lt. Gen. of the Nauvoo Legion. Nor can it be proved that he has been in the state of Missouri for the last three years.

But for the sake of argument admit the language of the writ, and Joseph Smith as an accessary before the fact, with intent to kill, must have aided or abetted by *words*, or by *means*, while in the state of Illinois, and can not come under the purview of the *fugitive act*, having not fled from justice from another state;—and, according to the express language of the constitution; "*he could not be liable to be transported out of the state for an offence committed within the same.*" An accessary before the fact in manslaughter is an anomaly—and now if the Joseph Smith of Nauvoo, has committed a crime of the nature charged in the writ, which we deny *in toto*, he should be held amenable to the laws of Illinois and in the ordinary course of procedure by indictment, in accordance with the right of the constitution, which says that he should have "*a speedy public trial by an impartial jury of the vicinage.*"

Judging now from all the facts of the case, taking the two affidavits together, we must say that the whole forms but a poor excuse for executive interference, and when properly weighed by good judges of law in criminal jurisprudence, will be found wanting in all the important counts which constitute a fair case.

As to the writ of habeas corpus, issued by the municipal court of the city of Nauvoo, it was not acted upon, though we believe that so long as it was not incompatible with the spirit and meaning of the constitution of the State, and of the constitution of the United States, its power was sovereign, as to the rights and privileges of citizens, granted to them by the city charter, having these express privileges, in words as follows: "to make ordain, establish and execute all such ordinances, not repugnant to the constitution of the United States and of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience and cleanliness of the city"—and "the municipal court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council."

Now, it is well known that if this court exceeded the bounds of the chartered power, or transcended the limits of the constitution of the State, or United States, it could be made to respond in a writ of *quo warranto*; and, as a writ of habeas corpus can only test the *validity*, not the virtue of a process, (as testimony to prove the *guilt* or *innocence* of a person—under an in-

estigation by habeas corpus, is inadmissible) we believe, that judges, lawyers, and jurors, will not be very apprehensive that the law of the land, or the rights of the people, will *suffer violence* on this account.

Under the existing animosity of the inhabitants of the State of Missouri, manifested towards the church of Latter Day Saints, prudence would dictate great caution, and forbearance in the proceedings of public functionaries, relative to claims for persons or property in favor of either party, holding sacred the old maxim: "That it would be better to let ninety and nine guilty persons go unpunished, than to punish one innocent person unjustly."

Concerning the whole matter, we believe that the parties are entirely innocent of the charges alledged against them; and that the whole of it is a wicked and malicious persecution. But it may here be asked by some if they are innocent, why did they not apply to the master in chancery for a writ of habeas corpus, present themselves before the Judge of the district court, and prove themselves clear?

First, we would answer, that the writ of our municipal court was treated with contempt by the officers, and it would have been dishonoring our municipal authorities to have acknowledged the insufficiency of their writ, and to have let our city charter be wantonly trodden under foot; and that could not have been enforced without coercion, and perhaps employing military force, which under the present excited state of society might have been construed to treason.

In the second place, if they appealed to the district court it might have availed them nothing, even if the Judge felt disposed to do justice (which we certainly believe he would have done) as their dismission would rest upon some technicalities of law, rather than upon the merits of the case; as testimony to prove the guilt, or innocence of the persons charged, could not be admitted on the investigation on a writ of habeas corpus, the question, not being, whether the persons are guilty or not guilty; but merely to test the validity of the writ; which if proved to be issued in due form of law, however innocent the parties might be, would subject them to be transported to Missouri—to be murdered.

Upon the whole we think that they have taken the wisest course; we have no reflections to make upon their conduct, and shall maintain unshaken our opinions unless we have more light on the subject than we now possess.

"KNOWLEDGE IS POWER."

The truth of our text can be proved in many ways, by experience. The man of intelligence certainly possesses a power which the unlearned lacks. In the different ages of the world men have arisen and flourished, and maintained their rights in proportion to the knowledge they possessed of the country they inhabited; in proportion to the knowledge they acquired in arts and sciences; and in proportion to the knowledge they displayed in agriculture, and virtue: hence the duration, the stability, and above all, the exaltation and happiness of any community, goes hand in hand with the knowledge possessed by the people, when applied to laudable ends; whereupon we can exclaim like the wise man; righteousness exalteth a nation; for righteousness embraces knowledge and knowledge is power.

From this view of the subject it will readily be perceived, that two kinds of knowledge have, from the beginning, actuated mankind; for all men have not been righteous, though they may have flourished in nations, kingdoms and countries, collectively and individually.

To go on, then, with our subject in its true course, will be to speak of that knowledge that cometh from above—which surpasses understanding; even revelation, which unfolds the mysteries of eternity. In this course, however, we are aware that the world will not acquiesce; for, notwithstanding, literally speaking, that all knowledge comes from God, yet when it has been revealed, all men have not believed it *as revelation* at the time. Hence, when Abel's offering was accepted of the Lord, that knowledge must have been communicated by revelation, and that revelation though it gave Abel power with God: still Cain was offended, disbelieved and committed murder. Cain knew the Lord, and believed in his father Adam's scripture, or revelation, but one revelation was enough: he could not bear new ones, and fell.

Noah was a perfect man, and his knowledge or revelation of what was to take place upon the earth, gave him power to prepare and save himself and family from the destruction of the flood. This knowledge, or revelation, like the preceding one to Abel, was not believed by the inhabitants of the earth. They knew Adam was the first man, made in the image of God; that he was a good man: that Enock walked with God three hundred and sixty-five years, and was translated to heaven without tasting death: but they could not endure the new revelation: the old we believe because

our fathers did, but away with new revelations—and the flood swept them away.

Next comes Abraham with knowledge, or revelation, and what is the result? Why he becomes a pilgrim in a strange land; no body believed in his religion because he had new revelations:—Adam's, Enoch's, and Noah's no body doubted; that Adam was the first man the Lord made, none disputed; Enoch's pillar was a living monument of his faith and works; and the living Noah himself, with his ark resting upon the mountain, and the majesty of the rainbow, spanning the earth from time to time, were witnesses that the old revelations were true—but that Passover, Abraham, is an imposture, with new revelations! why he says God appeared to him in the plains of Mamre, and that he has seen angels, and eat and drink with them! O monstrous! drive him from his country and kindred—we can not abide his new revelations.

Passing several others, who were conspicuous in their day, let us take Moses, for he came on fresh from God himself, with new revelations, and new calculations, and tested the wickedness of unbelievers by destroying them with plagues and miracles: The inhabitants opposed him as did Cain Abel; the kings and magi Abraham, because they could not bear information direct from heaven. The old priests of Egypt, as well as those of the land of Canaan, were living witnesses of the power displayed, and well stored with facts of what had transpired,—yet the same fanaticism, hypocrisy, or stupefaction seized them that did the antediluvians—and the Egyptians, like lead, sunk in the Red Sea.

We might continue this subject with great effect among the children of Israel, for so soon as they began to be puffed up with self-sufficiency, they too, like the ancients, honored the old revelations in word, or profession, but they stoned the prophets which came with new ones; not because God had ever said that he had ceased to give line upon line; precept upon precept, here a little, and there a little; but because they chose darkness rather than light because their deeds were evil.

The same principle we have been tracing from age to age, was signally manifest among the Jews when the Savior came in the flesh. These, then religious bigots boasted of the old revelations, garnished the sepulchres of the dead, gave tithes of mint and annis—made long prayers for a pretense, and crossed sea and land to make proselytes, but yet when the new revelation came fresh from the mouth of the great I AM himself, they could not endure

it—it was too much—it showed the corruptions of that generation, as others before, and they cry, away with him; crucify him! What next? when the apostles began to go every where and preach, and some began to believe, then they could believe on Jesus, but away with your new revelation against us, and foretelling what will come to pass; hence Paul, after instructing Timothy on many important points relative to his duty, says:—

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away.”

Once more, the same course and language, were used when the Book of Mormon came to this generation; the old revelation, the old patriarchs, pilgrims and apostles, were blessed; we believe in them, but the new ones we cannot abide. Why, say some, they pretend to have visions and see angels just like men in old times—they ought not to live.

“Oh blindness to the future kindly given; That each may fill the circle marked by heaven!”

But the grand sequel of the whole matter is, that all the saints from Adam down to 1842, having a knowledge of things past, present, and to come, by the gift of the Holy Ghost, even the other Comforter which the world can not receive, because it knoweth him not, have had power to shut the mouth of kings and lions, to walk in the fiery furnace unscorched; to live hated, and die for Christ's sake, whereby they have tasted of the good word of God, and the glories of the world to come; yea and come unto Mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than Abel, and know that knowledge is power.—Ed.

To the Editor of the Times and Seasons.

SIR:—It may not be uninteresting to many of your readers, to peruse a sketch of the Red-Men of the western wilderness. From a re-

port of the Commissioner of Indian Affairs, to the Executive Departments of the Government of the United States, many important facts are gleaned, relating to the Indians, both as to numbers and habits, and progress, and expenses. It is generally known, that our government has been engaged for some years, in removing and locating the remnant of the tribes of Indians, left among our citizens in the states and territories, to, and upon a more congenial, and better adapted space for hunting, and husbandry, where, by degrees, these noble "relics of a once mighty people," might gradually grow into civilization, arts, science, agriculture, manufactures, virtue, national importance, and religion. The appearance, however, of a very speedy advance, from Indian to English, or American habits, customs, manners, improvements, refinement and intelligence, is not, by far so prominently perceptible, as their imitation of the pioneer vices. The improvement is hardly equal to the amount of money expended for removing, for agents, mechanics, teachers, preachers, &c. &c. As to numbers the reports will range about as follows:

Tribes.	population.
Cherokees,	25,000
Choctaws,	15,000
Creeks,	20,000
Senecas & Shawnees,	500
Quapaws,	500
Sacs & Foxes,	7,000
Sioux,	23,000
Oauges,	4,300
Chippewas,	4,000
Pawnees,	12,000
Comanches,	20,000
Pagans,	30,000
Appaches,	20,000
Assinaboins,	15,000
Greenventures,	17,000
Crows,	7,000
Eutaws,	19,000
Black feet,	30,000
Total,	269,300
Yet remaining East to be removed,	25,000
Making an aggregate of	294,300

The commissioner's report, however allows the Indian population in the United States and territories, to be 333,000.

This, I think does not include those now occupying the space west of the Rocky Mountains.

Thus you have a glimpse of the lights and shades of the aborigines of the west, in their low estate, showing that the wilderness does not yet "blossom as the rose," although the signs of the times would indicate, that the time is near when the mountains will drop down new wine, and Jacob's face will not wax pale.

P.

LETTER FROM L. D. WASSON.

Philadelphia, July 30, 1842.

DEAR UNCLE AND AUNT.—

With feelings of no ordinary character, and under peculiar circumstances, I now attempt to break the seeming long silence that has not been interrupted since I left your hospitable cottage, and the society of those rendered dear to me by their virtues, their benevolence and their glorious institutions. That, with the assistance of my heavenly Father, has formed my character and habits for the society of saints and angels.

I am in the enjoyment of good health, and I believe entirely free from that miserable, contemptible disease that destroys the constitution of man, (namely ague and fever,) and what causes me greater rejoicing, I have, by the grace of God, abolished the more dangerous malady—one that binds the mind of man in midnight darkness, and obscures their future destiny and eternal happiness in mistie clouds of uncertainty and doubt, namely, sectarian cupidity. I have just returned to this city from a short excursion of four weeks through the south part of Jersey. Brother I. Ivins and myself were the first that ever proclaimed the everlasting gospel in that region of country; and to the disappointment of the people, and consternation of hireling priests, we preached Christ, and him crucified, and presented new and important truths from their own bibles that they never saw or heard of before. The people of this section are principally Methodists and Presbyterians, but they were inclined to believe the truth as it was presented, until the decrees of their long robed gods went forth commanding them not to hear or entertain these impostors, as we were called—O delusion! O blind philosophy! how long will thy unfortunate dupes be gulled by the *ipse dixit* of learned fools and holy knaves?

We were frequently obliged to leave the scriptures, or subject under consideration and give lessons on good manners, and advise disorderly priests not to disgrace their parents by showing their bad breeding. We held a discussion with a college bred advocate of Calvinism on the 23d; he would not show that Mormonism was false, as he had stated, so we took him up on Calvinism, and I assure you he found himself in poor picking before we got through. We left many believing

our testimony, and intend to return next week and give them the second edition of the same important subject. When I arrived in Philadelphia the saints were in a tremendous frustration for the welfare of brother Joseph, and their friends at Nauvoo. The disclosures of J. C. Bennett and his satellites had just arrived, and the faith of some was failing—others doubting, and those founded on the rock were contending against such unheard of falsehoods and slanders, and turning the reproach where it belongs—upon the heads of those black and midnight fiends who have made this bold attempt to destroy a virtuous people.

Great excitement in this city at this time—there is a discussion in progression between our beloved brother Adams and Dr. West, the celebrated lion (liar) of sectarianism. It is really amusing to see these two champions contend with stentorian voice, eloquence, and language; and all the tact of argument that God lavishes upon the defenders of truth, and the devil upon his lawyers, is arrayed in this debate. It is appalling to hear the groans of priests—the clamors of infidels, and apparently the last dying struggles of modern Babylon, beneath the ponderous weight of truth. May the time speedily arrive when she shall have kicked her last, and liberty, truth and happiness be the principles that stand as a watch word for the faithful, who by their virtues make glad the city of God.

Although I have left the society of tried friends—the joyous circles of the young and gifted—the endearments of domestic happiness, surrounded with brothers and sisters—an affectionate mother in tears—and the society of those that would deem it a pleasure to administer to my necessities when sickness or adverse fortune had laid upon me her withering hand—I have done it for the cause of truth, and not for worldly gain, applause, or pleasure—but it is my greatest delight to defend the truth against the attacks of holy hypocrites and bible infidels—and by the assistance of God I intend to bring our relatives into the good work unless they persist in believing a lie that they may be damned. I intend going to Harpersville and Harmony this fall, unless I am advised to the reverse. Uncle, if you want any thing of me write to Toms River, N. J. I should be pleased to hear from you all. If I can be of any service in this Bennett affair I

am ready. I was reading in your chamber last summer—yourself and Bennett came into the lower room, and I heard you give J. C. Bennett a tremendous flogging for practicing iniquity under the base pretence of authority from the heads of the church—if you recollect I came down just before you were through talking. There are many things I can inform you of, if necessary, in relation to Bennett and his prostitutes. I am satisfied of your virtue and integrity. I have been with you to visit the sick, and time and again to houses where you had business of importance, you requested me to do so—many times I knew not why, but I am satisfied it was that you might not be censured by those that were watching you with a jealous eye, and I now solemnly protest before God and man, I never saw a thing unvirtuous in your conduct. With sentiments of high esteem to the children and family, I am your most obedient nephew.

L. D. WASSON.

Mr. Joseph Smith.

Mrs. Emma Smith.

SITUATION OF THE OPERATIVES IN ENGLAND.—“England protects the manufacturers,” say the Whigs. And *how* does she protect them? The following extracts from a late English paper will show, to some extent. The fact is, England protects CAPITAL, while labor is left to take care of itself;—and this is precisely what the whig capitalists of this country are now contending for.

DISTRESS IN MANCHESTER.—A meeting of the shop keepers in Manchester, called to take into consideration the state of their trade, took place on the 13th of June.

It appears that the working classes in that great capital of manufactures, are in a wretched condition—many of them, indeed, driven by their privations to a state of desperation and utter disregard of consequences. One of the speakers, Mr. Hampson, a grocer and provision dealer, gave a most graphic account of the appalling scenes he and his brother shop keepers were every day compelled to witness.

“It was only the other day, he said, a man came into his shop and seized a piece of cheese—being the first article of food near him on entering the shop. He (Mr. Hampson) jumped from behind the counter, and said to the man, ‘Why are you doing this? The man said he was starving to death for food. He told the man he might as well let bread serve his purpose,

and not take cheese; and the man, who seemed to be worked up to a pitch of great excitement, then seized hold of a four pound loaf, relinquishing his hold of the cheese. He said to the man, 'Why are you in such excitement, and look so angry? what have I done to offend you?'

The man then repeated that he and his family were starving. He, (Mr. Hampson,) though he had an opportunity of preventing his escape, could not bring himself to it, but said, 'Well, then, we'll not call this stealing; the bread is yours'—and he went off with it. Nor was this a solitary case of levying provisions in this way. Within the last week, ten or a dozen men in a party had come to his shop and demanded relief, his wife gladly availing herself of the opportunity to put her own hand in the till to relieve them. Contributions on his neighbors through the street were levied at the same time and in the same manner. Now, these were small beginners—God knew where they would end! He added that the poor were dying around him in all directions.

A Mr. Groom, linen draper, said the shopkeepers had not one fourth, nor even one sixth of the business they used to have. No fewer than five shops in his immediate neighborhood had been obliged to close.

Various other tradesmen told the same melancholy tale, and it was finally agreed to call a public meeting of shop keepers on Tuesday evening next, in the town hall.

Society seems on the point of dissolution in the manufacturing districts of Lancashire.—This state of things cannot possibly exist much longer.

EXTRAORDINARY WHIRLWIND—A letter in the Rhone gives the following particulars of a whirlwind at Chauffailles, and its neighborhood on the 24th ult. Thirty houses were actually carried away. Six persons of the same family were killed, others mutilated, children were smothered in their cradles, carriages were carried entire over the roofs of houses, plantations were torn up, and the largest trees were carried to an immense distance. A manufactory for spinning thread had just been constructed within half a league of Chauffailles. All the mason-work was finished, and the carpenters were butting on the roof. Not one stone was left upon another; nor can it be discovered what has become of them. The roofs of houses were carried off to great heights, and left on eminences. The church has been injured to the extent of 3,000*l*. The crops which were not taken off by the whirlwind were cut

to pieces by the hail, which was of extraordinary size, as large as hen's eggs in general, but at Chateaufeuf of great bulk. The cere of that place took up hailstone which was three inches across. Not less than twenty persons have been killed.

GREAT FIRE IN RUSSIA.—A letter from Fern, in the German papers, state that a dreadful fire burst out lately in the salt-works of Nowa Ussal, in Russia, the ancient property of the Strongonoff family. The flames first appeared in the house of one of the workman, and communicated almost immediately to some hay—gained such a head, that it was impossible to master them. The conflagration lasted three days, and reduced to ashes every thing within a range of 2 1-2 versts (nearly two miles.) A great number of salt pits in wood and stone, all the manufactories, fifteen stores filled with salt, 30,000 cords of wood, and the ancient and majestic cathedral, the stone dwellings and offices of the various employers, between 500 and 600 houses, and all they contained, fell a prey to the flames.—[Gallignani's Messenger.

GEN. JOHN C. BENNETT. This person who has held such a conspicuous place among the Mormons has been excommunicated from the church of Latter Day Saints for seducing an innocent female at Nauvoo. The Nauvoo Wasp of June 25th gives a long account of that and other transactions of Bennett, which prove him to be a consummate scoundrel. The Mormons ought to be heartily glad they have rid themselves of him, as his influence might poison a large community. Joseph Smith or any of his followers need not be in fear of any statements which can be made by Bennett, as the character of him is too infamous for his stories to be believed by any one.—*Bostonian*.

NOTICE.

Since the excitement relative to Joseph Smith has been got up, we have noticed in and about our city, a good many strangers, many of whom we judge to be loafers. Some few depredations have been committed, and unless prompt measures are taken to detect the rogues we fear the matter will not end here. We would recommend to our city authorities to be vigilant, and to the citizens generally, to be on the look out,

NOTICE.

The members of the church of Latter Day Saints, who have been ordained to the High Priesthood, and have not become members of the Quorum of High Priests, and had their names enrolled on the Record Book thereof, are hereby notified, that, upon their arrival in this place, it is their duty to apply to the Quorum for admission, pursuant to one of the regulations thereof.

GEORGE MILLER,
President of the Quorum.

JAMES SLOAN,
Clerk of the Quorum,
Nauvoo, July 31st, 1842.

Poetry.

LINES.

Addressed to father Tyson, after the melancholy event of the death of his son, accidentally killed by the discharge of a rifle.

Thou aged saint, can words avail—
Can tears afford relief?
Can human sympathies prevail,
To soothe thy bosom's grief?

In life how suddenly betide
Those evils that destroy!
'Twas but a moment to divide
Thy hopes, and blasts thy joy!

Deep is the wound and keen the dart—
It stings thy inmost soul—
And through the fibres of thy heart
Affliction's waters roll!

But cease thy sorrow—peace—be calm
And let thy tears be dry—
Sweet consolation's softest balm
Is flowing from on high.

It is the Lord—his ways are just—
There's mercy in his rod;
Thou know'st his goodness and can trust
The true and living God.

Great are the blessings now in store
For thee, in faithfulness:
Look thro' thy sorrows and adore
The hand that smites to bless,

This sudden stroke has rent a chord
In twain that bound you here;
But glorious will be your reward
When in that blessed sphere.

When all is joy, you will rejoice
Your dear and fav'rite son;
And glory in this deep design
Of the Eternal One. E. R. SNOW.

DIED.—In this city, on Sunday the 31st day of July last, VINSON KNIGHT, aged 38 years. Brother Knight was one of the bishops of this church, and a man favored of God, and respected by all good men. He had been long in the church and had always adorned his life, works and profession, with that decorum, virtue and humility, which ever characterizes the true followers of our blessed Jesus.

Warring the great warfare of a saint, he has waded through the midst of persecution, over the blood stained prairies of Missouri, in the chilling blasts of winter, comforting the fleeing saints, and administering to the wants of his own family; yea, through great tribulations, heart and hand with his brethren; he was ever ready to give a reasonable answer for his hope in things to come; and showed by his *actions* as well as words, that he meant to live godly in Christ Jesus, although he suffered persecution. Though he has been removed, as it were in the midst of life, yet in the assurance of a glorious resurrection, he has died the death of the righteous: henceforth there is laid up for him a crown that fadeth not away. "Blessed are the dead that die in the Lord!"

REMEMBER THE WIDOW.

Persons indebted to the late publisher of this paper, *D. C. Smith*, deceased, are requested to make payment to Mrs. Agnes M. Smith, his widow: she is in need and will be glad to receive provisions of those in this section, and money from more distant debtors without further *dunning* them.

BOOKS OF MORMON. & C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

is edited, printed and published about the first fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publishers, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 21.]

CITY OF NAUVOO, ILL. SEPT. 1, 1842.

[Whole No. 57-

From the Millennial Star.
AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, Greeting:—

Beloved Brethren,—Inasmuch as we have been laboring for some time in this country, and most of us are about to depart for the land of our nativity; and feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our counsel in the closing number of the first volume of the Star, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who rules and knows the hearts of men, for the heed and diligence with which the saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of *union*, and consequently of *power*, has been generally cultivated among you.

And now let the saints remember that which we have ever taught them, both by precept and example, viz: to beware of an aspiring spirit, which would lift you up one above another; to seek to be the greatest in the kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our union, and consequently our power, which flows from the spirit, through the priesthood—which spirit, and power, and priesthood, can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-laborers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful to respect, not the eloquence—not the smooth speeches—not the multitude of words—not the talents of men: but be careful to respect the officers which God has placed in the church. Let the members hearken to their officers, let the priests, teachers, and deacons hearken to the elders, and let the elders, hearken to the presiding officers of each church or

conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-laborers, Levi Richards and Lorenzo Snow, to travel from conference to conference, and to assist brother Pratt in the general superintendence of the church in this country. These are men of experience and soundness of principle, in whose counsel the church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men from the time our first parents were expelled from the garden until now; it was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the deathlike silence and loneliness of an empty earth, and caused the desolate land to teem with life, and the desert to smile with joy. It was emigration that first peopled England,—once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wilds of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the over-peopled countries of Europe. With this view of the subject, the saints, as well as thousands of others, seem to be actuated with the spirit of enterprise and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c. so that the poor who go from this country can find employment.—Therefore it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others emigrate, and thus all arrive in a new country empty

handed. In all settlements there must be capital and labour united in order to flourish. The brethren will recollect that they are not going to enter upon cities already built up, but are going to "build cities and inhabit them." Building cities cannot be done without means and labor.

On this subject we would call the particular attention of the saints to the epistle, and also to the proclamation, signed by the first presidency of the church, published in the eleventh number of this work; and would earnestly exhort them to observe the order and instructions there given. We would also exhort the saints not to go in haste, nor by flight, but to prepare all things in a proper manner before they emigrate; and especially in regard to their dealing with the world, let them be careful to settle everything honestly as becometh saints, as far as lies in their power, and not go away in debt, so far as they have the means to pay. And if any go away in debt, because they have not means to pay, let it be with the design of paying as industry shall put it in their power, so that the cause of truth be not evil spoken of.

We have found that there are so many "pick pockets," and so many that will take every possible advantage of strangers, in Liverpool, that we have appointed Elder Amos Fielding as the agent of the church, to superintend the fitting out of the saints from Liverpool to America. Whatever information the saints may want about the preparations for a voyage, they are advised to call on Elder Fielding, at Liverpool, as their first movement, when they arrive there as emigrants. There are some brethren who have felt themselves competent to do their own business in these matters, and rather despising the counsel of their friends, have been robbed and cheated out of nearly all they had. A word of caution to the wise is sufficient. It is also a great saving to go in companies, instead of going individually.— First, a company can charter a vessel, so as to make the passage much cheaper than otherwise. Secondly, provisions can be purchased at wholesale for a company much cheaper than otherwise. Thirdly, this will avoid bad company on the passage. Fourthly, when a company arrives in New Orleans they can charter a steam-boat so as to reduce the passage near one-half. This measure will save some hundreds of pounds on each ship load. Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.

Sovereigns are more profitable than silver or

any other money in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take *paper* money of that country until they become well informed in regard to the different banks; for very few of them will pass current very far from the place where they were issued, and banks are breaking almost daily. It is much cheaper going by New Orleans than by New York. But it will never do for emigrants to go by New Orleans in the summer on account of the heat and sickness of the climate. It is, therefore, advisable for the saints to emigrate in Autumn, Winter, or Spring. Let the saints be careful also to obtain a letter of recommendation, from the elders, where they are acquainted, to the brethren where they are going, certifying their membership, and let the elders be careful not to recommend any who do not conduct themselves as saints; and especially those who would go with a design to defraud their creditors.

In regard to ordaining and licensing officers, each conference is now organized, under the care of their respective presidents, who, with the voice of the church, may ordain, according to the gifts and callings of God, by the holy spirit, and under the general superintendance of Elders Pratt, Richards and Snow. Licenses should be signed by the presiding officers.

There are many other items of importance, which we would gladly mention, had we time and space sufficient, but this must suffice for the present; and may the God of our fathers bless you all with wisdom and grace, to act each your part in the great work which lies before us, that the world may be warned, and thousands brought to the knowledge of the truth; and may he bless and preserve you blameless until the day of his coming. Brethren and sisters pray for us. We remain your brethren in the new and everlasting covenant.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF,
JOHN TAILOR,
G. A. SMITH.

Manchester, (Eng.) April 15 1841.

A special conference was held in Nauvoo on the 29 ult. an account of which will be given in the next No. of the Times and Seasons.

HISTORY OF JOSEPH SMITH.

Continued.

We found the people of Seneca county in general friendly and disposed to enquire into the truth of these strange matters which now began to be noised abroad: many opened their houses to us in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time, who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, Jr. were baptized in Seneca lake the two former by myself; the latter by Oliver Cowdery. From this time forth many became believers, and were baptized, whilst we continued to instruct and persuade as many as applied for information.

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant, that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same; as will be found recorded, Book of Mormon first edition page and second edition page

Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the aforementioned Martin Harris (who had come to enquire after our progress in the work) that they would have me enquire of the Lord, to know if they might not obtain of him to be these three special witnesses; and finally they became so very solicitous, and teased me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them the following Revelation:

Revelation to Oliver Cowdery, David Whitmer and Martin Harris, at Fayette, Seneca co. N. Y. June 1829; given previous to their viewing the plates containing the Book of Mormon.

Behold I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the

breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face and, the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jr. may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith jr. has seen them for it is by my power that he has seen them, and it is because he had faith: and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.

Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you: and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four viz: Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation; that they should have a view of the plates &c. we accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith, to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced, by vocal prayer to our heavenly Father, and was followed by each of the rest in succession; we did not yet however obtain any answer, or manifestation of the divine favor in our behalf. We again observed the same order of prayer each calling on, and praying fer-

vently to God in rotation; but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer when presently we beheld a light above us in the air of exceeding brightness, and beheld an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of: he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, who I found at a considerable distance, fervently engaged in prayer, he soon told me however that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me, and I once more beheld, and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in ecstasy of joy, "Tis enough; mine eyes have beheld," and jumping up he shouted, hosanah, blessing God, and otherwise rejoiced exceedingly.

Having thus through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz: to bear record of these things, in order to accomplish which, they drew up and subscribed the following document:—

THE TESTIMONY OF THREE WITNESSES.

BE it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Soon after these things had transpired, the following additional testimony was obtained:—

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

BE it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw

the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SEN.,
HYRUM SMITH,
SAMUEL H. SMITH.

From the Bostonian.

MORMONS, OR "LATTER DAY SAINTS."

Mr. EDITOR:—You will doubtless recollect that some two or three weeks since I gave you a short sketch of the lectures delivered by Elder G. J. Adams, at the Boylston Hall, and also promised if he produced anything worthy of notice in his forth-coming lectures, that you should hear from me again. The reason of my so long delaying to notice this subject, is not that there was nothing worth of notice in the lectures, but about the time I should have written, Mr. Adams, and his society were charged with *Murder, Blasphemy, Lying, Fraud, Treason, and Murder*, and I thought if they were guilty of these heavy charges, they were unworthy of any thing but the *halter and hangman*; however, since that time Mr. Adams has nobly met the man that made the heavy charges above named, and entirely freed himself and the society to which he belongs of every vestige of said charges; and the opposers of the Mormons, are left in shame, confusion, and disgrace, and "the wonders of the new and everlasting covenant," as Adams calls it, is the great existing subject in Boston at the present time; and truly it can be said, they that turn the world upside down have come hither also, and the general cry among *Sectarians* is, "how shall we put them down; if we let them alone our societies will be shaken to their narrow foundations, and already they begin to tremble. Some of our best

and most devoted members are leaving us and joining them."

Before I enter upon a short description of the lectures, I wish to notice one important item in the discussion lately held in the Marlboro' Chapel; it is relative to the Bible being the rule or standard of evidence in their decisions on points of doctrine and principle. On the last evening but one of the discussion, to save time and come directly to the point it was moved by Mr. Seaver, (who is a Free Enquirer) that the disputants, Dr. West, and Elder Adams take the Bible as the standard of evidence. To this proposition Adams, the Mormons, and the Free Enquirers agreed, but Dr. West and his sectarian friends would not agree to it, and being most in number they voted down the proposition, yes, those very men that are continually crying "the Bible! the Bible! give us the Bible!" actually voted against the Bible, yes, voted it down for no other reason that the writer knows, only that it condemns them and their creeds. From the moment that vote was taken, I have been a determined opposer of sectarianism and priestcraft in all its monstrous and soul-killing forms, but a friend to the Bible, and Bible religion. The three lectures that I alluded to in my previous communication were on the subject of the Book of Mormon, the building of Zion, and the pouring out of the vials of the wrath of God, in the last days. On the subject of the Book of Mormon his arguments were clear and conclusive, plainly proving by many prophecies in the Bible that such a record must come forth before God could gather the Jews from their long dispersion. He particularly dwelt on the 29th chap. of Isaiah and the latter part of the 37th chap. of Ezekiel, commencing with the 15th verse. He then clearly proved the Book of Mormon to be the stick record or history of the descendants of Joseph that dwelt in this land, (America) separate from their brethren, in fulfilment of the predictions of Jacob and Moses, see Gen. 48th chapter, also part of chapter 49, from verse 22 to 26; also Deut. chap. 33d, verses 13-14-15-16-17. He argued from the above and many other passages of scripture, that the descendants of Joseph were to become, "a multitude of nations," and inhabit the utmost bounds of the everlasting hills,"—"the earth and the fulness thereof." He introduced an account of

many American antiquities together with the discoveries lately made by Mr. Stevens that all go to prove that the American Indians were once an enlightened people and understood the arts and sciences, as the ruined cities and monuments lately discovered fully prove. He then declared that this record had not come forth in the place of the Bible, but in fulfilment of the Bible; that its coming forth clearly demonstrated that Jesus has been as good as his word, viz: he told his disciples he had other sheep that were not of that fold (in Jerusalem) and they also should hear his voice, for he was sent to the lost sheep of the house of Israel,—and some of the lost sheep of the house of Israel, viz.—of the tribe of Joseph being in America, it was necessary Jesus should visit them, as also the ten tribes in the “north country.” He declared that Jesus did visit both the above named branches of the house of Israel during the forty days before his final ascension from the Mount of Olives, and that the Book of Mormon was not only a history of the dealings of God with the descendants of Joseph on this continent previous to the crucifixion of our Lord, but also an account of the gospel as established among them by the personal appearance of Christ on this continent, and that the account of the gospel in the Book of Mormon agreed with the account in the Bible; thereby proving that the gospel of Christ is the same in every nation, composed of the same eternal truths, the same gifts, the same offices, the same ordinances, and every thing the same as when Christ has an organized church on the earth; and that the Book of Mormon had come forth as an “ensign to the nations,” containing an account of the gospel in much plainness, being translated by the gift and power of God by the use of the Urim and Thummim, that had come forth with the plates that contain the record. He also stated that the plates containing the record had been hid up unto the Lord by Moroni the son of Mormon, the last prophet among the descendants of Joseph on this continent, that about the time this event took place, they had fallen into sin, and great wickedness; many of their cities had been overthrown by earthquakes, and they left to fall in ignorance and unbelief, until the “dispensation of the fulness of times,” and that now their record had

come forth, throwing a flood of light on the early history of this continent and would yet be hailed by every lover of truth, as one of the most glorious works of the nineteenth century.

DISTRESS OF NATIONS.

Our exchange papers, among the many strange things that make up the motley mixture of plentiful crops and *hard times*, acts of wickedness, Miller's millennium in 1843, together with a great many accounts of bible societies; missionary doings; Sunday school advancements; temperance movements; marvellous conversions from the influence of tracts, &c., have a full proportion of mobs, riots, and calamity. A large mob in Philadelphia made war upon the blacks in the fore part of last month, shed blood, burnt to the ground a costly and spacious Hall, and a meeting house; and destroyed other property. The military were called to restore peace.

In Cincinnati, about the same time, some boys insulted a military German company, while training and after dismissed, which finally terminated in a riot of the citizens, in which considerable blood was shed, though we believe no lives were lost.

From England we have selected the following:—

“Threatened Disturbances—Birmingham, July 14.—The accounts received this day from Burslem, (the metropolis of the potteries,) and the mining and manufacturing districts of the neighborhood, are of the most alarming description. It would appear, that influenced by the badness of trade, or by some other motive, there has been within the last two or three weeks an attempt made to reduce the wages of the men employed in the collieries of North Staffordshire, and the turnout of the miners has necessarily, by the want of coal, seriously affected the men occupied in the potteries and iron works.

The proximate cause of the facts appears to be the reduction of 7d per week from the wages hitherto paid by Mr. Sparrow, near Burslem. Such is the magnitude of his establishment that the reduction of 4d in each man's wages will make a difference of not less than £300 per week. Be the cause, however, what it may, the potteries according to the last accounts, are in a fearful state. Yesterday, Burslem, Hanley, Stoke, Tunstal

and Lane-end, the chief towns within the potteries, were greatly excited; so much so, indeed, that the authorities deemed it necessary to call in the immediate aid of the county police and military.

The turnouts, to the amount of some thousands, visited the collieries, iron works, and potteries, where men were to be found who had accepted reduced scale of wages, and in some instances inflicted personal violence upon men whom they found peaceably engaged at work. At Fenton Park it is stated that one man was thrown into scalding hot water, and in other places acts of the grossest violence were committed.

Yesterday the discontented assembled in great numbers, and their line of muster, if not of march, extended from Tunstall to Lane-end a distance of at least seven miles. Some detachments of yeomanry paraded the district, but this description of force being deemed insufficient to meet the emergency, application was made for the assistance of her Majesty's troops, and the same evening a troop of the 3d Dragoons, from the Birmingham barracks, left this town for the disturbed districts.

Persons arriving from Burslem to day state that no less than 6,000 workmen have turned out, and that boat loads of assistants for a row have arrived from Bilston and other manufacturing districts of South Staffordshire. The insurgents were to-day marching for Cheadle, but it was confidently hoped that the precautionary measures adopted by the authorities would prevent further outrage."

Besides appearances so emblematic of the "distress of nations," as the foregoing—and along with the great fires, tornadoes, and earthquakes which agitate some portions of the globe, more or less, every week, we present the following second visit of that awful scourge to mankind,—the Cholera.

☞ The Asiatic Cholera, which raged so fearfully in India ten years ago, and spread from thence nearly over the entire world, has again made its appearance there; and the most fearful accounts are given of its ravages. At Calcutta, Bombay, and in the Deccan this pestilence was raging fearfully; and we have before us in one of the Irish papers, a letter from an officer of the 22d regiment, stationed at Camp Kurrachee, which says that in the course of one month there

were buried, from that regiment alone—the band-master, sergeant major, three sergeants, a hundred and twenty men, twelve women, and twenty children.

OPINION.

By proving contrarieties truth frequently appears. So with the religion of Jesus, its beauties and glories often shine, when its revilers are endeavoring to expose what they may denominate, its deformities. The prophet said the Lord would perform a *strange work* in the last days—and when we behold the various opinions of men, concerning the doctrine of the church of Jesus Christ of Latter-Day Saints, we think the time has come and the work commenced, and it is proved by more witnesses than our church. All sects, all people, even the Deists, (who are in point of common law and order, good men, and might be termed the 'salt of the earth,' on that head) seem anxious to cast in their 'mite' for or against the Mormons, (so called.) The following curious reasoning on the subject, is from the Boston Investigator.

"There is still a higher series as regards the superstitions of the world. This is an amalgamation of sects, denominations, and superstitions. Zoroaster, Mahomet, the Christ of India and of Palestine, have done this, and Joseph Smith will do it. We predicted this long ago, and affirm it still. We predicted it when it was under deep persecution. We rested our prediction not on preternatural foresight, but on the fact, that the plan covered all the ground, and combined principles and motives exactly calculated to do it. The Jewish account; the Christian religion; a revelation, latter day saints; all gifts and graces; ecclesiastical honors; an armed, peaceful neutrality, well disciplined and springing up in the midst of a free people; points taking in all our large cities, and from the world a grand concentration forming in America! Say or do what we please, Mormonism is destined to become one of the most splendid superstitions ever devised. It has originated in an age of science, resting on originations in an age of ignorance, and it is this very fact which will sustain it. Fifty years hence, and you will hear this argument:—'What! Do you believe that Joseph Smith, the Prophet of the Lord, could have been an impostor? Did he not spring up in an age

of science and mechanical invention? Did he not proclaim openly to the world his mission? Sustain persecution and brave death for the sake of God? Did he not have visions and revelations? And who but a man divinely inspired, could, at a time when the whole world was deluged with vain and contradictory teachings, have conceived this one sublime faith and worship? If it be urged that the thing was tested, to what does it amount? 'They were enemies and persecutors.'

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, SEPT. 1, 1842.

PERSECUTION OF THE PROPHETS.

Since an attempt has been made by Missouri to arrest, or rather *kidnap* Joseph Smith, the prophet, we have heard many curious surmises; and lest some, who ought to know better, should cheat themselves into perdition, we have thought it would be no more than righteous to lay the matter before our readers in its true light. There is a strange notion afloat among the saints and sinners relative to the purity of the prophets. Some suppose, and some believe that the prophets were perfect and holy—and every body knew them to be so, and venerated them as the Lord's anointed; but let us examine the scriptures and learn how the prophets sent at various times by the Lord, were treated by the saints and the wicked world. As to those who professed to have the knowledge of God, and be governed by revelation, we can not give a better sample than one that fell from the mouth of Jesus to the Jews—as follows:—Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the altar.

Abel was slain for his righteousness, and how many more up to the flood is not of much consequence to us now. But if we believe in present revelation, as published in the Times and Seasons last spring, Abraham, the prophet of the Lord, was laid upon the iron bedstead for

slaughter; and the book of Jasher, which has not been disproved as a bad author, says he was cast into the fire of the Chaldees. Moses, the man of God, who killed an Egyptian persecutor of the children of Israel, was driven from his country and kindred. Elijah had to flee his country, for they sought his life,—and he was fed by ravens. Daniel was cast into a den of lions: Micah was fed on the bread of affliction; and Jeremiah was cast into the filthy hole under the Temple; and did these afflictions come upon these prophets of the Lord on account of transgression? No! It was the iron hand of persecution—like the chains of Missouri! And mark—when these old prophets suffered, the vengeance of God, in due time, followed and left the wicked opposers of the Lord's anointed like Sodom and Gomorrah; like the Egyptians; like Jezebel, who was eaten by dogs; and like all Israel, which were led away captive, till the Lord had spent his fury upon them—even to this day.

Let us come into new Testament times—so many are ever praising the Lord and his apostles. We will commence with John the Baptist. When Herod's edict went forth to destroy the young children, John was about six months older than Jesus, and came under this hellish edict, and Zachariah caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to discover his hiding place, and being the officiating high priest at the Temple that year, was slain by Herod's order, between the porch and the altar, as Jesus said. John's head was taken to Herod, the son of this infant murderer, *in a charger*—notwithstanding there was never a greater prophet born of a woman than him!

Jesus, the son of God was crucified with his hands and feet *nailed* to the wood!

Stephen was stoned to death. Mark, one of the twelve, was dragged to death in the streets of Alexandria, in Egypt. Luke, also one of the twelve, was hanged upon an olive tree in Greece. Peter, who held the keys of the kingdom, was crucified with his head downwards, at Rome. James the greater was beheaded at Jerusalem; James the less, was thrown from a pinnacle of the temple, and beat to death with a fuller's club. Philip, one of the twelve, was hanged against a pillar in Phrygia. Bartholomew, one of the twelve, was skinned alive.—Andrew, one of the twelve, was bound to the cross, and preached until he died. Thomas, one of the twelve, was run through with a lance, on the coast of Coromandel, in the East Indies. Jude, one of the twelve, was shot to

death with arrows. Simeon was crucified in Persia. Matthias was stoned and beheaded.—Barnabas was stoned by the Jews. Paul was beheaded by Nero at Rome. John the beloved disciple, was thrown into a cauldron of boiling oil, but escaped to fulfil the Savior's prediction. Of the whole twelve, John, and perhaps Matthew, escaped without being murdered; for a testimony, &c. And now, let us appeal to the sober sense of the Latter Day Saints, and enquire what right they have to expect from this generation any better treatment, and veneration for the religion of Jesus Christ, than our brethren of old? Read what the apostle John says in his revelations on the Isle of Patmos:—And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto 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.

It is a shame to the saints to talk of chastisements, and transgressions, when all the Saints before them, prophets and apostles, have had to come up through great tribulation; whether a Herod, a Nero, or a Boggs, causes the affliction, or the blood to be shed, is all the same,—these murderers will have their reward! and the saints theirs. How many have had to wander in sheep skins and goat skins, and live in caves and dens of the mountains, because the world was unworthy of their society! And was transgression, or chastisement connected with their seclusion from the enjoyment of society? No! But remember, brethren, he that offends one of the least of the saints, would be better off with a mill stone tied to his neck and he and the stone plunged into the depth of the sea! Remember that he that gives a cup of cold water in the name of a disciple, to one of the saints in prison, or secluded from friends by reason of vexatious law suits, intended for persecution, shall in no wise lose his reward.

Never, while the spirit of liberty, or the virtue of a saint, hold communion in the flesh, let us hear of those who profess to be governed by the law of God, and make their garments clean in the blood of the Lamb, *shrinking* from the assistance of those who bear the ark of the Lord—in the hour of danger!

While Boggs and his crew hold this mobocratic doctrine in defiance of law; "be-

lieving as we do, that the arm of the law does not afford us a guarantee,—(we) deem it expedient and of the highest importance to form ourselves into a company &c. to rid our society, peaceably if we can and *forcibly* if we must," of the Mommons,—and to this end have severally pledged to each other THEIR LIVES, BODILY POWERS, FORTUNES AND "SACRED HONORS!"—let no saint suppose that righteousness will reign, or peace be on earth, and good will to men, and glory to God in the highest, to make the wilderness blossom as the rose, till the wicked cease to hear rub, and till they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

BAPTISM.

Upon looking over the sacred pages of the bible, searching into the prophets and sayings of the apostles, we find no subject so nearly connected with salvation, as that of *baptism*. In the first place, however, let us understand that the word *baptise* is derived from the Greek verb *baptiso*, and means to immerse or overwhelm, and that sprinkle is from the Greek verb *rantiso*, and means to scatter on by particles; then we can treat the subject as one inseparably connected with our eternal welfare; and always bear in mind that it is one of the only methods by which we can obtain a remission of sins in this world, and be prepared to enter into the joys of our Lord in the world to come.

As it is well known that various opinions govern a large portion of the sectarian world as to this important ordinance of the gospel, it may not be amiss to introduce the commissions and commands of Jesus himself on the subject.—He said to the twelve, or rather eleven at the time: Go ye therefore, and teach all nations, *baptising* them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: Thus it is recorded by Matthew. In Mark we have these important words: Go ye into *all the world*, and preach the gospel to every creature. He that believeth and is *baptised* shall be saved, and he that believeth not shall be *damned*. And to show how the believers are to be known from the *unbelievers*, he continues and says: 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. And in Luke we find the finish-

ing clause like this,—that it was necessary that Christ should die and rise the third day—that remission of sins should be preached in his name among all nations, beginning at Jerusalem. *And ye are witnesses of these things.*

We will now examine the witnesses. As it will be recollected, they were to wait at Jerusalem till they were endowed with power from on high and then go and teach all nations whatsoever the Lord had commanded them. As Peter held the keys of the kingdom, we will examine him first.

Now on the day of Pentecost, when there was a marvellous display of the gifts, according to the promise in Mark, many were pricked in the heart, and said unto Peter, and to the rest of the Apostles, men and brethren what shall we do? Peter said unto them: Repent, and be *baptised* 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, &c.—Here one of the witnesses says in so many words, repent and be *baptised*. And we are of the opinion that Peter having been taught by the Lord, and commissioned by the Lord, and endowed by the Lord, would be about as correct a counsellor, or ambassador as we or they could enquire of to know the *right way* to enter into the kingdom.

Again, Luke in his record of the acts of the Apostles, says:—And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptised? And they said, unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptised 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.

From the above witnesses we are informed that *baptism* was the essential point on which they could receive the gift of the Holy Ghost. It seems from the reasoning above that some sectarian Jew had been baptising like John, but had forgotten to inform them that there was one to follow by the name of Jesus Christ, to baptise with fire and the Holy Ghost:—which showed these converts that their first baptism was *illegal*, and when they heard this

they were gladly baptised, and after hands were laid on them, they received the gifts, according to promise, and spake with *tongues and prophesied*. We do not calculate in this short dissertation, to bring in the immense reasoning and quotations that might be adduced to show that the ancients who were actually the fathers of the church in the different ages, when the church flourished on the earth, according to the pattern of having apostles and prophets, &c for the work of the ministry and the perfecting of the saints—were initiated into the kingdom by baptism, for it is self evident in the scripture—God changes not. The Apostle says the gospel is the power of God unto salvation unto them that believe; and also informs us that life and immortality were brought to light through the gospel; that the scripture, as Paul said to the Galatians, foreseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham: saying, In thee shall all nations be blessed.

Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the bible that the gospel has always been the same; the ordinances to fulfil its requirements, the same; and the officers to officiate, the same; and the *signs and fruits* resulting from the promises, the same: therefore, as Noah was a *preacher* of righteousness he must have been *baptised* and ordained to the priesthood by the laying on of the hands, &c. For no man taketh this honor upon himself except he be called of God as was Aaron, and Aaron was baptised in the cloud and in the sea, together with all Israel, as is related by the Apostle in Corinthians. This position or fact, is witnessed in this manner: the covenant of circumcision made with Abraham, and practiced steadily up to the departing of Israel out of Egypt, was abandoned in the wilderness, forty years—and renewed by Joshua after he passed over Jordan, and encamped at Gilgal, where he made sharp knives and circumcised the whole male portion of the church.

Circumcision was merely a sign of the priesthood, given to Abraham: according to the words of Jesus to Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second

time into his mother's womb, and be born!—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. This strong and positive answer of Jesus, as to water baptism, settles the question: If God is the same yesterday, to day, and forever; it is no wonder he is so positive in the great declaration: He that believes and is *baptised* shall be *saved*, and he that believes not shall be damned! There was no other name given under heaven, nor no other ordinance admitted, whereby men could be saved: No wonder the Apostle said, being "*buried* with him in *baptism*," ye shall rise from the dead! No wonder Paul had to arise and be baptised and wash away his sins: No wonder the angel told good old Cornelius that he must send for Peter to learn how to be saved: Peter could baptise, and angels could not, so long as there were legal officers in the flesh holding the keys of the kingdom, or the authority of the priesthood. There is one evidence still further on this point, and that is that Jesus himself when he appeared to Paul on his way to Damascus, did not inform him how he could be saved. He had set in the church firstly Apostles, and secondly prophets, for the work of the ministry, perfecting of the saints, &c.; and as the grand rule of heaven was that nothing should ever be done on earth without revealing the secret to his servants the prophets, agreeably to Amos 3: 7. so Paul could not learn so much from the Lord relative to his duty in the common salvation of man, as he could from one of Christ's ambassadors called with the same heavenly calling of the Lord, and endowed with the same power from on high—so that what they loosed on earth, should be loosed in heaven; and what they bound on earth should be bound in heaven: He, the Lord being a priest forever, after the order of Melchisedec, and the anointed son of God, from before the foundation of the world, and they the begotten sons of Jesus through the gospel, to teach all nations—and *to I am with you always to the end of the world*—that is—by the other comforter which the world cannot receive—for ye are the witnesses—having the testimony of Jesus which is the spirit of prophecy.

From what has already been introduced as testimony to prove that no man can be saved without baptism, it will be seen and acknowledged that if there was sin among men, repentance was as necessary at one time or age of the world as another—and that other foundation can no man lay than that is laid, which is Jesus Christ. If, then Abel was a righteous man he had to become so by keeping the command-

ments: if Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person, whether it was Noah, a preacher of righteousness; Abraham, the father of the faithful; Jacob, the prevailer with God; Moses, the man who wrote of Christ, and brought forth the law by commandment, as a school master to bring men to Christ, or whether it was Jesus Christ himself, who had no need of repentance, having did no sin; according to his solemn declaration to John:—*now let me be baptised*: for no man can enter the kingdom without obeying this ordinance: FOR THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS. Surely, then, if it became John and Jesus Christ, the Saviour, to fulfil *all righteousness to be baptised*—so surely, then, it will become every other person that seeks the kingdom of heaven to go and do likewise; for he is the door, and if any person climbs up any other way, the same is a thief and a robber!

In the former ages of the world, before the Saviour came in the flesh, "the saints" were baptised in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then the *saints* were baptised in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but *one* Lord, *one* faith, *one* baptism, and *one* God and father of us all, even so there was but *one* door to the mansions of bliss. *Amen.*—Ed.

From the N. Y. Evangelist, July 21, 1842.

MORMONISM AND THE MORMONS: A historical view of the rise and progress of the Latter Day Saints. By Daniel P. Kidder. New York; G. Lane & P. P. Sandford, 200 Mulberry st. 1842.

This is a circumstantial and full account of the men, the books, the doctrines and doings, of this extraordinary sect, commencing with their origin, and tracing them to the present time. When we reflect upon the considerable number of which they have already increased, and the skill of its preachers, in getting hold of ignorant and excitable minds, the delusion, otherwise too foolish to waste thought upon, becomes worth examining and exposing. This is ably and efficiently done in the volume before us. This, with the similar work of Prof. Turner, will set the ridiculous pretensions of the sect in a light too glaringly absurd to leave it much power.

REPLY.

The truth of Solomon is verified in this generation: "to the making of books there is no

end,"—and we may add, to scattering falsehood there is no bounds. There is, however, a light in which we shall review the above notice, not so much on the score of book making as upon the sectarian practice of *resisting the truth*.—Twelve years experience has already given us an assurance that the Lord is with us, and when we read such *Urrists* as the one before us, from the Evangelist, or the more subtle stab of its cotemporary, Daniel P. Kidder, or less noted cut of Prof. Turner; or the canine-like but powerless bite of Mormonism unveiled, by E. D. Howe; or that unchristian but harmless assault of Leroy D. Sunderland—and several other kindred spirits to Simoa Magus, Demetrius, and Alexander the coppersmith, it shows us that we are *blessed when all men speak evil of us falsely for Christ's sake*.

From 1830, when the Rochester Observer introduced the book of Mormon to the world as "*blasphemy*," to the "light too glaringly absurd to leave it (Mormonism) much further power," the public has been *sickened* with fulsome, jejune, *ex parte*, and abusive accounts of the church of Jesus Christ of Latter Day Saints—while the work, according to its own predictions in the book of Mormon, has commenced among all nations. The Jews, too, are gathering to Jerusalem in accordance with the prophecies of that book: and that hour seems approaching when every man's hand will be raised against his neighbor, because the love of man waxes cold. We look in vain for fairness or truth, from the popular circles of this generation: We have never been met in argument, or representation, with bible truth, sober sense and candid reason: for upon such a solid basis our cause, as it has done, like some mighty vessel upon the billowy ocean, outrides the storm and spreads her white canvass to the breeze, that "comes from him who holds the winds in his fists," and will waft her safely into that port, where hope, faith, and charity welcome the pure in heart.

It is a fact worthy of notoriety, though everlastingly deplorable, that the popular dominant portions of men, in every age of the world have rejected the truth of God; and then, justly met his vengeance! So it was with the "men of renown," who opposed Noah before the flood, which swept them away. So it was with the inhabitants of Sodom and Gomorrah, who opposed Abraham and Lot, and were consumed by fire and brimstone; so it was with the Egyptians who opposed Moses and the children of Israel, the Red Sea swallowed them up: So it was with the inhabitants of Canaan who opposed Joshua, the sword and the hailstones from

heaven, destroyed them. So it was with the Assyrians who opposed Israel in the days of Hezekiah, the angel of the Lord smote 185,000. So it was with the Jews who opposed Jesus Christ, destruction came upon them and they were destroyed, scattered and driven among all nations as outcasts: And we now bear this testimony, that the popular Gentile nations who in this age reject the revelations of God, and fulness of the gospel, as made known in the Book of Mormon,—in like manner will work out their own destruction.

We say to all men, read what you please, but if you wish the *truth* and the fulness of the gospel, read the book of Mormon, and take the advice of Gamaliel to the Jews: And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

HEALTH OF NAUVOO, &c.

We are truly thankful for the measure of health granted to the citizens of Nauvoo, the present season. We may say with propriety, that we know of no city, with an equal number of inhabitants, which exhibits so small a bill of mortality, weekly as ours. Peace and activity are here also, save a temporary sensation, produced by the arrest of General Smith last month; upon that subject, among honest men, but one sentiment can prevail, and that is—figuratively,—it was a poisoned arrow, shot from Missouri, by men in high places, and aimed at the heart of the innocent saints, for persecution and murder. The life, animation, and good order prevalent among us, whippers the approval of the Lord,—and that is better than silver, yea, more desirable than gold.

TO THE EDITOR OF THE TIMES AND SEASONS.

SIR: Not long since, I had the honor to be in the company of a *clergyman*, as he styled himself, and as our religion was the engrossing topic of conversation, I have thought it would be no harm to community at large, if some of the items of our conversation were made public.

Clergyman.—Your society, I perceive, believe in the Book of Mormon as a revelation from God.

Saint. Yes! certainly: all truth came from the Lord by revelation.

C. Why dont you show the plates and convince the world at once?

S. For the same reason, sir, that you do not show the stone tables, and convince the world at once. They were held sacred in the ark of the covenant, and he that looked into that died. Besides Mr. Smith would be the only proper person to exhibit and explain them; and for him to travel and exhibit them to convince the world at once, over a globe of about 25,000 miles in circumference, embracing various climates and inhabitants, using more than 300 different languages, and numbering more than 900,000,000 souls,—would be an eternal work. To do nothing but travel he would do well if he convinced one a day, which would be 365 a year. At this rate, could the present inhabitants live so long, it would require more than two and a half millions of years, leaving the increase, as the world is now, in heathen darkness.

C. I see you are prepared to resist natural reasons by arguments which have never before been presented to me. But as to its being a revelation the world doubts.

S. Don't the world believe the witnesses to the book?

C. No: they testify too much: saying that an angel came down from heaven and brought the plates, and showed them.

S. Is any thing contrary to scripture that an angel should come from heaven in this age of the world, more than another?

C. Yes! The idea of seeing angels is preposterous. Dr. Gill, Dr. Scott, Dr. Clark, and all our great men in divinity discard the idea. Why sir, the presence of an holy angel would consume us.

S. I see you dont believe in the administration of angels in the church of Jesus Christ.

C. No: not I—it is next to blasphemy to suppose that God would send a holy angel among men in such an enlightened age of the world.

S. Sir, your reason is contrary to the bible; now listen to me a moment and I will show you that God never had a church and people upon the earth, without administering to them by angels. Hagar, Abraham's wife's servant saw an angel, to comfort her in the hour of distress: The Lord and two angels feasted with Abraham upon a fat calf—see Gen. 18 ch:—and the same angels went from Abraham, while he plead with the Lord for Sodom and Gomorrah, and staid all night with Lot and partook of another feast. This may be the reason why Paul said "be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Jacob saw concourses of angels descending and ascending from heaven to earth, and even wrestled with God! Moses, who, after he murdered the Egyptian, had no better

reputation than other men under the same charge, saw God face to face, and seventy of the elders of Israel with him. And the angel went with the camp—Joshua saw the captain of the Lord's hosts—and from the reading of the old testament, it would seem that it was no very uncommon sight for men and women to see angels; even old Nebuchadnezzar, when the three holy men were cast into the fiery furnace, saw four walking in the flames, "and the form of the fourth was like unto the son of God." It appears he knew how Jesus Christ looked several hundred years before he came in the flesh, wicked as he was, and that is more than you allow among what you call righteous.

Again, besides the administering of angels to thousands which I will not now trouble you to hear,—at the birth of Jesus and before,—the Jews, who, you admit were so wicked that they crucified their Lord, were nevertheless visited by an angel yearly at the pool of Bethesda—an angel visited Cornelius before he was initiated into the kingdom: an angel unlocked the prison doors for Peter; and when the Lord was about to show his servants things that must shortly come to pass, he sent and signified it by his angel unto his servant John, and told John that the mystery of the seven stars was the seven angels of the seven churches of Asia.—What think ye, did God ever have a church without an angel in it?

C. You Mormons have too much scripture—you take all. Now we believe that reason and philosophy have the place of revelation, and as the old testament has been fulfilled, so as also the new, when the apostles died, ceased to be any thing more than the foundation upon which our learned divines were to build up churches until they converted the world to christianity, and brought in the millennium.

S. Too much scripture! why sir, the apostle says all scripture given by inspiration, is profitable for doctrine and reproof, &c., and that in the last days God, not man, would pour out his spirit upon all flesh; and they should prophecy, dream dreams, and see visions; and the Lord would reveal the abundance of peace and truth: gather children his from every country whither he had scattered them, and return to them a pure language, that they might call upon him with one consent: gather all nations to the valley of Jehoshaphat, and destroy them, that the children of Israel would be seven years in burning the carriages and implements of war; that instead of your reason and philosophy, Paul says, beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after the doc-

trine of Christ; that instead of your easy times, the powers of heaven are to be shaken, and a time of trouble ensue which will baffle the skill of philosophy, while earthquakes, rebellion, bloods, and calamity will continue until great Babylon falls.

C. Must bid you good bye, sir, that doctrine is unpopular.

P.

For the Times and Seasons.

Many in this, as well as in other ages of the world, suppose, that if a man who professes to be religious, is afflicted it must be on account of his iniquities; behold say they, the hand of God is upon him, he is under transgression, &c. They forget the circumstance of Job, and a thousand others given in the scriptures. We are told that if any man will live Godly in Christ Jesus, he shall suffer persecution. Christ says, The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. John vii, 7. The same hatred has been manifested against every man of God, who stood up to rebuke the wicked ever since the world began. Paul understood the matter perfectly, for in his 11th chapter to the Hebrews he says, And others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Paul here speaking by inspiration, says, that those thus afflicted and tormented, were characters 'of whom the world was not worthy,' and yet God in his infinite wisdom suffered it to be so, that the world might be warned and rebuked, and left without excuse in the day of judgment, and that they might have an opportunity of filling up their cup of iniquity. They are suffered to grow up like a green bay tree, they spread themselves and become exceeding great and high, opportunity is given them to do much good, they are often made stewards over much wealth, that they might administer to the wants of the poor and destitute, but in their pride they forget the God of the universe who gave, and like Nebuchadnezzar, they say, *behold I did it.* Should

the righteous mourn, because the wicked usurp authority, and exercise tyranny and oppression, and seem to go unpunished, not for behold the day cometh and 'the righteous shall be mine saith the Lord,' and in that day the wicked shall cease to trouble, and their names shall be blotted out from amongst men, and the weary and afflicted shall have rest and peace, and they shall enjoy the sweet, for they have tasted of the bitter.

Let none suppose that God is angry with his Saints because he suffers the hand of persecution to come upon them, he chasteneth those whom he loveth, and tryeth and proveth every son and daughter, that they may be as gold seven times refined. Rejoice then ye Saints of the Most High, for the God of Abraham is your God, and he will deliver you from all your enemies; seek diligently to know his will, and observe to do it, be zealous in the cause of truth, in building up the kingdom of Christ upon the earth, in rearing up the Temple of God at Nauvoo, and in all works of righteousness. And say not, 'the Lord delayeth his coming,' for behold, the day draweth near, the hour approacheth, be ye ready. Be virtuous, be just, be honorable, be full of faith, love, and charity, pray much, and be patient, wait a little season and the voice of God shall thunder from the heavens, his voice shall be very terrible, then the wicked shall tremble and fall back, they shall be taken in their own snares and fall into the pits which they have digged for others, but the just shall live by faith, and shall shine forth as the stars in the firmament, their glory shall be as the brightness of the sun. for they are God's.

WILLIAM LAW.

BOOKS.

The following account of preparing and managing books, is taken from Dr. Jahn's *Biblical Archaeology*. Tablets, tables, and plates, are all of the same import, and the mode of fastening *leaves*, plates or tablets together at the back with *rings*, is the same way the Book of Mormon was connected. We may, at some future day, pursue this subject far enough to convince honest people, that the stone tables of the Bible, and gold plates of the Book of Mormon, were constructed and carried alike.

“Books, (which are mentioned as very well known as early as Job 19: 23 Num. 21: 14. Exod. 17: 14,) were written most anciently on skins, on linen, on cotton cloth, and the reed papyrus; and subsequently on parchment. The leaves were written over in small columns, called *delautote*, (Heb.) Jer. 36: 23. If the book were *large*, it was of course formed of a number of skins, of a number of pieces of linen and cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides, Ezek. 2: 9. Zech. 5: 1. Whether the lines were written as in the Sigean inscription, and in the Etruscan inscriptions, might yet be determined, if the stones mentioned Josh. 8: 32. could be found.

Books being written upon very flexible materials, were rolled round a stick; and, if they were very long, round *two*, from the two extremities. The reader unrolled the book to the place which he wanted, and rolled it up again when he had read it, Luke 4: 17—20; whence the name *megeclau* (Heb.) *a volume*, or thing rolled up, Ps. 40: 7. Is. 34: 4. Ezek. 2: 9. 2 K. 19: 14. Ezra 6: 2. The leaves thus rolled round the stick, which has been mentioned, and bound with a string, could be easily sealed, Is. 29: 11. Dan. 12: 4. Rev. 5: 1. 6: 7. Those books, which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by.

Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett's letters, we make an extract on the subject of marriage, showing the rule of the church on this important matter. The extract is from the Book of Doctrine and Covenants, and is the only rule allowed by the church.

“All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband.

neither is it lawful to influence her to leave her husband.”

TO THE CHURCHES ABROAD AND NEAR BY.

As many false reports are circulated to delay the building of the Temple of God at Nauvoo, we take this public method of stating that the saints are constantly engaged in rearing this great house for their salvation, by tithing and donations—according to the commandments; and in order that the work may progress more speedily; we call upon the churches abroad and near by, to bring or send us their tithes or donations, that we may be enabled to go on prosperously and finish it in an acceptable time to the Lord. The work hands upon this house need provisions and clothes, and the brethren, *these plentiful times*, have these things and other means, and can, if they will, *help us*. Brethren remember the commands of the Lord and help fulfil them.

ALPHEUS CUTLER,
REYNOLDS CAHOON,
ELIAS HIGBEE,

Building Committee.

Nauvoo, Aug. 25, 1842.

NOTICE.

From the circumstances growing out of the pretended exposures of John C. Bennett, a rumor has gone abroad that the Nauvoo House has ceased to progress. This is therefore designed to inform the brethren of the churches throughout the United States and elsewhere, that the work is still progressing as in times past. It is true we have little or no means to carry on the work, nor have we at any time had a sufficiency of means to go on with that rapidity we would wish. But if no preventing providence we will progress with the work until its final completion, and hereby call upon the brethren to take stock in the house if they have not, that the hands of the laborers may be strengthened thereby.

GEORGE MILLER, P. N. H. A.

The Hebrew priests, when they appeared before the Lord, performed the service with naked feet, a symbol of veneration. See Exodus 3: 5.—Josh. 5: 15. Now a days the world's priests wear boots or shoes well blacked as an act of decorum and not see God.

TO THE PATRONS OF THE TIMES AND SEASONS.

Three numbers more closes this volume, and as the distance to many of our subscribers, requires three or four weeks for the papers to reach them, we take the time *in advance* to stir up their minds by way of remembrance, that our terms are *in advance*, and to continue the paper in as respectable a standing as it is entitled to by the church it represents, we solicit a continuance of the subscribers, and an extra effort by elders and agents for new subscribers; and request those in arrears to remit the balance due immediately; as well as to invite all that wish the fourth volume, which we mean to make worthy the patronage of all well wishers to the great cause of Jesus Christ, to send us the amount of their subscriptions before the commencement of said volume on the 1st of Nov. next.

Times & Seasons Office, }
Nauvoo, Sept. 1, 1842. }

Poetry.

For the Times and Seasons.

INVOCATION.

BY MISS E. R. SNOW.

O God! thou God that rules on high,
Bow down thy ear to me;
Listen, O listen to my cry—
Hear thou, my fervent plea.

Rebuke the heartless, wicked clan
That fain would do us harm;
Protect us from the power of man,
By thy Almighty arm.

Let unseen watchman wait around
To shield thy servant's head—
Let all his enemies be found
Caught in the net they spread.

Thy grace, like prairie dews distill'd,
To all his needs apply;
And let his upright heart be filled
With spirit from on high,

The work is thine—thy promise sure—
Though earth and hell oppose;
Roll, roll it onward and secure
Thy prophet from his foes.

O hide him in thy secret fold
When on his path they tread;
Safe as Elijah who of old,
Was by the ravens fed.

Bring his accusers' deeds to light,
And give thy people rest;

Eternal God! gird on thy might
And succor the oppressed.
August 13th, 1842.

THE SPIRIT OF GOD.

BY W. W. PHELPS.

The prospects of life, on the earth are dear,
While fortune to youth, or to age seems near;
While time gives a moment new scenes to scan,

Or hope holds a laurel afar for man:
Yet one better blessing than these is given—
The Spirit of God as a guide to heaven.

The fame of the world is immensely great,
Where wealth rides in splendor, and art in state;

Where pearls from the ocean do shine in crowns;

And gold from the mines with the rich abounds:
Yet one thing is richer than wealth or art—
The spirit of God to the pure in heart.

The glory of earth is sublime and grand,
When spring lends her charms, and the zephyr bland,

Perfumed with odors from ev'ry lawn,
Salutes us with joy as she passes on:—
Yet one thing is sweeter than spring's soft breath—

The spirit of God in the hour of death.

The sun, O the sun! what a world of light!

The moon from his fountain can lamp the night,

And comets in splendor, as spirit cars,
May luminatq heaven, amid the stars:

Yet one thing is greater than all we see—
The Spirit of God fills eternity.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo, Aug. 20, 1842.

The Times and Seasons,

Is edited, printed and published about the first fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publishers, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

“Truth will prevail.”

Vol. III. No. 22.] CITY OF NAUVOO, ILL. SEPT. 15, 1842. [Whole No. 58

Extract

From Stephens' "Incidents of Travel in Central America."

“As at Copan, it was my business to prepare the different objects for Mr. Catberwood to draw. Many of the stones had to be scrubbed and cleaned; and as it was our object to have the utmost possible accuracy in the drawings, in many places scaffolds were to be erected on which to set up the camera lucida. Pawling relieved me from a great part of this labour. That the reader may know the character of the objects we had to interest us, I proceed to give a description of the building in which we lived, called the palace.

A front view of this building is given in the engraving. It does not, however, purport to be given with the same accuracy as the other drawings, the front being in a more ruined condition. It stands on an artificial elevation of an oblong form, forty feet high, three hundred and ten feet in front and rear, and two hundred and sixty feet on each side. This elevation was formerly faced with stone, which has been thrown down by the growth of trees, and its form is hardly distinguishable.

The building stands with its face to the east, and measures two hundred and twenty-eight feet front by one hundred and eighty feet deep. Its height is not more than twenty-five feet, and all around it had a broad projecting cornice of stone. The front contained fourteen doorways, about nine feet wide each, and the intervening piers are between six and seven feet wide. On the left (in approaching the palace) eight of the piers have fallen down, as has also the corner on the right, and the terrace underneath is cumbered with the ruins. But six piers remain entire, and the rest of the front is open.

The engraving opposite represents the ground-plan of the whole. The black lines represent walls still standing; the faint lines indicate remains only, but, in general, so clearly marked that there was no difficulty in connecting them together.

The building was constructed of stone with a mortar of lime and sand, and the whole front was covered with stucco

and painted. The piers were ornamented with spirited figures in bas-relief, one of which is represented in the engraving opposite. On the top are three hieroglyphics sunk in the stucco. It is enclosed by a richly ornamented border, about ten feet high and six wide, of which only a part now remains. The principal personage stands in an upright position and in profile, exhibiting an extraordinary facial angle of about forty-five degrees. The upper part of the head seems to have been compressed and lengthened, perhaps by the same process employed upon the heads of the Choctaw and Flathead Indians of our own country. The head represents a different species from any now existing in that region of country; and supposing the statues to be images of living personages, or the creation of artists according to their ideas of perfect figures, they indicate a race of people now lost and unknown. The headdress is evidently a plume of feathers. Over the shoulders is a short covering decorated with studs, and a breastplate; part of the ornament of the girdle is broken; the tunic is probably a leopard's skin; and the whole dress no doubt exhibits the costume of this unknown people. He holds in his hand a staff or sceptre, and opposite his hands are the marks of three hieroglyphics, which have decayed or been broken off. At his feet are two naked figures seated cross-legged, and apparently suppliants. A fertile imagination might find many explanations for these strange figures, but no satisfactory interpretation presents itself to my mind. The hieroglyphics doubtless tell its history. The stucco is of admirable consistency, and hard as stone. It was painted, and in different places about it we discovered the remains of red, blue yellow, black, and white.



The piers which are still standing contained other figures of the same general character, but which, unfortunately, are more mutilated, and from the declivity of the terrace it was difficult to set up the camera lucida in such a position as to draw them. The piers which are fallen were no doubt enriched with the same ornaments. Each one had some specific


meaning, and the whole probably presented some allegory or history; and when entire and painted, the effect in ascending the terrace must have been imposing and beautiful.

The principal doorway is not distinguished by its size or by any superior ornament, but is only indicated by a range of broad stone steps leading up to it on the terrace. The doorways have no doors, nor are there the remains of any. Within, on each side, are three niches in the wall, about eight or ten inches square, with a cylindrical stone about two inches in diameter fixed upright, by which perhaps a door was secured. Along the cornice outside, projecting about a foot beyond the front, holes were drilled at intervals through the stone; and our impression was, that an immense cotton cloth, running the whole length of the building, perhaps painted in a style corresponding with the ornaments, was attached to this cornice, and raised and lowered like a curtain, according to the exigencies of sun and rain. Such a curtain is used now in front of the piazzas of some haciendas in Yucatan.

The tops of the doorways were all broken. They had evidently been square, and over every one were large niches in the wall on each side, in which the lintels had been laid. These lintels had all fallen, and the stones above formed broken natural arches. Underneath were heaps of rubbish, but there were no remains of lintels. If they had been single slabs of stone, some of them must have been visible and prominent; and we made up our minds that these lintels were of *wood*. We had no authority for this. It is not suggested either by Del Rio or Captain Dupaix, and perhaps we should not have ventured the conclusion but for the wooden lintel which we had seen over the doorway at Ocosingo; and by what we saw afterward in Yucatan, we were confirmed, beyond all doubt, in our opinion. I do not conceive, however, that this gives any conclusive data in regard to the age of the buildings. The wood, if such as we saw in the other places, would be very lasting; its decay must have been extremely slow, and centuries may have elapsed since it perished altogether.

The building has two parallel corridors running lengthwise on all four of its sides. In front these corridors are about nine feet wide, and extend the whole length of

the building upward of two hundred feet. In the long wall that divides them there is but one door, which is opposite the principal door of entrance, and has a corresponding one on the other side, leading to a courtyard in the rear. The floors are of cement, as hard as the best seen in the remains of Roman baths and cisterns. The walls are about ten feet high, plastered, and on each side of the principal entrance ornamented with medallions, of which the borders only remain; these perhaps contained the busts of the royal family. The separating-wall had apertures of about a foot, probably intended for purposes of ventilation. Some were of this form , and some of this , which has been called the Greek Cross and the Egyptian Tau, and made the subject of much learned speculation.

The ceiling of each corridor was in this form . The builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose, as at Ocosingo, and among the Cyclopean remains in Greece and Italy. Along the top was a layer of flat stone, and the sides, being plastered, presented a flat surface. The long, unbroken corridors in front of the palace were probably intended for lords and gentlemen in waiting; or perhaps, in that beautiful position, which, before the forest grew up, must have commanded an extended view of a cultivated and inhabited plain, the king himself sat in it to receive the reports of his officers and to administer justice. Under our dominion Juan occupied the front corridor as a kitchen, and the other was our sleeping apartment.

From the centre door of this corridor a range of stone steps thirty feet long leads to a rectangular courtyard, eighty feet long by seventy broad. On each side of the steps are grim and gigantic figures, carved on stone in basso-relievo, nine or ten feet high, and in a position slightly inclined backward from the end of the steps to the floor of the corridor. The engraving opposite represents this side of the courtyard, and the one next following shows the figures alone, on a larger scale. They are adorned with rich headdresses and necklaces, but their attitude is that of pain and trouble. The design and anatomical proportions of the figures are faulty, but there is a force of expression about them which shows the

skill and conceptive power of the artist. When we first took possession of the palace this courtyard was encumbered with trees, so that we could hardly see across it, and it was so filled up with rubbish that we were obliged to make excavations of several feet before these figures could be drawn.

On each side of the courtyard the palace was divided into apartments, probably for sleeping. On the right the piers have all fallen down. On the left they are still standing, and ornamented with stucco figures. In the centre apartment in one of the holes before referred to of the arch, are the remains of a wooden pole about a foot long, which once stretched across, but the rest had decayed. It was the only piece of wood we found at Palenque, and we did not discover this until some time after we had made up our minds in regard to the wooden lintels over the doors. It was much worm-eaten, and probably, in a few years, not a vestige of it will be left.

At the farther side of the courtyard was another flight of stone steps, corresponding with those in front, on each side of which are carved figures, and on the flat surface between are single cartouches of hieroglyphics. The plate opposite represents this side.

The whole courtyard was overgrown with trees, and it was encumbered with ruins several feet high, so that the exact architectural arrangements could not be seen. Having our beds in the corridor adjoining, when we woke in the morning, and when we had finished the work of the day, we had it under our eyes. Every time we descended the steps the grim and mysterious figures stared us in the face, and it became to us one of the most interesting parts of the ruins. We were exceedingly anxious to make excavations, clear out the mass of rubbish, and lay the whole platform bare; but this was impossible. It is probably paved with stone or cement; and from the profusion of ornament in other parts, there is reason to believe that many curious and interesting specimens may be brought to light. This agreeable work is left for the future traveller, who may go there better provided with men and materials, and with more knowledge of what he has to encounter; and, in my opinion, if he finds nothing new, the mere spectacle of the courtyard entire will repay him for the labour and

expense of clearing it.

The part of the building which forms the rear of the courtyard, communicating with it by the steps, consists of two corridors, the same as the front, paved, plastered, and ornamented with stucco. The floor of the corridor fronting the courtyard sounded hollow, and a breach had been made in it which seemed to lead into a subterranean chamber; but in descending, by means of a tree with notches cut in it, and with a candle, we found merely a hollow in the earth, not bounded by any wall.

In the farther corridor the wall was in some places broken, and had several separate coats of plaster and paint. In one place we counted six layers, each of which had the remains of colours. In another place there seemed a line of written characters in black ink. We made an effort to get at them; but, in endeavouring to remove a thin upper stratum, they came off with it, and we desisted.

This corridor opened upon a second courtyard, eighty feet long and but thirty across. The floor of the corridor was ten feet above that of the courtyard, and on the wall underneath were square stones with hieroglyphics sculptured upon them. On the piers were stuccoed figures, but in a ruined condition.

On the other side of the courtyard were two ranges of corridors, which terminated the building in this direction. The first of them is divided into three apartments, with doors opening from the extremities upon the western corridor. All the piers are standing except that on the northwest corner. All are covered with stucco ornaments, and one with hieroglyphics. The rest contain figures in bas-relief, three of which, being those least ruined, are represented in the opposite plates.

The first was enclosed by a border, very wide at the bottom, part of which is destroyed. The subject consists of two figures with facial angles similar to that in the plate before given, plumes of feathers and other decorations for headdresses, necklaces, girdles, and sandals; each has hold of the same curious baton, part of which is destroyed, and opposite their hands are hieroglyphics, which probably give the history of these incomprehensible personages. The others are more ruined, and no attempt has been made to restore them. One is kneeling as if to

receive an honour, and the other a blow.

So far the arrangements of the palace are simple and easily understood; but on the left are several distinct and independent buildings, as will be seen by the plan, the particulars of which, however, I do not consider it necessary to describe. The principal of these is the tower, on the south side of the second court. This tower is conspicuous by its height and proportions, but on examination in detail it is found unsatisfactory and uninteresting. The base is thirty feet square, and it has three stories. Entering over a heap of rubbish at the base, we found within another tower, distinct from the outer one, and a stone staircase, so narrow that a large man could not ascend it. The staircase terminates against a dead stone ceiling closing, all farther passage, the last step being only six or eight inches from it. For what purpose a staircase was carried up to such a bootless termination we could not conjecture. The whole tower was a substantial stone structure, and in its arrangements and purposes about as incomprehensible as the sculptured tablets.

East of the tower is another building with two corridors, one richly decorated with pictures in stucco, and having in the centre the elliptical tablet represented in the engraving opposite. It is four feet long and three wide, of hard stone set in the wall, and the sculpture is in bas-relief. Around it are the remains of a rich stucco border. The principal figure sits cross-legged on a couch ornamented with two leopards' heads; the attitude is easy, the physiognomy the same as that of the other personages, and the expression calm and benevolent. The figure wears around its neck a necklace of pearls, to which is suspended a small medallion containing a face; perhaps intended as an image of the sun. Like every other subject of sculpture we had seen in the country, the personage had earrings, bracelets on the wrists, and a girdle round the loins. The headdress differs from most of the others at Palenque in that it wants the plumes of feathers. Near the head are three hieroglyphics.

The other figure, which seems that of a woman, is sitting cross-legged on the ground, richly dressed, and apparently in the act of making an offering. In this supposed offering is seen a plume of feathers, in which the headdress of the prin-

pal person is deficient. Over the head of the sitting personage are four hieroglyphics. This is the only piece of sculptured stone about the palace except those in the courtyard. Under it formerly stood a table, of which the impression against the wall is still visible, and which is given in the engraving in faint lines, after the model of other tables still existing in other places.

At the extremity of this corridor there is an aperture in the pavement, leading by a flight of steps to a platform; from this a door, with an ornament in stucco over it, opens by another flight of steps upon a narrow, dark passage, terminating in other corridors, which run transversely. These are called subterranean apartments; but there are windows opening from them above the ground, and, in fact, they are merely a ground-floor below the pavement of the corridors. In most parts, however, they are so dark that it is necessary to visit them with candles. There are no bas-reliefs or stucco ornaments; and the only objects which our guide pointed out or which attracted our attention, were several stone tables, one crossing and blocking up the corridor, about eight feet long, four wide, and three high. One of these lower corridors had a door opening upon the back part of the terrace, and we generally passed through it with a candle to get to the other buildings. In two other places there were flights of steps leading to corridors above. Probably these were sleeping apartments.

The foregoing extract has been made to assist the Latter-Day Saints, in establishing the Book of Mormon as a revelation from God. It affords great joy to have the world assist us to so much proof, that even the most credulous cannot doubt. We are sorry that we could not afford the expense to give the necessary cuts referred to in the original.

Let us turn our subject, however, to the Book of Mormon, where these wonderful ruins of *Palenque* are among the mighty works of the Nephites:—and the mystery is solved.

On the 72d page of the third and fourth edition of the Book of Mormon it reads as follows: And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, Nephi, did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites, should come upon us and destroy us: for I knew their hatred towards me

and my children, and those who were called my people. And I did teach my people, to build buildings: and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine. And on page 280-1 is a full description of the Isthmus.

Mr. Stephens' great developements of antiquities are made bare to the eyes of all the people by reading the history of the Nephites in the Book of Mormon. They lived about the narrow neck of land, which now embraces Central America, with all the cities that can be found. Read the destruction of cities at the crucifixion of Christ, pages 459-60. Who could have dreamed that twelve years would have developed such incontrovertible testimony to the Book of Mormon? surely the Lord worketh and none can hinder.

HISTORY OF JOSEPH SMITH.

Continued.

Meantime we continued to translate, at intervals, when not necessitated to attend to the numerous enquirers, that now began to visit us; some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests who generally came for the purpose of disputation: however the Lord continued to pour out upon us his Holy Spirit, and as often as we had need, he gave us in that moment what to say; so that although unlearned, and inexperienced in religious controversies, yet were we able to confound those learned Rabbis of the day, whilst at the same time, we were enabled to convince the honest in heart, that we had obtained (through the mercy of God) to the true and everlasting gospel of Jesus Christ, so that almost daily we administered the ordinance of baptism for the remission of sins, to such as believed. We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz: that provided we continued faith-

ful; we should also have the Melchisedec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Saviour's promise; "Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;" for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us; that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were however commanded to defer this our ordination until, such times, as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized; doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this Priesthood as well as that of others who were yet to be sought after.

Revelation to Joseph Smith, jr. Oliver Cowdery and David Whitmer, making known the calling of twelve apostles in these last days, and also, instructions relative to building up the church of Christ, according to the fullness of the gospel: Given in Fayette, New York, June, 1829.

Now behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: behold I have manifested unto you, by my Spirit in many instan-

ces, that the things which you have written are true: wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel: wherefore as thou hast been baptized by the hand of my servant, Joseph Smith, jr. according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now marvel not that I have called him unto mine own purpose, which purpose is known in me: wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

And now Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment: for behold I command all men every where to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God: for behold the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

And now if your joy will be great with one soul, that you have brought unto me in the kingdom of my Father, how great will be your joy, if you should bring many souls unto me? Behold you have my gospel before you, and my rock, and my salvation: ask the Father in my name in faith believing that you shall receive, and you shall have the Holy Ghost

which manifesteth all things, which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved: wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day: wherefore if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew: yea, even twelve. and the twelve shall be my disciples, and they shall take upon them my name: and the twelve are they who shall desire to take upon them my name, with full purpose of heart: and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature, and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you: wherefore you must perform it according to the words which are written. And now I speak unto the twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not.— And behold you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I Jesus Christ, your Lord and your God, have spoken it.— These words are not of men, nor of man, but of me: wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you: for they are given by my Spirit unto you: and by my power you can read them one to another; and save it were by my power, you could not have them: wherefore you can testify that you have heard my voice, and know my words.

And now behold I give unto you, Oliver Cowdery, and also unto David Whit-

mer, that you shall search out the twelve who shall have the desires of which I have spoken; and by their desires and their works, you shall know them: and when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name: and you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ: for all men must repent and be baptized; and not only men, but women and children, who have arrived to the years of accountability.

And now, after that you have received this, you must keep my commandments in all things: and by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance; and that they may come unto the kingdom of my Father: wherefore the blessings which I give unto you, are above all things. And after you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold I Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen.

ASCENT OF MOUNT SINAI.

“In the afternoon of March 23d, they commenced the slow and toilsome ascent along the narrow defile, between blackened, shattered, cliffs of granite, some eight hundred feet high, and not more than two hundred and fifty yards apart, which seemed ready at any moment to fall upon their heads. The whole pass was filled with large stones and rocks, the debris of those cliffs. As they advanced the sand was occasionally moist, and on digging into it with the hand, the whole was soon filled with fine sweet water.

At half past three o'clock they reached the top of the defile, from which the Convent was two hours distant. The interior and loftier peaks of the great circle of Sinai soon began to open upon them,—black, rugged, and desolate summits; and as they advanced, the dark and frowning front of Sinai itself (the Horeb of the Monks) began to appear. They were still gradually ascending, and the valley was gradually opening; but as yet all was a naked desert. Afterwards, a few shrubs were sprinkled round, and a small encampment of black tents was

seen on their right, with camels and goats browsing. The scenery was uncommonly wild and desolate, strikingly resembling the mountains around the *Merde Glace*, in Switzerland.

As they advanced, the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged shattered peaks a thousand feet high, while the face of Horeb rose directly before them, when they involuntarily exclaimed, ‘Here is room enough for a large encampment.’ Reaching the top of the ascent, a fine broad plain lay before them, sloping down gently towards the south-southeast, enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur; and terminated at the distance of more than a mile, by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and of overwhelming interest. On the left of Horeb, a deep and narrow valley runs up South-Southeast, between lofty walls of rocks, as if in continuation of the southeast corner of the plain. In this valley, at the distance of near a mile from the plain, stands the convent. The deep verdure of its fruittrees and cypresses is seen as the traveller approaches, an oasis of beauty amid scenes of the sternest desolation. The whole plain is called *Wady er-Rahah*; and the valley of the convent is known to the Arabs as *Wady Shu’ eib*, that is, the ‘Vale of Jethro.’

Still advancing, the front of Horeb rose like a wall before the travellers. One can approach quite to the foot and touch the mount. As they crossed the plain, their feelings were deeply affected, finding here, so unexpectedly, a spot perfectly adapted to the Scriptural account of the giving of the Law. No one has hitherto described this plain, nor even mentioned it, except in a slight and general manner; probably because most travellers have reached the convent by a different route, without passing over it. Another reason may be the fact, that neither the highest point of Sinai, (now called *Jebet Musa*,) nor the loftiest summit of St. Catharine, is visible from any part of it. The breadth of the plain, at a particular point, was

found to be nine hundred yards; though in some parts it is wider. The length, in another direction, was two thousand three hundred and thirty-three yards.—The northern slope of the plain was estimated to be somewhat less than a mile in length, by one third of a mile in breadth. The whole surface, including one or two recesses or wadys, amounts to nearly two square miles. It is obvious, that here was room enough to satisfy all the requisitions of the narrative in Exodus, so far as it relates to the assembling of the congregation to receive the law.—Here, also, one may see the fitness of the injunction, to set bounds around the Mount, that neither man nor beast might approach too near.

The northern brow of Horeb, which overlooks the plain of Rahah, rises perhaps 500 feet above the basin. The distance to the summit is more than half a mile. The extreme difficulty, and even danger of the ascent is well rewarded, by the prospect which is spread out from the top.

‘Our conviction,’ continues Dr. Robinson, ‘was strengthened, that here, or on some one of the adjacent cliffs, was the spot where ‘the Lord descended in fire,’ and proclaimed the Law. Here lay the plain where the whole congregation might be assembled; here was the mount which one could approach and touch, if not forbidden; and here the mountain-brow, where alone the lightnings and the thick clouds would be visible, and the thunders and the voice of the trumpet be heard, when ‘the Lord came down in the sight of all the people upon Mount Sinai.’ We gave ourselves up to the impression of the awful scene.”—*Rev. Dr. Robinson.*

36 Chapel Street, Liverpool.

EXTRACT OF A LETTER.

You may expect after September, a great ingathering of the Saints from this land—things are in a dreadful condition here, and the desire of the Saints to escape is quite unexampled. I rejoice to say that many excellent and respectable individuals have been added to the church of late, and many are enquiring.

Br. Pratt and family talk of leaving England in January, and of being in Nauvoo by the first of March.

We are very short of news from Nauvoo; we have received nothing save the “Times and Seasons” dated Feb. 15.

From Jahn’s Biblical Archaeology.

Respecting the Knowledge of God before the time of Christ, as developed by Philosophy.

Not a single philosopher had any idea of a God of such an exalted character, as to be the agent in the construction of the Universe, till ANAXAGORAS, the disciple of Hermetimus. This philosopher came to Athens in the year 456 before Christ, and first taught, that the world was organized or constructed by some MIND or mental being, out of matter, which this philosopher supposed, had always existed. Socrates, Plato, and others adopted, illustrated, and adorned this opinion.

Aristotle, on the contrary, supposed the world to have existed *in its organized form* eternally, and that the SUPREME BEING, who was coexistent, merely put in motion.

The Epicureans believed a fortuitous concurrence of atoms to have been the origin of all things. Many were *atheists*; many were *sceptics*, who doubted and assailed every system of opinions.

Those, who maintained the existence of a framer or architect of the world, (for no one believed in a *creator* of it,) held also to an *animating principle in matter*, which originated from the supreme architect, and which animated, and regulated the material system.

Things of minor consequence, especially those, which touched the destiny of man, were referred by all classes, to the government of the *gods*, who were accordingly the objects of worship, and not the SUPREME ARCHITECT. Paul gives a sufficiently favorable representation of this defective knowledge of God, Rom. 1: 19–24. After all, it may be made an inquiry, whether Anaxagoras or Hermetimus had not learnt some things respecting the God of the Jews from the Jews, who were sold as slaves by the Phoenicians into Greece, Joel 3: 6, or from the Phoenicians themselves, who traded in Ionia and Greece, and whether these philosophers did not thus acquire that knowledge, which was thought to have originated with themselves. Perhaps they derived their notions of an eternal architect from the doctrines of the Persians respecting Hazaruum or the endless succession of time, and Ormuz. However this may be, we observe on this topic,

1. That the Hebrews remained firm to their religion *before* their acquaintance

with Grecian philosophy, although many receded from it, after forming such an acquaintance.

II. The philosophic doctrine respecting the architect of the world, rested on arguments of so subtle a kind, that they could not have been estimated by the Jewish populace, and could not have been applied by them, to confirm their minds in religious truth. For, according to Cicero, *de Nat. Deorum, Lib. 1. 6.* such was the contention, even among the learned, in respect to the doctrine of the gods, that those who had the most strength and confidence on their side were compelled to *doubt*.

We do not make the above extract so much for the intrinsic value of the article, as to show the danger of philosophising upon religion:—Paul was well aware of this course when he exclaimed, “beware lest any man spoil you through *philosophy* and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ.” The whole doctrine of salvation, as revealed by God at sundry times, has been diametrically opposed to philosophy. The world by wisdom know not God. Before the flood, and after, men, although they had been created upright, sought out many inventions, which, when viewed closely, all go to put God a great way off,—or to make him out a complete—*nothing*, showing that without the spirit you cannot *know the living God*.

TIMES AND SEASONS.

CITY OF NAUVOO,

THURSDAY, SEPT. 15, 1842.

TIDINGS.

The following letter was read to the Saints in Nauvoo, last Sunday week, and a copy forwarded to us for publication:—and cordially we give it a hearty welcome, and a happy spread among those who love the truth for the truth's sake.

September 1st, 1842.

To all the Saints in Nauvoo:—

Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this State, were again on the pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice or right on their side, in the getting up of their prosecutions against me: and inasmuch as their pretensions are all founded in falsehood. of the blackest die, I have thought it expedi-

ent, and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner; and will see that all my debts are cancelled in due time, by turning out property, or otherwise as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad as you may choose to call it. Judge ye for yourselves.—God knoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in; it all has become a second nature to me. And I feel like Paul, to glory in tribulation, for to this day has the God of my Fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

Let all the Saints rejoice, therefore, and be exceeding glad, for Israel's God is their God; and he will mete out a just recompence of reward upon the heads of all your oppressors.

And again, verily thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease: and let your diligence, and your perseverance, and patience, and your works be redoubted; and you shall in no wise lose your reward saith the Lord of Hosts. And if they persecute you, so persecuted they the prophets, and righteous men that were before you. For all this there is a reward in heaven.

And again, I give unto you a word in relation to the baptism for your dead. Verily, thus saith the Lord unto you concerning your dead:—When any of you are baptised for your dead, let there be a Recorder; and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; that in all your recordings, it may be recorded in heaven; that whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven; for I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of Hosts.

And again let all the records be had in order,

that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

I will say to all the saints, that I desired with exceeding great desire, to have addressed them from the stand, on the subject of baptism for the dead, on the following sabbath. But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

I now close my letter for the present, for the want of more time: for the enemy is on the alert, and as the Savior said, the prince of this world cometh, but he hath nothing in me.

Behold my prayer to God is, that you all may be saved. And I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH.

MOB LAW.

In order to give the community a fair understanding of the treatment which the Church of Jesus Christ of Latter Day Saints, has received from the government where it has been located, we shall revert to scenes gone by, and documents already published:—And in the first place, in union with the Declaration of Independence, “we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;” and that the constitution of the United States and of the several states, save Louisiana, have ample provisions made for the enjoyment of religious liberty.

It can not have been forgotten so soon, that oppression, and a want of the liberty of conscience, were among the first grievances that caused our government to usher into existence; nor should it be less a matter of surprise, that the sons of the fathers of our freedom, should have become so soon tainted with that tyranny, cruelty, oppression, and inhumanity which has overwhelmed and ruined kingdom after kingdom, and nation after nation—but so it is—and in 1838, without cause, the inhabitants of Jackson county, Missouri, signed the first specimen of mob law, from which we make the following extracts:—

“We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons: and in-

tending as we do to rid our society, peaceably if we can, forcibly if we must: and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect; deem it expedient and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose; a purpose which we deem it almost superfluous to say, is justified as well by the law of nature as by the law of self-preservation.”

“They openly blaspheme the most High God and cast contempt upon His Holy Religion, by pretending to receive Revelations direct from Heaven—by pretending to speak in unknown tongues by direct inspiration.”

“We therefore agree, that after timely warning, and upon receiving an adequate compensation for what little property they 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 severally pledge to each other, our lives, our bodily powers, fortunes, and sacred honors!”

According to the above combination the church was driven from Jackson county, and Gov. Boggs, then acting as Lieutenant Governor; and living in this said county, sanctioned this first regular mob edict, that ever disgraced the asylum of liberty: Gov. Dunklin kept himself in with both parties, and performed a solemn nothing. After the trial of Col. Pitcher, for driving us off and taking away our arms, he gave an order for our arms to be returned, but never enforced it, and we never got them. Our losses, for lands, wheat fields, about two hundred houses burnt to the ground, cattle, farming utensils, and plunder of all descriptions, could not be less than *one hundred thousand dollars!* which have never been remunerated! Our armistice from the Jackson county persecution and tribulation, was performed in the surrounding counties, but mainly in Clay, where, to a certain extent, we shared and reciprocated hospitality enough to *live*, till another excitement caused another move. The arguments used against us this time, were as follows:—

“It is apparent to every reflecting mind, that a crisis has arrived in this county, that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony and good order. We cannot conceal from ourselves the fact, that at this moment the clouds of civil war are rolling up their fearful

masses and hanging over our devoted county, solemn, dark and terrible.”

“We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow, that is struck at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and desolation in its course. It matters but little how, where, or by whom the war may begin, when the work of destruction commences, *we must all* be borne onward by the storm, or crushed beneath its fury. In a civil war when our home is the theatre, on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self-defence.”

To save this horrible bloodshed and show our respect for the constitution and laws of our beloved country, we removed by compromise, and soon after had the joy and honor to occupy a new county, which was made expressly for our people, and called Caldwell. Here we began to spread and beautify the country more in two years than the whole State of Missouri had done in *ten*, notwithstanding the expense of our removal could not have been less than twenty five thousand dollars. But alas, as we began to enjoy our rights in common with other citizens, that same wild, ferocious, jealous disposition which had dictated, and consummated our expulsion from the counties of Jackson and Clay, agreeably to the before quoted edicts of blind infatuation, now assumed the character of official dignity and “authority,” and after struggling some months, against such *fearful odds*, the whole church of twelve to fifteen thousand souls, yielded to the third specimen of mobocracy, viz:—

“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 deem 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 reinstate 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.

(Signed) L. W. BOGGS.

Governor and Commander-in-Chief.”

Let it be remembered that this self same *Lilburn W. Boggs*, is now swearing out affidavits constantly for the purpose of transporting Joseph Smith to Missouri, to *obtain justice!*—Friends of humanity, if there are any, what think ye, can Missouri do unto others as she would that others should do unto her? Is she justified, as a member of our great Republican family, professing to be governed by constitutional privileges, and equal laws, while as one man, her citizens rise up and put at defiance the civil law, acknowledged as the only rule of right between man and man, for the damning and forever disgracing *mob laws*, by which she has disfranchised and expelled from her blood stained soil, the church of Christ of Latter Day Saints? The blood of our fathers; the blood of our martyrs who have stained her soil; the voice of suffering humanity; the whispering of honest consciences; and the spirits waiting for redemption, aside from the heavenly hosts, exclaim, NO! Every honest patriot says no!—And sooner or later, in awful judgment, God, in his anger, will thunder—No! Then, and not till then will *weak* humanity and *weak* authority learn and know how much better it is to follow after righteousness, than to sport with innocence! Then will wicked men, bearing rule, ascertain that vengeance belongs to the Lord and he will repay! and that calamity shall cover the mocker.

“FACTS ARE STUBBORN THINGS.”

From an extract from “Stephens’ Incidents of Travel in Central America,” it will be seen that the proof of the Nephites and Lamanites

dwelling on this continent, according to the account in the Book of Mormon, is developing itself in a more satisfactory way than the most sanguine believer in that revelation, could have anticipated. It certainly affords us a gratification that the world of mankind does not enjoy, to give publicity to such important developments of the remains and ruins of those mighty people.

When we read in the Book of Mormon that Jared and his brother came on to this continent from the confusion and scattering at the Tower, and lived here more than a thousand years, and covered the whole continent from sea to sea, with towns and cities; and that Lehi went down by the Red Sea to the great Southern Ocean, and crossed over to this land, and landed a little south of the Isthmus of Darien, and improved the country according to the word of the Lord, as a branch of the house of Israel, and then read such a goodly traditionary account, as the one below, we can not but think the Lord has a hand in bringing to pass his strange act, and proving the Book of Mormon true in the eyes of all the people. The extract below, comes as near the real fact, as the four Evangelists do to the crucifixion of Jesus.—Surely “facts are stubborn things.” It will be as it ever has been, the world will prove Joseph Smith a true prophet by circumstantial evidence, in *experiments*, as they did Moses and Elijah. Now read Stephens’ story;

“According to Fuentes, the chronicler of the kingdom of Guatemala, the kings of Quinche and Cachiuel were descended from the Toltecans Indians, who, when they came into this country, found it already inhabited by people of different nations. According to the manuscripts of Don Juan Torres, the grandson of the last king of the Quiches, which was in the possession of the lieutenant general appointed by Pedro de Alvarado, and which Fuentes says he obtained by means of Father Francis Vassquez, the historian of the order of San Francis, the *Toltecas themselves descended from the house of Israel*, who were released by Moses from the tyranny of Pharaoh, and after crossing the Red Sea, fell into Idolatry. To avoid the reproofs of Moses, or from fear of his inflicting upon them some chastisement, they separated from him and his brethren, and under the guidance of Tanub, their chief, passed from one continent to the other, to a place which they called the seven caverns, a part of the kingdom of Mexico, where they founded the celebrated city of Tula.”

ELDER RIGDON, & C.

On one of the last Sabbath’s in August, Elder

Rigdon made his appearance on the stand, and though he was, somewhat emaciated from ill health, brought upon him by the malignant persecutions of Missouri, yet to behold an old veteran in the cause of our Redeemer, rise to address a congregation of the saints, was at once animating.—That face, from whence eloquence once flowed copiously, made a welcome appearance, in its place among the heads of Israel.—He was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God. Neither did he rise to deliver any regular discourse, but to unfold unto the audience a scene of deep interest, which had occurred in his own family. He had witnessed many instances of the power of God, in this church, but never before had he seen the dead raised: yet, this was a thing that had actually taken place in his own family: his daughter Eliza was dead;—the doctor told him that she was gone, when, after a certain length of time she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—and said to the family that she was going to leave them, being impressed with the idea herself, that she had only come back to deliver her message, and then depart again:—saying the Lord had said to her the very words she should relate,—and so particular was she in her relation, that she would not suffer any person to leave out a word, or add one. She called the family around her and bade them all farewell, with a composure and calmness that defies all description:—still impressed with the idea that she was to go back. Up to the time of her death, she expressed a great unwillingness to die, but after her return, she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, it is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul. In speaking to her sister Sarah, she said, Sarah, we have but once to die, and I would rather die now than wait for another time. She said to her sisters, that the Lord had great blessings in store for them, if they continued in the faith; and after delivering her message she swooned but recovered again. During this time she was cold as when laid in the grave, and all the appearance of life, was the power of speech. She thus continued till the following evening, for the space of *thirty six* hours:—at which she called her father unto her bed and said to him, that the Lord had said to her, if he would cease weeping for his sick daughter, and

dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better, and should get well. That the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would give her back again. This ceremony of dedicating and praying, took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her, that it was because of this that she must go back again, though she herself desired to stay.

She said concerning Geo. W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented, he would take away another. And concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed, that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has also been rumored that I believe that Joseph Smith is a fallen prophet:—In regard to this, I unequivocally state, that I never thought so—but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time.

He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence, that through the obedience to the ordinances of the religion he now believes, the Lord had actually given back his daughter from the dead.—No person need therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it, can show that through obedience to its laws, the dead has been and can be raised;—if it has no such power, it would be insulting his feelings to ask him to reason about it. And if it had it would be no better than the one he had, and so he had done with controversy—wherefore, he dealt in facts, and not in theory.

TO THE SAINTS ABROAD.

“And this stone, which I have set a pillar, shall be God’s house: and of all that thou givest me, I will surely give the tenth unto thee.” Gen. 28: 22.

We have placed this text at the head of this article, to stir up the minds of the Saints abroad, by way of remembrance, that the Temple of

God at Nauvoo is still in progress, for the salvation of the living and the dead; that winter, in its ordinary coldness is approaching; and that the laborers upon the Temple will need clothes to continue the work, wherefore, we, whose hearts are warmed by the spirit of God, feel to call upon the saints abroad, in humility and meekness, to show their faith by their works, and if they believe in the God of Jacob, to be sure and give us much for “God’s house” as did that pilgrim of the former days.

Many brethren here, instead of a “tenth,” labor almost continually upon the house of the Lord, and where is the charity of the churches abroad if they neglect to furnish clothing, against the chilly winds of winter? Do ye not know that Paul said to Timothy:—Now the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned. What a joy and gratification it must be to the saints, who possess such principles as Paul, and have this world’s goods, to have a chance to manifest their love of the commandments and brethren, by sending cloth, clothes, or means that will bring them. Remember, brethren, that beautiful expression, “the laborer is worthy of his hire.”

When abroad among the churches, the elders tell us, that many say that “they would gladly labor their tenth, if they were here” Now, how much like lively members in the church of our blessed Redeemer, it will be, to send a tenth of your labors from home, as a reasonable portion, dedicated to the great work of the Lord in the last days. We do not wish to be always calling upon the brethren abroad to help us, it looks so much more virtuous, charitable, and God-like, for them to do of their own free will and accord. The reward of the faithful is great: the generation to come will rise up and call them blessed,—even so, blessed is the name of the Lord, and he that keepeth his commandments.

We would also say a word in favor of the Nauvoo House; for that building is going on by revelation, and we desire that those who are able should help in this as well as the Temple. Brethren, come over from Macedonia and help us. The kingdom is the Lord’s, and for every good deed you do you shall in no wise lose your reward.

WINCHESTER’S CONCORDANCE.

A manual synopsis of the holy scriptures, in the order of a concordance, and an appendix of ecclesiastical history, for the Church of Jesus Christ of Latter Day Saints, has recently been published by Elder B. Winchester, in the city of Philadelphia. It contains 256 pages in small

type, and, if we should judge, from a hasty perusal, will be a useful *prompter* to the travelling elders. Its small form renders it convenient. The present agents are—

Wm. Small, Pittsburgh, Pa.

L. R. Foster, New York City.

Erastus Snow, Salem, Mass.

Price, (portable form) 75 cents.

“ Morocco bound, 62 1-2 cents.

The usual deduction to wholesale purchasers. Orders received at the corner of Sixth and Buttonwood Streets, Philadelphia—*post paid*.

We promised the minutes of a Special Conference, which was held in this city, in August last. As little business, more than to send forth laborers in the vineyard, was done, it has not been considered of sufficient importance to occupy a space in this number.

LETTER FROM WILLIAM ROWLEY.

20, Upper Pitt Street, Liverpool, }
June, 1842. }

My Dear Father, Brother, and Friend,—It is with no small degree of pleasure that I take up my pen to scribble a few lines in reply to your very kind, affectionate, welcome and intelligent letter; and I feel truly, that I am writing as unto a father, because through your instrumentality I was begotten again to a lively hope through the gospel of our Lord Jesus Christ—and I ever wish to cherish a grateful remembrance of this, in thus being rescued from the vain traditions of men, in which I had been so long entrained and bound up. I can, I think, enter in some degree into those high and holy emotions which have pervaded in your bosom, in the contemplation and retrospection of the time when you were thus diffusing the light and truth of heaven, which had been for so long a period lost in the midst of an overwise and priest ridden people; and I know and am certain that had you not been sent of God—called of him, as was Aaron, to that Apostolic office, you would not, you could not have endured what you and your dear brethren did for the truth's sake. But this sent—thus qualified—thus sustained—you endured all things as good soldiers; and I do pray that our Heavenly Father will still bless you—yea, doubly bless you, so that when he may again send you forth you may sow and reap an over abundant harvest, in bringing many souls into the new and everlasting covenant.

As you will have by the same conveyance, a letter from brother Harrison containing, I suppose, more information relative to the progress and welfare of the church than I can give, since you left, I shall not go into particulars, but just

state that the cause of truth has progressed wonderfully, notwithstanding this sect is every where spoken against; but how true is that remark of yours: “the gospel must be received in its native simplicity—its humble, unassuming garb—we must be little children—divest ourselves of preconceived opinions, and enter in by the gate.” Yes, dear sir, here is the grand turning point. Every day convinces me more and more, it is these humiliating principles that causes the heart of man to rebel and reject them, notwithstanding they were so clearly set down and practically illustrated by the Saviour himself. You say “it would do your heart good to be in our midst in Nauvoo.” The daily contemplation and idea of one day being in your midst, always does my heart good. I seem to take fresh courage and look up and onward to that time when I shall indeed be with you, surrounded by the brethren—by those, and by *him*, that were thus the gifted men sent to gather us out of mystery and tradition, even Babylon. I do thank you for thus giving me that personal assurance of the prosperity of the cause—as I relied fully upon your testimony when *here*, so can I now place the same implicit confidence in what you have now stated; and from that I do wish myself “in your midst.” In reply to your kind enquiries after the health of myself, my dear children, mother and sister. I am thankful to say that hitherto the God of heaven hath been very gracious unto us in giving us health, with every other needful blessing. It would have given me great pleasure had I had to have communicated that any of my friends were any nearer in embracing the everlasting gospel—but there seems to be a more determined resistance of the truth—closing their eyes and ears by prejudice from every argument that can be brought and refusing to listen to those principles which when received in simplicity and sincerity bring life, joy and peace to the soul. How long they will thus shut their eyes I know not, but I fear until it is too late—or until they are awakened from their priest ridden sleep by those judgments that shall come upon all those that reject this gospel. You may now have heard before this, from our brother Edwin Mitchell, and his partner, that just as they were leaving I was on the point of taking to myself another helpmate in a neighbor of theirs, in whom I found those excellencies and characteristics for making a good and affectionate wife, together with a heart already prepared, in some degree, through your instrumentality, for an obedience to the gospel. That has been consummated, and though at present she seems terrified at the

idea of leaving her native land—and having also an aged mother, and she too somewhat dependant upon her, being *sightless*, are powerful drawbacks, I find, but I doubt not the way will be made clear and open for us, and we shall ere long be “in your midst.” If I have had any fear in coming myself, it has arisen from these considerations: that being so physically unfitted for an agricultural life, that I should not be able to sustain myself and others with me—and to begin in a commercial line, my means at the present are so very limited that I have feared to venture on that account; but still I think when I am there, something or other will be open for me, according to my means, and wish myself again and again in your midst. I am exceedingly obliged for the trouble you took in writing to Cockson for me; he wrote to me soon after and said I should have it soon, but it is not come yet. I will write to him again and request him to transmit the same to you, and should he do so you can place that in the Temple fund, as you think best. I wish it were double the sum. I was exceedingly interested in the perusal of the extracts from the Book of Abraham. The discovery and translation are arguments sufficient to convince any that are candid, that the God of heaven must be in our midst; and yet, strange to say, they even reject this with every other evidence.—Many thanks for the number of the Times and Seasons.

Every thing around and about us in the commercial and political world is looking dark and portentous, as if something was about to transpire that would astonish and affright the nation. Men's hearts are beginning to quake and to fear. There is nothing but distress, perplexity, wretchedness, crime, and poverty stalking throughout the length and breadth of the land; and it seems quite impossible for matters to go on much longer in the way they are. Please present my very best remembrances to elders Richards, Young and Kimball—the former especially, having been more in his company—also, to brethren Mitchels, Mellings, and others, whom you think I might know. I shall be exceedingly obliged if you will write to me again at your earliest convenience, as a letter from you will at all times be most cheering and instructive; and as I have made known to you some of my feelings and circumstances your counsel will be valuable. I think I told you that at the death of my mother I should then come into a share of property, but as this event is quite uncertain, I seem to think it is useless waiting for dead men's shoes, but to come at once; but then, having so little without, would

it not be better to wait a few years longer; and possibly by coming I might lose that, and more from another quarter, altogether. If I studied my own inclinations I should come at once, but when I look at those around me, it behooves me to consider which is the best path to pursue and adopt.

A great many of the Saints intend coming in the fall; Harrison, Greehow, Boyd, Hall, Dumville, and others, and especially your own friends, brother Cannon will come, I expect, the very first ship that sails in September. I think there seems to be a liberal spirit prevailing throughout the church in reference to the Temple, but all feel the pressure of the times. I am sure they will do what they can. I find my paper drawing rapidly to a close—need I say in conclusion accept my warmest heartfelt thanks for all you have done—still pray for me, that I may be kept faithful—and may the God and Father of our Lord Jesus Christ bless you abundantly in all things. My best remembrances to you and yours, and to all the brethren and sisters, and believe me to remain yours, very sincerely in the new and everlasting covenant.

WILLIAM ROWLEY.

To JOHN TAYLOR.

NOTICE—EXTRA.

The travelling Elders, by obtaining subscriptions for the Times and Seasons, and Wasp, and calling upon Post Masters to *frank* the same according to the Post Office regulation, will confer a favor and be entitled to the gratuity proffered in the Terms.

NOTICE.

The charge preferred against Elder Andrew L. Lamoreux, in this paper, July 1st, has been withdrawn, and he restored to fellowship.

From the Antigua Herald, June 24. EARTHQUAKE AT ANTIGUA.

This island has been visited by two severe shocks of an earthquake. The first shock commenced at about five minutes after ten o'clock this forenoon, and continued for about the space of one minute. It was succeeded by another shock about one minute after the vibration of the first shock had subsided. With a vivid recollection of the horrors recently occasioned by this phenomenon at St. Domingo, our apprehensions were most awfully aroused by the first shock, which was the most severe of any similar occurrence in the island for many years; but the effects of the second shock, following so soon on its predecessor, gave rise to feelings that bid defiance to expression; and apprehensions that no power but that of the all-

wise Disposer of events could have rendered supportable. Thus has it come to our turn, like the Jamaicians, to humble ourselves before Almighty God, and in the most devout and solemn manner to return thanks for his great mercy vouchsafed us in preserving us from the ruin and devastation with which it has been His divine will recently to visit the Haytiens. It is with a deep sense of gratitude to the giver of all good gifts, that we say we are happy to report that no life has been lost on this most alarming occasion. The principal injury that has been occasioned by this terrific occurrence is to be seen at the Jail and House of correction, the walls of which have been severely rent. To this may be added the fall of a pair of stairs, and the partial overthrow of the ruins of the calamitous fire of April, last year. How grateful ought we to be for that portion of Divine mercy by which our lives have been spared!

A VISIT TO JOE SMITH.—We present the following extract from a letter received some days ago, from a clergyman now in Illinois:—*Exchange Paper.*

“I spent the night in the city of the ‘Latter Day Saints.’ In the morning I visited the lions of the place.

Nauvoo contains a population variously estimated at from five to ten thousand. Probably there are six or seven thousand people there. It is a beautiful location. The city is laid out in acre lots, each lot having a house, generally of one story; it extends from 3 to 4 miles along the river, and runs back about the same distance, and this space is all built on. I called to see the prophet, and had a short but pleasant interview with him. I asked him about the *gold plates* which he professes to have dug up and translated into the Book of Mormon. He said: ‘Those plates are not now in this country; they were exhibited to a few at first, for the sake of obtaining their testimony—no others have ever seen them, and they will never be exhibited again.’ He next asked me—

‘What is the fundamental doctrine of your faith?’ ‘The unity of God—one God in one person.’ ‘We don’t agree with you. We believe in three Gods. There are three personages in Heaven—all equal in power and glory, but they are not one God.’ I suppose, from what I heard, that Smith makes it a point not to agree with any one in regard to his religious opinions, and adapts himself to the

person with whom he happens to be talking for the time being.”

☞ Tolerable fair:—Though the idea that Joseph Smith adapts his conversation to the company, is an error. Joseph Smith opposes vice and error, and supports his positions from revelation: no odds whether there be two, three, or “Gods many.” The Father, and the Son are persons of Tabernacle; and the Holy Ghost a spirit, besides the sons of God: for the scriptures say: “Ye are Gods.”

To the Editor of the Times and Seasons.

DEAR BROTHER:—Having commenced our mission to the east, yesterday we held our first conference at Br. I. Morley’s; we had a good time—the brethren here are in good spirits. We ordained 19 elders and baptized 12. We expect next Saturday and Sunday to hold a two days meeting in Quincy, being the 17, 18th inst., on the 24, 25th at Payson, the 1, 2d of Oct. at Pleasant Vale, the 8, 9th of Oct. at Pittsfield, the 15, 16th Oct. at Apple Creek in Green co. From thence we shall proceed to Jacksonville, and Springfield.

If you please notice the above in your paper for the benefit of those friends scattered abroad.

Yours in the everlasting covenant
BRIGHAM YOUNG,
H. C. KIMBALL.

Morley Settlement, Sept. 12, 1842.

To those who covenant to keep the commandments of the Lord, we recommend a perusal of the 35th chapter of Jeremiah.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

The Times and Seasons,

Is edited, printed and published about the first fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publishers, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 23.]

CITY OF NAUVOO, ILL. OCT. 1, 1842.

[Whole No. 59

ZARAHEMLA.

Since our 'Extract' was published from Mr. Stephens' 'Incidents of Travel,' &c., we have found another important fact relating to the truth of the Book of Mormon. Central America, or Guatimala, is situated north of the Isthmus of Darien and once embraced several hundred miles of territory from north to south.—'The city of Zarahemla, burnt at the crucifixion of the Savior, and rebuilt afterwards, stood upon this land as will be seen from the following words in the book of Alma:—'And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla was nearly surrounded by water: there being a small neck of land between the land northward and the land southward.' [See Book of Mormon 3d edition, page 280-81.]

It is certainly a good thing for the excellency and veracity, of the divine authenticity of the Book of Mormon, that the ruins of Zarahemla have been found where the Nephites left them: and that a large stone with engravings upon it, as Mosiah said; and a 'large round stone, with the sides sculptured in hieroglyphics,' as Mr. Stephens has published, is also among the left remembrances of the, (to him,) *lost and unknown*. We are not agoing to declare positively that the ruins of Quirigua are those of Zarahemla, but when the land and the stones, and the books tell the story so plain, we are of opinion, that it would require more proof than the Jews could bring to prove the disciples stole the body of Jesus from the tomb, to prove that the ruins of the city in question, are not one of those referred to in the Book of Mormon.

It may seem hard for unbelievers in the mighty works of God, to give credit to such a miraculous preservation of the remains, ruins, records and reminiscences of a branch of the house of Israel: but the elements are eternal, and intelligence is eternal, and God is eternal, so that the very hairs of our heads are all numbered. It may be said of man he was and is, and is not; and of his works the same, but the Lord was and is, and is to come and his works never end; and he will bring every thing into judgment whether it be good, or whether it be evil; yea, every secret thing, and they shall be revealed upon the house tops. It will not be a bad plan to compare Mr. Stephens' ruined cities with

those in the Book of Mormon: light cleaves to light, and facts are supported by facts. The truth injures no one, and so we make another

EXTRACT

From Stephens' "Incidents of Travel in Central America."

"On a fine morning, after a heavy rain, they set off for the ruins. After a ride of about half an hour, over an execrable road, they again reached the Amates. The village was pleasantly situated on the bank of the river, and elevated about thirty feet. The river was here about two hundred feet wide, and fordable in every part except a few deep holes. Generally it did not exceed three feet in depth, and in many places was not so deep; but below it was said to be navigable to the sea for boats not drawing more than three feet water. They embarked in two canoes dug out of cedar-trees, and proceeded down the river for a couple of miles, where they took on board a negro man named Juan Lima, and his two wives. This black scoundrel, as Mr. C. marks him down in his notebook, was to be their guide. They then proceeded two or three miles farther, and stopped at a rancho on the left side of the river, and passing through two cornfields, entered a forest of large cedar and mahogany trees. The path was exceedingly soft and wet, and covered with decayed leaves, and the heat very great. Continuing through the forest toward the northeast, in three quarters of an hour they reached the foot of a pyramidal structure like those at Copan, with the steps in some places perfect. They ascended to the top, about twenty-five feet, and descending by steps on the other side, at a short distance beyond came to a colossal head two yards in diameter, almost buried by an enormous tree, and covered with moss. Near it was a large altar, so covered with moss that it was impossible to make anything out of it. The two are within an enclosure.

Retracing their steps across the pyramidal structure, and proceeding to the north about three or four hundred yards, they reached a collection of monuments of the same general character with those

at Copan, but twice or three times as high.

The first is about twenty feet high, five feet six inches on two sides, and two feet eight on the other two. The front represents the figure of a man, well preserved; the back that of a woman, much defaced. The sides are covered with hieroglyphics in good preservation, but in low relief, and of exactly the same style as those at Copan.

Another, represented in the engraving, is twenty-three feet out of the ground, with figures of men on the front and back, and hieroglyphics in low relief on the sides, and surrounded by a base projecting fifteen or sixteen feet from it.

At a short distance, standing in the same position as regards the points of the compass, is an obelisk or carved stone, twenty-six feet out of the ground, and probably six or eight feet under, which is represented in the engraving opposite. It is leaning twelve feet two inches out of the perpendicular, and seems ready to fall, which is probably prevented only by a tree that has grown up against it and the large stones around the base. The side toward the ground represents the figure of man, very perfect and finely sculptured. The upper side seemed the same, but was so hidden by vegetation as to make it somewhat uncertain. The other two contain hieroglyphics in low relief. In size and sculpture this is the finest of the whole.

A statue ten feet high is lying on the ground, covered with moss and herbage, and another about the same size lies with its face upward.

There are four others erect, about twelve feet high, but not in a very good state of preservation, and several altars so covered with herbage that it was difficult to ascertain their exact form. One of them is round, and situated on a small elevation within a circle formed by a wall of stones. In the centre of the circle, reached by descending very narrow steps, is a large round stone, with the sides sculptured in hieroglyphics, covered with vegetation, and supported on what seemed to be two colossal heads.

These are all at the foot of a pyramidal wall, near each other, and in the vicinity of a creek which empties into the Motagua. Besides these they counted thirteen fragments, and doubtless many others may yet be discovered.

At some distance from them is another monument, nine feet out of ground, and probably two or three under, with the figure of a woman on the front and back, and the two sides richly ornamented, but without hieroglyphics.

The next day the negro promised to show Mr. C. eleven square columns higher than any he had seen, standing in a row at the foot of a mountain; but after dragging him three hours through the mud, Mr. C. found by the compass that he was constantly changing his direction; and as the man was armed with pistols, notoriously a bad fellow, and indignant at the owners of the land for coming down to look after their squatters, Mr. C. became suspicious of him, and insisted upon returning. The Payes were engaged with their own affairs, and having no one to assist him, Mr. Catherwood was unable to make any thorough exploration or any complete drawings.

The general character of these ruins is the same as at Copan. The monuments are much larger, but they are sculptured in lower relief, less rich in design, and more faded and worn, probably being of a much older date.

Of one thing there is no doubt: a large city once stood there; its name is lost, its history unknown; and, except for a notice taken from Mr. C.'s notes, and inserted by the Senores Payes in a Guatimala paper after the visit, which found its way to this country and Europe, no account of its existence has ever before been published. For centuries it has lain as completely buried as if covered with the lava of Vesuvius. Every traveller from Yzabal to Guatimala has passed within three hours of it; we ourselves had done the same; and yet there it lay, like the rock-built city of Edom, unvisited, unsought, and utterly unknown."

HISTORY OF JOSEPH SMITH.

Continued.

In his manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should pro-

ceed to organize his church once again, here upon the earth.

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith jr. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to day, and forever.— Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the church,

have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female: after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and

depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever.—Amen.

And again by way of commandment to the church concerning the manner of baptism.

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the church of Christ.

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—

and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where

there is no branch of the church, that a vote may be called.

Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

The duty of the members after they are received by baptism.

The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of

thy son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time,—and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church.

From the "North Staffordshire Mercury."

DIFFERENCE BETWEEN THE BAPTISTS & LATTER-DAY SAINTS.

SIR,—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq. for disturbing a congregation of "Latter-Day Saints," or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands;" but declined

making an honest confession of those peculiarities which separate them as widely from the Baptists, as from every other denomination of the christian church.— This was certainly prudent; but as the Baptists feel themselves dishonoured by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

I.—The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that rite, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

II.—After baptism the Saints kneel down, and their priest laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saint." The Baptists regard such mummery with as much disgust as all Christians do.

III.—Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with Holy Oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of imposters who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

IV.—Not satisfied with the Bible, as a complete revelation from God, the "Latter-day Saints" have adopted a romance written in America, as a fresh revelation, and have added a trashy vol-

ume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh as they arrive, for the use of all who can swallow them.— The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

V.—In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The lesser, or Aaronic Priesthood, is to hold the keys of the Ministering of Angels, and to administer in outward ordinances." "The power and authority of the higher, or Melchizedeck Priesthood, is to hold the keys of all the Spiritual Blessings of the Church—to have the privilege of receiving the mysteries of the Kingdom of Heaven—to have the Heavens opened to them—to commune with the general assembly and Church of the Firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the New Covenant." (See page 13.) So that in this wonderful priesthood, they have provided for an ample supply of new things in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only "Priest for ever after the order of Melchizedeck."

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delusion, which they regard with equal abhorrence and disgust.

A BAPTIST.

Hanley, Feb. 16. 1841.

The foregoing article attempts to show the difference between the Baptists and Latter-Day Saints. We will now attempt

to show the difference between the Baptists and Former-Day Saints.

1st.—The Former-Day Saints baptized for *remission of sins*, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd.—The Former-Day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite with the promise that great spiritual improvement would follow, Acts ii. 38—41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to “get religion” where they could find it.

3rd.—After baptism, the Former-Day Saints prayed for and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xv. 6. The Baptists say, “they regard such mummery with as much disgust as all Christians do.”

4th.—Having, as they supposed the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with Holy Oil. Jas. v. 14, 15. Also to the power of prophecy. First Corinthians from 12th to 14th chapter. It need not be added that, the Baptists stand far removed from “such conceits,” and have no part in them; nor in any thing pertaining to the gifts and power of God: or to use the Apostle’s own words, they have a form of Godliness, denying the power.

5th.—Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament,) to that book, which (according to Baptist logic) Moses forbid them to add to, or take from. Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. “The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness;” separates them to an impassable distance from the Former-day Saints: and how with all these differences the Baptists should ever have been thought by themselves, or any body else, to be the church of Christ, is difficult to imagine!

6th.—In order to carry on their strange work, or order of things, the Former-day Saints had two priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the Higher, or Melchizedek Priesthood was to hold the *keys* of all the spiritual blessings of the Church, as Jesus said, “I give unto thee the *keys* of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven,” &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. “To you it is given to know the mysteries of the kingdom,”—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn; and to enjoy the communion and presence of God the Father, and of Jesus the mediator of the new covenant. Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the baptists would insinuate, “did aspire to a dignity which *they* say, “belongs only to him who is the only Priest for ever after the order of Melchizedek.”

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew that no two sects can possibly differ more widely from each other than do the Baptists and Former day-Saints,—and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was “every where spoken against.” See Acts.

Millennial Star.

The Boston Olive Branch says:

☞ LAROC SUNDERLAND’s paper has gone out of his hands. Where are the thousands of dollars he begged for the poor slave gone? A mystery—we wish it solved.

☞ Now, if the public are not acquainted with Mr. Pratt’s exposition of Mr. Sunderland we refer all inquirers to that document, and we think they will be satisfied. We will, should they wish it, give the “*thousands*” a touch hereafter.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, OCTOBER 1, 1842.

LETTER FROM JOSEPH SMITH.

Nauvoo, September 6, 1842.

TO THE CHURCH OF JESUS CHRIST OF LATTER
DAY SAINTS, SENDETH GREETING:—

As I stated to you in my letter before I left my place, that I would write to you from time to time, and give you information in relation to many subjects, I now resume the subject of the baptism for the dead; as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies.

I wrote a few words of Revelation to you concerning a Recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a Recorder, who should be eye-witness, and also to hear with his ears, that he might make a record of a truth before the Lord. Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in making his record, in taking the whole proceedings; certifying in his record that he saw with his eyes, and heard with his ears; giving the date, and names, &c., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established. Then let there be a general Recorder, to whom these other records can be handed, being attended with certificates over their own signatures; certifying that the record which they have made is true. Then the general church recorder can enter the record on the general church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the general church book.

You may think this order of things to be very particular, but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead, who should die without a knowledge of the gospel.

And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared as you will find recorded in Revelations, xx: 12. "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." You will discover in this quotation that the books were opened; and another book was opened, which was the book of life. But the dead were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the record of their works; and refers to the records which are kept on the earth. And the book which was the book of life, is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote you previous to my leaving my place, "that in all your recordings it may be recorded in heaven." Now the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ; wherein it is granted, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world; according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of: a power which records, or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence whatsoever those men did in authority, in the name of the Lord, and did it truly

and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah.— This is a faithful saying! Who can hear it?

And again for a precedent, Matthew, xvi:18,19. "And I say also unto thee, that thou art Peter: and upon this rock I will build my church; and the gates of hell shall not prevail against it: and I will give unto thee 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." Now the great and grand secret of the whole matter, and the sum and bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. Herein is glory and honor, and immortality, and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead. Consequently the Baptismal Font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to shew forth the living and the dead: and that all things may have their likeness, and that they may accord one with another; that which is earthly, conforming to that which is heavenly, as Paul hath declared, 1 Corinthians, xv:46, 47, and 48. "Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord, from heaven. As is the earthly such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This therefore is the sealing and binding power, and in one sense of the word the keys of the kingdom, which consists in the key of knowledge. And now my dearly and beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our

salvation, as Paul says concerning the fathers, 'that they without us can not be made perfect;' neither can we without our dead, be made perfect. And now in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians, xv:29. Else what shall they do which are baptised for the dead if the dead rise not at all; why are they then baptised for the dead. And again, in connexion with this quotation, I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz: the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th, Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold, what is that subject. It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or us, be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times.— Now what do we hear in the gospel which we have received? "A voice of gladness! A voice of mercy from Heaven; and a voice of truth out of the earth, glad tidings for the dead: a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful upon the mountains are the feet of those that bring glad tidings of good things; and that any unto Zion, behold! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them. And again, what do we hear? Glad tidings from Cumorah! Moroni,

an Angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broom county, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times. And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter Day Saints. And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

Brethren shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad.—Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again I say, how glorious is the voice we hear from heaven proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life: kingdoms, principalities, and powers. Behold the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth, for he is like a refiners fire and like fullers soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and burge them as gold and silver, that they may offer unto the

Lord an offering in righteousness. Let us therefore, as a church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness, and let us present in his holy Temple when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance.

Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time.

I am, as ever, your humble servant and never deviating friend.

JOSEPH SMITH.

NAUVOO.

As good news from a far country, like pure water to a thirsty traveller, is very refreshing, so we have thought that a little space devoted to Nauvoo, might afford some consolation to those that wish well to the cause of Zion. It is one of the few comforts of the saints in this world, to be settled in peace, and witness the rapid growth of their infant city, as a place of safety and gathering for the last days. For three or four miles upon the river and about the same distance back in the country, Nauvoo presents a city of gardens, ornamented with the dwellings of those who have made a covenant by sacrifice, and are guided by revelation, an exception to all other societies upon the earth. There is a beautiful commandment and call upon this subject in the fiftieth Psalm, as well as a prophecy of what the Lord will do when he shines, the perfection of beauty out of Zion.

The city of Nauvoo is regularly laid off into blocks, containing four lots of eleven by twelve rods each—making all corner lots. It will be no more than probably correct, if we allow the city to contain between seven and eight hundred houses, with a population of 14 or 15,000. Many of the recent built houses are brick, some one story, and some two stories high, displaying that skill, economy and industry which have always characterized intelligent minds and laudable intentions. The first habitations, as well as many now reared for the time being, in comparison with the expensive mansions of voluptuousness and grandeur in old cities, may be termed "small;" but when it is recollected that a large portion of the saints have been "scattered and peeled" some two or three times; and that, also, it is the 'fashion' of the world, to 'shave' them close before they let them 'go to the land of promise,' (as hypocrites not unfrequently name the place of gathering) no apology will be needed. We can, therefore, of a truth declare, that within the same length of time, and with the same amount of means, no society on the face of the globe, has a better

right to the claim of improvement by their own industry; or have offered to their surrounding neighbors, a plainer pattern of mechanical skill, domestic economy, practical temperance, common intelligence, every day virtue, and eternal religion, than the Church of Jesus Christ of Latter Day Saints.

Such a statement of facts will be considered the simple truth, when it is remembered that we are the only people upon the earth who profess to be governed and guided by direct revelation from the Lord: And in this place let us not forget to mention that important commandment which said: "And again, inasmuch as there is land obtained, *let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God.*" Now who that has witnessed the driving of the saints from place to place, and seen them in the short space of two or three years, raise a town or a city, glowing with all the arts, improvements, and curious workmen found any where upon the earth, can doubt this revelation? One thing is certain, the elders must possess more plausibility, discernment and ingenuity, to find out wise and skilful workmen, than has ever been the lot of the world, or else the revelation is true,—and these elders are blessed with the spirit of God, to assist in bringing to pass his act, his strange act. This light is not under a bushel.

Two steam mills have been put into operation this season, and many other buildings for mechanical labor in the various branches of manufacture, are either under way or in contemplation,—while the Temple of God, a work of great magnitude, and the Nauvoo House, which when finished will hardly be surpassed in the western world, are rising up as monuments of the enterprise, industry and reverence of the commandments of God, of the saints in their banishment from Missouri.

As to mercantile business we have but little to say:—The *fewer foreign goods* that are consumed among the saints, the better it will be for home manufactures,—and the nearer we shall come to the word of the Lord, which says: "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

We have two presses doing as much as can be expected from the limited resources of a people twice plucked up by the roots, and plundered, even to their clothes, besides the loss of a good printing establishment. As far as truth can be spread and lies contradicted by two presses, against several thousand, *it is done!* and we have the gratification of saying, that things seem to work together for good to them

that look for the second appearing of our Lord Jesus Christ.

Finally, brethren, as this world is not the place of much happiness to the saints, on account of the great prevalence of the powers of darkness upon the earth, and the wickedness and corruption of men's hearts, we think we can not do better than say, that while other cities are secretly practising vice in its most horrid form, Nauvoo, like an infant at the breast of its mother, is deriving its nourishment from that fountain of life which invigorates youth without endangering the health; and we do sincerely hope, that we as children of the kingdom, may keep the law of God, and the law of the land, continuing steadfast in the liberty of the gospel, and ever abounding in the knowledge of the Lord, knowing this, for grace and salvation, that in the world there is no deliverance; no; nowhere but in Jerusalem, and in Mount Zion, and in the remnant whom the Lord our God shall call.

Nauvoo, at present is, figuratively, the great fish market of the earth, where all kinds, both good and bad, are gathered—where the good are preserved, and the bad cast away—for until the savior comes, there will be wise virgins and foolish;—blessed are they that continue to the end *faithful*, for whether they have builded a city in Ohio, or Missouri, or Illinois, they shall enter into the joys of their Lord, and inherit the kingdom prepared before the foundation of the world.

THE TEMPLE.

If there is any subject in which the saints of the Most High are interested more than another, it is in the completion of that edifice; destitute of a place of worship, and so many thousands subject to the inconvenience of worshipping out of doors where the cold, heat, and damp alternately prey upon the the systems of the weak and delicate, and subject them to colds, fevers, and a variety of diseases, renders it imperative upon us to use our energies in building that house. This however is tolerable, when we consider the inconveniences that we have to labor under in the winter season; when instead of having a commodious building to worship in, we are subjected to the inconvenience of worshipping in private houses, or in the best manner that we can, and no matter how important a subject has to be laid before the saints, it is impossible for them to hear it, as there is no place for them to congregate in.

These, as natural reasons, might be considered sufficient to induce any religious community to use their utmost exertions in the accomplishment of so desirable an object. But when

we consider the great work in which we are engaged, a work that has been looked forward to with delight by the ancient servants of God; a theme about which all the inspired poets have sung, and all the prophets, from the foundation of the world, have wrote—even the “dispensation of the fulness of times, which has been spoken of by ALL the prophets since the world began.” God has reserved us as the honored instruments to participate in the blessings, glories, and privileges, that “prophets and kings desired to see, but died without the sight.

Under these circumstances, blessed with the light and intelligence of heaven, and with direct revelation from the Most High, it behooves us as his people to use the most untiring diligence, and to exert all our energies in the accomplishment of an object so desirable for us to attend to; and so pregnant with importance to the inhabitants of this city. The Lord has given us directions in regard to this affair, and has said, “let the House be built by the tithing of my people.” This is a commandment which is binding, which is imperative upon all God’s people, and if we consider ourselves his people, we shall feel ourselves bound under the strongest obligations, even that of duty, to our God to fulfil this requisition. We take pleasure in stating that many of the saints have come forward with willingness and cheerfulness, and have tithed and consecrated all, yea more than could have been required of them; whilst others have relaxed in their duty and have been slow to perform their covenants. We know that of late we have had gloomy times; clouds have been gathering around our horizon, and our atmosphere has been impregnated with the foul effluvia of wanton and unmerited persecution; the life of our prophet has been sought after, and many unpleasant circumstances have transpired which in their nature have had a tendency to damp the energies, and slacken the exertions of the saints in the accomplishment of this great work; and as the building of the Temple is principally depending upon the tenth day’s labor of the inhabitants of this place, when many are slack, as has been the case of late, it has a great tendency to retard the work—to dispirit those who are actively engaged, and who feel zealous in the work, and to derange very materially the plans and designs of the committee. There are some few things that devolve upon us to mention, which, though an unpleasant work, we feel the importance of the cause requires at our hands.

The committee find themselves very much perplexed in consequence of the brethren not coming forward as usual from their different wards, to perform their tenth of labor. They

state that they cannot get sufficient stone quarried to supply the stone cutters at the Temple, and that some of them have been obliged to quit work in consequence, and that unless strenuous exertions are immediately made, and the brethren come up promptly to their duty, the work will be greatly retarded, and perhaps have to stop; at all events the stone cutters will have to stop unless they get an immediate supply of stone. Brethren, such things ought not to be; “let us not be weary in well doing, for we shall reap in due time, if we faint not.” We have commenced a good work—we have been zealously engaged in it—we have spent a great deal of labor, and toil, and our expectations have been great when we have reflected upon the blessings that would flow to us through that medium. Let us begin this next week and continue our labors “until the topstone shall be raised with shoutings of grace! grace unto it!” The committee state that if they have a sufficiency of stone quarried, they can not only be progressing with the work this fall, but the stone cutters can be employed all the winter, and thus have a great quantity of hewn stone ready to commence with as soon as the spring opens which will greatly facilitate the progress of the work.

It may here be necessary to give a word or two of instruction: many of the brethren no doubt out of the best of motives bring guns and watches, and other kinds of property that is not saleable, or easy to dispose of; they give them in at what is considered a fair valuation, yet they are not saleable—they will not purchase either provisions or clothing for those that need, neither will they purchase labor, and they lay as useless lumber on the hands of the committee. It is the especial desire of the committee, and absolutely necessary for the prosperity of the work that the brethren in town pay their tenth in labor, and not in property.

In regard to the brethren in the country, we would also say a word. Cattle which are neither fit for milking or killing are frequently brought in for tithing, and they lay as dead property on the hands of the committee—as they have no way of feeding them they are put into the drove, from which several have wandered off and been lost; we would therefore advise the brethren to bring in fat cattle which would immediately supply the hands with beef; or otherwise milch cows, that might be disposed of to advantage. Another word on this subject and we have done. Many of the brethren, in their liberality bring in pumpkins, squashes, potatoes, and other vegetables, if, when they were doing this they could bring a little corn

meal, flour, butter, pork, or other articles of that kind they would be very acceptable.

Perhaps we have said enough on this subject, but we feel the importance of it and therefore speak plainly. It is for you, brethren, to say whether the work shall stand or progress; one thing is certain, that unless that is done all our efforts to aggrandize or enrich ourselves will be vain and futile. We may build splendid houses but we shall not inhabit them; we may cultivate farms but we shall not enjoy them; we may plant orchards, or vineyards, but we shall not eat the fruit of them. The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfilment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.

But leaving duty and interest out of the question, if we wish to receive great blessings from the hands of Jehovah, if we wish to receive our anointing, if we wish the glory of the priesthood to be more fully developed, if we wish to do the will of God and to secure the blessings of the most high God, in fact if we wish to secure our present, our temporal and eternal salvation, we shall build that house.

From the Book of Doctrine & Covenants of the Church of Jesus Christ of Latter-Day Saints.

ON MARRIAGE.

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority.— We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's

companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others; during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfil your covenants from henceforth and forever. Amen."

The clerk of every church should keep a record of all marriages, solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children, and servants and prevent them from embracing the truth, will have to answer for that sin.

We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett's "secret wife system" is a matter of his own manufacture; and further to disabuse the public ear, and shew that the said Bennett and his misanthropic friend Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised. In support of this position, we present the following certificates:—

We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system"

is a creature of his own make as we know of no such society in this place nor never did.

S. Bennett,	N. K. Whitney,
George Miller,	Albert Pettey,
Alpheus Cutler,	Elias Higbee,
Reynolds Cahoon,	John Taylor,
Wilson Law,	E. Robinson,
W. Woodruff,	Aaron Johnson.

We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practised in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make.

Enma Smith, President,	
Elizabeth Ann Whitney, Counsellor,	
Sarah M. Cleveland, Counsellor,	
Eliza R. Snow, Secretary,	
Mary C. Miller,	Catharine Pettey,
Lois Cutler,	Sarah Higbee,
Thirza Cahoon,	Phebe Woodruff,
Ann Hunter,	Leonora Taylor,
Jane Law,	Sarah Hillman,
Sophia R. Marks,	Rosannah Marks,
Polly Z. Johnson,	Angeline Robinson,
Abigail Works.	

Missouri Law.—The Executive Committee of the Am. A. S. Society have taken legal advice in regard to what can be done for Thompson, Work, and Burr, confined for twelve years in the penitentiary of Missouri. The result is, that nothing can be done for their relief—the case being quite out of the jurisdiction of the other courts. The only thing which can possibly avail them is, for the governors of those States of which they were citizens, to expostulate with the governor of Missouri, and obtain some abridgement of the time. Whether they will do this is very doubtful. This is a hard case; for it is admitted, even in Missouri, that they broke no law except by a forced construction. Indeed, when the young men were arrested, it was a long time before they could find any law under which to try them, and the law they applied did not, and never was intended to have any relation to the case.

We have copied the foregoing article for the purpose of showing that the State of Missouri, is not governed by law in her disposition of

those that are considered offensive. If "the young men broke no law," and the law by which they were tried had no relevancy to the case, how could they be sent to the penitentiary for *twelve years*, except upon mob law, or despotic assumption? It is well such cruel cases, as too often occur in Missouri, begin to attract the attention of some more sensible portions of the American public. The church of Latter-Day Saints will not be the only people, who complain of injustice and oppression from the people and government of Missouri. We care nothing about abolitionism, and have nothing to do with it, but we do care about the honor and virtue of our country, and want an equal enjoyment of rights and privileges from the banker to the beggar; from the president to the peasant:—but *when wicked men bear rule the people mourn.*

We certainly take pleasure in presenting to our readers, the following well directed hit on Miller's Sectarian Millennium. It appears in the Olive Branch of Boston, and if the editors had been as wise in their calculations from a plentiful harvest for the people's salvation, as in their exposition of the Millennium's commencing in April, 1843, they would have given one hint upon the voice of famine: but to the article; viz:—

GOD'S WAYS ARE EQUAL. In his controversy with the ancient Jews, God said, "My ways are equal, your ways are unequal." On this declaration we have been led lately to reflect, when looking over the country and seeing the immense harvest about to be gathered in. Nature is yielding in an unusual manner, and the strong probability is that two years' provisions are soon to be reaped from the earth. Why is this? We know that the All-wise Giver of good things has in time past sent plentiful years, but they were to supply the necessities of his creatures in years of scarcity which were to follow. In this he showed his ways to be equal. It was so with the seven years of plenty in Egypt, which were followed by seven years of famine. This was an equal balance of year for year; and no doubt this balance has always been kept up, the surplus of one year supplying the deficiency of another. Here all is equal. Now our reflections on this subject led us to propose the following question for the consideration and answer of those who believe that this is the last year of the world's existence. If the present is

to be the last year of the world, and God should supply the inhabitants thereof with a large amount of food beyond the power of consumption, the present year, where is the evidence of his wisdom, or of the truth of that declaration—"My ways are equal?"

Joe Smith was seen on the 3d inst., on his way to Galena, and it was thought he would push for Canada. His influence is on the wane most evidently.—*St. Louis Picket Guard.*

It is a great pity that humbuggery was not on the wane too. Joe Smith is at his residence in Nauvoo, attending to and administering the droppings of Mormon beneficence. *Apropos*—would it not be a more wise course for the press abroad to drop this nonsensical jargon about the Mormons—let them pursue their vocations after their own modes, customs and consciences, than to be eternally poking sharp sticks at a harmless inoffensive sect? Surely we should think so. What say you, friend Whitney?

CONFERENCE MINUTES.

Minutes of a conference of the elders of the church of Jesus Christ of Latter-Day Saints, held at Alexander, Genesee co. N. Y., on the 27-8 of August A. D. 1842.

The conference met according to previous adjournment and organized by calling Elder R. L. Young to the chair and C. R. Clark clerk; after which a hymn was then sung and the throne of Grace addressed by Elder Pelatiah Brown.

On motion said conference was adjourned to 1 o'clock P. M. Conference met according to adjournment, a hymn being sung and prayer by the president, conference proceeded to business.

Motioned and carried that the clerk take the names of all the official members present, which are as follows: high priest, Ezra Thayer: of the Seventy, Charles Thompson, Harmon H. Hill, Joel Mc Withey: Elders, Geo. Thompson, Hiram Thompson, C. R. Clark, S. W. Disbrow, Nathan Hatch, — Taylor, Benjamin Waldron, Thomas Pearson, Pelatiah Brown, Geo. Brown, Rowland Cobb, Nathan Bradley, R. L. Young, R. D. Sprague: Priests, Miron Alger, John L. Bartholf, Alviras Webster, Daniel Adams: Teachers, Silas Alger, Joseph Shamp, Joseph Shadbolt, Linus Whiting, James

E. Herrington: Deacons, Samuel Mott, Isaiah Call.

Representation of the several branches belonging to said conference.

Alexander branch represented by Samuel Mott, consists of 24 members, 2 elders, 1 deacon.

Batavia branch represented by S. W. Disbrow, consists of 22 members, 2 elders, 1 priest, 1 teacher.

Acron branch represented by James E. Herrington, consists of 9 members, 1 elder, 1 priest,

Charlotte Centre branch represented by Thomas Pearson, consists of 16 members, 3 elders.

Attica branch represented by Alviras Webster, consists of 13 members, 1 priest, 1 teacher.

Castile branch represented by Benjamin Waldron, consists of 5 members, 2 elders, 1 teacher. Also 4 members, living near by.

Bennington branch represented by Joel McWithey, consists of 24 members, 2 elders, 1 deacon.

Sparta branch represented by R. L. Young, consists of 13 members, 2 elders, 1 deacon; 2 moved away since last conference.

Loon Lake branch represented by R. L. Young, consists of 6 members, 2 elders.

Howard and Bath branches represented by R. L. Young, consist of 25 members, 1 priest, 1 teacher.

In Burns are 2 members and 1 elder.

In Grove are 5 members and 1 teacher.

In Granger are 2 members and 1 elder.

Conference then adjourned to Br. Geo. Thompson's at early candle light.

Opened agreeable to adjournment: after singing and prayer, conference proceeded to business.

Moved and carried that no elder or priest belonging to any of the branches under the jurisdiction of this conference, go beyond the jurisdiction of his branch to preach and build up the church without a recommend from said conference; and that no officer shall hereafter be ordained to any of the above branches except for the express purpose of presiding over or in said branch without the voice of the conference.

Motioned and carried that Richard D. Sprague and Rowland Cobb have a recommend to build up the church in the regions round about.

Motioned and carried that Hiram Thompson, Silas S. Davis and R. L. Young retain their recommends received last conference.

Moved and carried that we acknowledge Elder Charles Thompson in authority to travel in all the branches in this conference, teaching them the order of the kingdom, organizing and regulating the officers of the same, and to preside over them while with them, and to gather up the scattered members and officers and attach them to some branch or organization by themselves.

Moved and carried that S. W. Disbrow retain his former appointment as to receiving donations for the building of the Temple at Nauvoo, and that he forward the said donations to the Trustee in Trust, when he shall have a convenient opportunity and receive receipts which he shall present at the next conference.

Conference then adjourned to meet on the 28th at the meeting house at Alexander Centre at 9 o'clock A. M.

Met agreeable to adjournment. A hymn sung and prayer made by Elder Charles Thompson, followed by a discourse delivered by Elder Peletiah Brown on the resurrection. A discourse was delivered in the afternoon by Elder Charles Thompson on the subject of faith.

Conference adjourned to meet at Elder Geo. Thompson's at early candle light.

Met according to adjournment, a hymn sung and the throne of Grace addressed by the president.

Motioned and carried that we give our vote of thanks by letter to the Rev. Mr. Bunker, minister of the Universalist church of Alexander, and the members of the same for their kindness in granting to this conference the use of their house of worship and candid attention during the conference: also his kind invitation in inviting us to attend his meetings, which will be accepted when convenient.

Moved and carried that Miron Alger, priest, have a recommend to go forth to preach and to build up according to his office.

Moved and carried that Hiram Thompson be the clerk in this conference until otherwise directed by the same, to receive, record and keep a memorandum of all the essential business done in said conference.

Motioned and carried that the president and clerk transcribe these minutes

after their true meaning, and forward them to the editor of the "Times and Seasons" requesting them to be printed.

R. L. YOUNG, Pres.

CALVIN R. CLARK, Clerk.

NOTICE.

Elder Martin Titus is requested to return to Nauvoo immediately, to answer to certain charges that are preferred against him.

THE SIGNS OF THE TIMES.

(From the *Warder*.)

The days of old were days of might,
In forms of greatness moulded;
And flowers of heaven grew on the earth,
Within the church unfolded.
For grace fell fast as summer's dew,
And Saints to giant's stature grew.

But one by one the gifts are gone,
That in the church resided;
And gone the spirit's living light,
That on her walls abided:
When by our shrines he came to dwell
In power and presence visible.

A blight hath pass'd upon the church,
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted.
And sad amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still, each year
The holy circles groweth;
And what the end of all shall be,
Nor man nor angel knoweth.
And so we wait and watch in fear.
It may be that the Lord is near.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo, Aug. 20, 1842.

The Times and Seasons,

Is edited, printed and published about the first and fifteenth of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publisher, POST PAID, or they will not receive attention.

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 24.]

CITY OF NAUVOO, ILL. OCT. 15, 1842.

[Whole No. 60.]

HISTORY OF JOSEPH SMITH.

Continued.

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, N. Y: Secured the copyright; and agreed with Mr. Egbert Grandon to print five thousand copies, for the sum of three thousand dollars.

I wish also to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; the language of the whole running the same as all Hebrew writing in general; and that, said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the Original Book of Mormon, as recorded on the plates.

THE BOOK OF MORMON

An account written by the hand of Mormon, upon plates, taken from the plates of Nephi.

"Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgement taken from the book of Ether, also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the Lord hath

done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

The remainder of the title page is of course, modern.

A commandment of God and not of man to Martin Harris, given (Manchester, New York, March, 1830,) by him who is eternal.

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the Father concerning me: having done this, that I might subdue all things unto myself: retaining all power, even to the destroying of saian and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth: yea, to those who are found on my left hand; nevertheless it is not written, that there shall be no end to this torment; but it is written endless torment.

Again, it is written eternal damnation: wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory: wherefore, I will explain unto you, this mystery, for it is meet unto you, to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? for behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name; wherefore—

Eternal punishment } Endless punishment
 is God's punishment; } is God's punishment:
 wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jr. in my name: and it is by my almighty power that you have received them: therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore: how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I God have suffered these things for all, that they might not suffer, if they would repent, but if they would not repent, they must suffer even as I: which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink: nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men: wherefore, I command you again to repent lest I humble you by my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you, that you preach nought but repentance; and show not these things unto the world until it is wisdom in me; for they cannot bear meat now, but milk they must receive: wherefore, they must not know these things lest they perish: learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me: I am Jesus Christ: I came by the will of the Father, and I do his will.

And again: I command thee, that thou shalt not covet thy neighbor's wife. Nor seek thy neighbor's life. And again: I command thee, that thou shalt not covet thine own property, but impart it freely to the printing of the book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

And again: I command thee, that thou shalt pray vocally as well as in thy heart: yea, before the world as well as in secret; in public as well as in private. And

thou shalt declare glad tidings: yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost.

Behold, this is a great, and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels; yea, even destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family. And speak freely to all: yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying hosanna! hosanna! blessed be the name of the Lord God.

Pray always and I will pour out my Spirit upon you, and great shall be your blessing: yea even more than if you should obtain treasures of earth, and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me: yea, come unto me thy Savior. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand, eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we

should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints." After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment.

Revelation to Joseph Smith, jr. given April 6, 1830.

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me: for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you: yea, and the Lord God will disperse the powers of darkness from before you; and cause the heavens to shake for your good, and his name's glory.— For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard: yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name; and the first preacher of this church, unto the church, and before the world; yea, before the Gentiles: yea, and thus saith the Lord God, I, I, to the Jews, also. Amen.

EXTRACTS OF HISTORY.

It is not incompatible with the revelations of the Lord to become acquainted with nations, histories, governments, laws, and men, and things in general: wherefore, as time and circumstances may offer opportunity, we mean to extract what may answer to instruct, and perpetuate the rules and ways of righteousness.

THE ROCK STRUCK BY MOSES FOR WATER.

The rock which was smitten by Moses, and whence the water afterwards flowed for the relief of the thirsty Israelites under his command, is situated in the desert or wilderness of Sinai. This desert is in the peninsula, made by two branches or bays of the Red Sea, extending into Arabia Petrea. "This is, in truth, a great and terrible wilderness, where there is (little or) no water." The rock, which tradition has pointed out as the one whence the water gushed out, when struck by Moses, and gave relief to the people complaining of their privations and sufferings, and comparing the abundance they had enjoyed in Egypt under bondage, is not far from Sinai or Horeb; but is nearest the latter. It has been somewhat differently described by the numerous travellers who have given an account of it. One represents it as six yards square, and another to be fifteen feet long, ten wide, and twelve in height. It appears in a tottering state, and the base is smaller than the body of the rock near the top. It is rough and uneven on the sides, indicating a disrapture from the mountain by some volcanic power or uncommon agitation of the earth.

This event was soon after the publication of the law by Moses from Sinai; and it is represented as miraculous, equally as the passage of the Red Sea, and the supply of quails and manna. There have been attempts by some learned men to show that the extraordinary events connected with the exode of the Hebrews from Egypt, and with their journey of forty years in the wilderness, were not miraculous. We do not see, however, but one may as well deny the miracles of Christ, and indeed all miracles whatever. And yet we are not to multiply miracles unnecessarily. The writer of the Psalms has celebrated the occurrence as a miracle; and Moses, who gave an account of it, speaks of it as such. A great question was to be decided before the nations of the earth, at that period, when almost the whole world was given to idolatry; whether the God of Moses, the God of Abraham, Isaac and Jacob, was the true and only God; and it was therefore a proper occasion for the particular interference of Him who made heaven and earth, and had the control of nature and the elements. The judgments on Pharaoh and his people, and the subsequent protection of the Hebrews, and the giving of the law by Moses, are all the works of Him who created and governs the world, and who (so far as reason or philosophy is able to show) can suspend the laws by which matter is regulated for great moral purposes. Why should it be "thought incredible for God to raise the dead?" He who first made man a living and intellectual being, who formed him with so wonderful a body, and a spiritual property capable of indefinite improvement, "who stamped its lustre on an insect's wing, and wheels his throne upon the rolling worlds;" he surely, can raise the dead to life, he can calm the stormy winds, he can cause the earthquake to engulf the solid land, and the fire of the volcano to overwhelm the fairest cities.

MOUNT ARARAT, AND THE EARLY ABODE OF NOAH AND HIS DESCENDANTS.

In the opinion of the most learned among the moderns, Mount Ararat, where the ark of Noah rested, after the deluge, was in Armenia, or Thibet, and between 90° and 100° E. long. and between 30° and 35° north lat. north of Hindostan and Persia, west of the river Indus and

of central Asia, and east of Mesopotamia and of the Caspian Sea. This is a temperate clime, and favorable to health and long life, as well as to the pursuits of the shepherd and the agriculturist. The Ararat, the Caucasus, and the Taurus are connected, and form almost one group or range, extending a great distance from what is usually called Asia Minor, to India.

The Indian and Hindoo traditions of the earliest times point to Noah and the Deluge; and they claim to be the descendants of that patriarch. Noah and his sons would not long remain on the mountain where the ark rested, on the subsiding of the waters. They advanced no doubt, to the south, to a milder climate and a more champaign country. In the fourth generation, or one hundred and fifty years from the deluge, they removed westward, to the plains of Shinar where they began to construct a building which should reach to heaven. Dispersed from this place about one hundred and fifty or one hundred and sixty years after the deluge, they went forth, in different companies, east, west, north and south; but most to the south and to the east, as both the face of the country and the climate would invite. Noah lived two hundred years after this event, and probably journeyed east, where traditions relating to the flood, and the safety of a few from that catastrophe have much prevailed.—From Noah and his sons would be communicated to their posterity whatever was known by them of antedeluvian discoveries and inventions in the arts of life. These could not have been very small during seventeen hundred years, the duration of the old world, according to the common computation; but at this distance of time, and in the want of early records, no very accurate opinion can be formed as to how great, or what those inventions were. But we may safely conclude, that they were not very great; otherwise the early generations after the deluge would have been more civilized than there is now evidence or reason to believe.

PASSING EVENTS.

We glean the following from our exchanges.

THE CHOLERA.—This dreadful malady, which, since 1833, when it raged so greatly all over Europe, had nearly disappeared, is again becoming most fatal to

a number of persons. The former was the Asiatic cholera; but the present is only considered by medical men as a violent attack of diarrhoea and dysentery, which, however, if not taken in time, is equally fatal to the unfortunate patient. For the last fifty years fruit has not been remembered to be so plentiful as during the present season, which supply has been so much increased by the immense quantity imported from France, Covent Garden, Hungerford, the Borough, Spitalfields, and other markets, in the metropolis, have had such abundant supplies that it was with difficulty the dealers could dispose of them at any price. The present malady, which is now so extensively raging, is mostly attributed by the faculty to an over-indulgence in fruit, and not from any epidemic, so as to cause any alarm to the public; as those who have unfortunately fallen victims to its dreadful effects have been ascertained to have made a very free use of fruit, which, added to a disordered state of the system, caused by the excessive heat that has prevailed for the last month would alone bring on a violent attack of cholera, or, more properly speaking, diarrhoea. The number of deaths since July 16th to 20th instant, has been upwards of 200, some of them decided cases, among which may be mentioned that of the late Mr. Barrett, the Governor of Whitecross street prison. It has, however, been more confined to children and aged persons. In France the number of deaths has been very great, attributed entirely to the same causes, but not from epidemic—*Morning paper.*

The mortality from cholera, diarrhoea, and dysentery in London, for the three weeks ending August 6, amounted to 109 deaths; for the previous three weeks, ending July 16, 40; making an increase of 69 deaths in the course of the last three weeks—a consequence of the rash indulgence resulting from the plenty and cheapness of fruit. Children and aged persons have been the greatest sufferers.

BUTCHERY IN CHINA.—We find the following paragraph in the London Sun of the 3d instant, relative to the last battle in China:—

Arrangements were made for an attack in three columns, two of which were gallantly led by Sir H. Gough and Sir W. Parker in person. Nothing could exceed the bravery of the troops. They

contrived to surround the Chinese, and quite bewildered them. The carnage was dreadful, being more a butchery than a battle. Ignorant of the laws of civilized warfare, the poor creatures knew not how to surrender, and were massacred. Not less than a thousand of them, including a great number of Mandarins, were killed, or drowned in the canals; whereas of the British troops only three were killed and twenty-two wounded. The encampments, and such of the buildings as had been occupied by the enemy, were burned, and the grain magazines thrown open to the populace, who speedily emptied them.

According to this, the English forces were gallantly led on to one of the most horrible butcheries on record!

DISTURBANCES IN THE PROVINCES.—A Special Commission is on the eve of being issued for the trial of the rioters apprehended during the late disturbances in the manufacturing districts. Nothing is wanting but the nomination of the learned Judges to undertake this arduous duty, and it is expected that this will be arranged forthwith. The last occasion of a commission being issued was for the trial of Frost and his companions, in the winter of 1840. Lord Chief Justice Tindal, Mr. Justice Williams, and Mr. Sergeant Ludlow were the Judges then selected. The character of the recent outbreak being of so much more general a nature, there is every reason to believe that a greater number will be appointed.

In our last it was our painful duty to record a series of the most violent popular movements in the manufacturing districts, and it is with some degree of pleasure that we have now to state that violence has almost subsided, and though in many of the manufacturing towns the workmen still remain out, yet, it is gratifying to know that the quarrel now is one only between masters and men; not partaking in the least degree of a national character. The cry of the mob now is "more wages, and not the Charter or no work." A number of the poor deluded men who took a leading part in the recent disturbances have been apprehended, and it is expected that a special commission will be shortly granted for their trial.—It is expected that in a few days all the hands now out will return to their employment.

GREAT GALE AT HAVANA.—We learn that a very heavy gale of wind was experienced at Havana on the 4th instant. Several small Spanish vessels were sunk at the wharf, and most of the other vessels in the port received more or less injury. The Catharine, from Charleston for N. Orleans was lost in the same gale, a short distance from Matanzas—vessel and cargo totally. Capt. Rose has reached Matanzas with nothing but what he stood in. The steamboat Natchez, which left Havana on the 4th for Matanzas, with a great many passengers, was also supposed to have been lost in the same gale, having left on the day of the gale. She had been out four days, when the Colonel T. Shephard sailed, and no intelligence had been received of her. The barque, Rapid, Ward, from New York, was towed into Havana, after the gale, by a steamer, dismasted and considerably wrecked. The gale was supposed to have been very disastrous along the coast of Cuba. In Matanzas it was equally bad. On Sunday the 4th, an English ship, loaded with sugar, went ashore on the south shore of the Bay, and three-quarters of her cargo lost or badly damaged. A schooner and several launches sunk—sugars wet by the overflowing of the rivers—fences, trees, and small buildings blown down—the barque Velasco driven to sea, but returned in safety. By arrivals at Havana and Matanzas, many wrecks were reported along the coast, and many vessels dismasted trying to gain a port. It is said to be a more severe storm than in 1821.

We take pleasure in laying before our readers, the following very just remarks, on the common practice among newspaper editors, of abusing, vilifying, slandering, belying, and degrading the Saints at Nauvoo. May God reward every person that honors the truth, and speaks evil of no one till proved guilty. A press ought to be a messenger of truth, but many of the presses of the present day, are like the old Jewish whited sepulchres—full of “dead bones:” or what is worse, wind, lies, unreasonable tales, and vain speculations upon innocence. But to the article:—

From the Columbus (Ill.) Advocate.

THE MORMONS.—These unfortunate beings—unfortunate in the estimation of the newspaper scribblers—are perhaps the subject of more notoriety than almost any thing else that has for the last year

agitated our mundane sphere. All sorts of stories are afloat reflecting on their alleged wickedness and the dangers to which the citizens of Illinois are constantly exposing themselves by permitting them to hold an asylum on our territory. We saw it stated not long since—in the N. Y. Commercial Advertiser we think—that there had been a skirmish between the militia of the State of Illinois and the Mormon forces, in which the latter were severely beaten, sixteen lives lost and property confiscated by the ruthless mob who had collected from the neighboring counties, and the opposite side, Missouri. Another New York print states that Joe Smith has been kidnapped and taken, no one knew where—that the greatest disorder and excitement pervade the Holy City. These stories, got up by the scullions of the press, may all do very well in the East, where alone a morbid taste for *mystery* and a delight for *evil* seems to be coeval with their existence. But it is passing strange to us how any well informed editor—Col. Stone for instance; can give publicity to these “idle tales, told by an idiot, full of sound and fury, signifying *nothing*.” Here, in our own State, where Mormonism rears its bold front, these vague rumors and strange disclosures, only excite the ridicule and contempt they so justly deserve. Would it not be as well, if the eastern press would desist from their course, and bestow their sympathies upon the more charitable subjects who are the immediate causes of so much misery in their own vicinities? We think so.

“TURNED INTO FABLES.”

The last attempt, as a perversion of the bible, to be met with in these last days, is a comparison of the profligate theatrical writer, Wm. Shakspeare, with the inspired writers of the Holy Scriptures, published, if we mistake not, in the N. Y. Tribune. We love to see quotations from the sacred writings, and have no objections to observe gleanings from profane writers, but to set up in a parallel comparison, Shakspeare with the prophets, apostles, and even Jesus Christ, shows a want of veneration for religion, and introduces a practice, in this (so much boasted) enlightened age, at once calculated to place vice before virtue and vanity before sanctity. Such a light minded course, puts the *Christian* behind the

heathen. You cannot gather grapes from thorns, nor figs from thistles. To show how far this thing has been carried we give below a specimen of the aforesaid comparisons viz:

“ Oftentimes, excusing of a fault
Doth make the fault the worse by the excuse;
As patches, set upon a little breach,
Discredit more, in hiding of the fault,
Than did the fault before it was so hid.”

“ No man putteth a piece of new cloth into an old garment: for that which is put in to fill up, taketh away from the garment, and the rent is made worse.”

[Math. ix. 18.]

“ When I would pray and think, I think and pray
To several subjects: Heaven in my mouth,
And in my heart, the strong and swelling evil
Of my conception.”

“ This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me.”

[Math. xv. 8.]

..... “ How, in one house,
Should many people, under two commands,
Hold amity?”

“ And if a house be divided against itself, that house cannot stand.

[Mark iii. 25.]

“ No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.”

Math. vi. 24.

“ Let us be keen, and rather cut a little,
Than fall, and bruise to death.”

“ And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”

Math. v. 40.

“ Like one, that draws the model of a house,
Beyond his power to build it; who, half through,

Gives o'er, and leaves his past-created cost
A naked subject to the weeping clouds,
And waste for churlish winter's tyranny.”

“ For which of you, intending to build a tower, setteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.”

[Luke xiv. 29-30.]

“ The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;

And like this unsubstantial pageant faded,
Leave not a wreck behind.”

“ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

[2 Peter iii. 10.]

“ And the heavens departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains.”

[Rev. vii. 14, 15.]

NEWS FROM THE OLD WORLD.

*A call from the wilderness, a voice out of the earth, a short review of the origin and teaching of the Church of Jesus Christ of Latter Day Saints in America, known by many by the name of Mormons—*BY ORSON HYDE, ELDER OF SAID CHURCH. *Read, examine, pray, and handle.*

PREFACE.

The great desire, the author of this little work feels to free himself from an obligation under which he feels he is brought by more than human power, as likewise the heartfelt solicitude he feels that he might be enabled to impart to his fellow creatures, some of those truths that swell his own heart with joys unspeakable. This (and this only) induced him to recommend with great warmth this little work unto the people of Germany, so that he might be received with that interest which the importance of this object deserves.

If in the course of human events God's providence makes it our duty to record those strange events that are calculated to form a new era, to lay the foundation for a spiritual world, to destroy tyranny and oppression, to help forward the renowned kingdom of the Prince of Peace—then all minds are filled with astonishment and surprise.

The church of Christ or the millennial church of Jesus Christ of a 1000 years duration, has by God's providence been established in the United States of America, by sending his holy angel to make known unto the people the fundamental

doctrine of his church, which should be re-established in the last days, and to prepare her for the second coming of Christ. The author of this little work is a native of America, and for the last 11 years almost since its organization an elder of this church; on April 1st 1830 the church was formed in the town of Manchester, county of Ontario, state of New York with 6 members, but soon she grew to hundreds and thousands; when the church was fully organized, prophets and apostles were made known amongst them called of God; they then were ordained to high and accountable offices, and anointed with the holy oil.

The rapidity, although under the most unfavorable auspices, with which these doctrines spread over America and England, is evidence, that in them (the doctrines,) there is a hidden might and power that is well calculated to draw the attention of a thinking people. The number of the united brethren in the two countries is 80,000. The aim of this little work is to set forth the groundwork and doctrine of our church, which is named the "Church of Jesus Christ of Latter Day Saints."

Since the rise of this church we have had to fight ourselves through various obstacles—the tongue of scandal and false reports turned upon us; the press and pulpit threw stones of stumbling with a free hand in our way, yet if this had only been all, we would have had little cause to complain, but our enemies seeing that their moral power not being sufficient to stop the quick progress, our doctrine made, had recourse to other weapons and their own language was: "We will meet them with arguments of blood," and hence they came upon us sword in hand, they burnt many of our houses, destroyed our crops, killed our cattle, and in cold blood murdered and miserably maimed 30 of our brethren, even when they offered no resistance, and a great many of these were elders.

As an American I feel pained to make known such acts of barbarity of my countrymen, but the ever-ruling Power that mixeth the interests of all nations, demands the sacrifice of every local connection, and the loud acknowledgement of truth as a warning to all nations, that they might guard themselves not to become the originators of such misery.

In this storm of persecution that took

place in the winter of 1838-39, near 200 Saints were thrown into prison, after the lapse of a few days some were set at liberty, others remained three or four weeks, others remained in chains six months, and yet at the expiration of this time although their enemies were their judges, they got their liberty. 12,000 souls were banished in the depth of winter, their houses, goods, fields, &c. their enemies took as spoil.

All this took place under a government whose whole actions were contrary to the laws of the States, but dreaded in us a rival power. The matter is now before Congress, and it is hoped that the evil that has been heaped upon an innocent and inoffensive people, will be redressed by this honorable Assembly. We had to wade through deep sorrow and humiliation most poignant, yet like a young and tender mother whose love increases to newborn infant in proportion to the pain she had by its birth, so likewise our love to our religion gets stronger by the barbarous hand of persecution, which brings banishment, prison and death upon us.

They have done no more to us than they have done to our Lord and Master, and the Saints of the former days, and if we like them suffer in this world, we hope to become glorified with them in that land that lays out of the reach of the aggressor's hand.

The reader is most earnestly invited to read this little work with care and attention: let no one judge hastily of its contents or condemn it rashly, but let him pray in the name of the holy child Jesus from the very inmost of his soul, that light and knowledge, joy and gladness may descend, to quicken his spirit and to hear his holy wishes.

How welcome are unto us the rays of the morning after the dark shades of the night. So we may likewise feel after a long night of spiritual darkness, under which the earth with its inhabitants has been groaning for so many hundred years. An angel, yes an angel sent by the Almighty descended to take away the veil of darkness from off the understanding of some, that they might be ready to receive the rays of truth that will warm and rejoice the hearts of many. Welcome, yes welcome thou messenger of heaven, and thrice welcome the message thou bringest unto us! O best of Fathers, I pray thee in the name of thy holy child Jesus, to

bless the feeble efforts of thy servant, and wherever this little book may go let it be a messenger of conviction to the evil, and a forerunner of peace for the righteous: May its contents be wafted by favorable winds to the utmost bounds, and let its influence fall upon the rich and fertile soil of humble hearts: May it take root grow and bear fruit in the life to come.

Go forth thou little book, the Lord will speed thy way. Trample down superstition that may arise against thee; make thine enemies thy prisoners; with thy virtues lodge in the hearts of the people, and may thy fundamental truths dwell there forever.

Frankfort. (On the Maine.) August 1842.

Translated from the German by Alexander Neibaur, a German Jew.

TIMES AND SEASONS.

CITY OF NAUVOO,

SATURDAY, OCTOBER 15, 1842.

TO THE SAINTS OF GOD.

It may not be amiss, under the present state of things, to say a few words to the saints by way of encouragement, at this time of excitability and rumor. The things that have been transpiring around us have had a tendency to call forth our reasoning and reflective powers; Solomon, who was a wise man in his day, and set his mind to search out wisdom, reflected both upon the good and the evil, and has left us the following useful and instructive admonition, "in the day of prosperity be joyful; but in the day of adversity consider." We, all of us, have our friends, our connexions, our families and associations; and we find that the ties of friendship, consanguinity, and brotherhood, have indissolubly united us together with a thousand endearing associations; we have embraced the one common faith, even that "which was once delivered to the saints," we have been privileged with hearing the everlasting gospel, which has been delivered unto us by the spirit of prophecy; by the opening of the heavens; by the gift of the Holy Ghost; by the ministering of Angels, and by the power of God: we have left our connexions, our countries, our friends and homes, at the command of God, that we might come to Zion, obtain an inheritance among the saints, fulfil the requirements of Jehovah, and be instructed in the revelations of heaven. Thus located, and thus situated, in possession of the one common faith

and hope, the same prospects and desires, a kindred sympathy runs through the whole body, even the body of Christ, which, according to Paul's statement, is his church; and no one part of the body can be injured without the other parts feeling the pain, for says Paul, if one member suffer, all the members suffer with it; and if one member rejoice all the rest are honored with it. If the weakest and most feeble of the saints of God receive an injury, if he is opposed, injured or imposed upon by an enemy, the injury is felt by the whole, as being part of the body, and they stand ready to heal his wound, to rescue him from danger, or to avenge his wrong by all legal measures. If this be so in regard to the weakest members, how much more is it the case when he whom God has appointed to be our prophet and guide, is brought into bondage, through the cruelty and oppression of a misguided, fanatical, and persecuting executive, and an enthusiastic and frantic set of desperadoes, who, regardless of law, of the rights of man, of the principles of justice, and of every thing pertaining to righteousness and truth, would seek to glut themselves with the blood of the innocent; stain with eternal infamy the escutcheons of our country, and wither with a deadly blast the fair fields of freedom and liberty, whose odiferous perfumes have heretofore been wafted on every breeze, and spread health, peace and contentment throughout the land.

If this, to the saints of God, may indeed be called a day of adversity, we shall do well to take the admonition of Solomon, and 'consider;' if we see mobocracy and lawlessness prevailing; if we see our laws and constitution trampled under foot; if we see our once happy country bleeding at every pore, and her own sons pushing the dagger to her vitals; if we see these glorious principles of liberty, for which our fathers fought, and bled, and died, trampled under foot by a set of lawless miscreants—and mobocracy, anarchy and confusion taking their place, let us consider that in "the last days PEACELIOUS TIMES SHOULD COME;" that there should be "distress of nations with perplexity, men's hearts failing them for fear of those things that are coming upon the earth." And if rulers and governors transgress the laws of right, trample under foot the principles of justice, and disregard those laws which they have pledged themselves to support by the most binding and solemn covenants, let us consider that 'when the wicked rule the people mourn;' and that 'God sets up one and puts down another, according to the counsel of his own will;' that all these things are governed by the wise dispensations of Jeho-

van; that they are strictly in accordance with the fulfilment of ancient prophecy, and that they are hastening forward the designs of the great Jehovah, in 'bringing to nought the counsel of the wise,' in vexing the nations of the earth, and in hastening on that time when the earth shall be redeemed; the wicked be destroyed, and 'the righteous alone be exalted.'

If our Prophet is brought into bondage, and his life is sought after, let us 'consider,' it is just the same thing that has taken place with the prophets of the Lord in all ages, and what our Savior prophesied of, saying, 'if ye will live godly in Christ Jesus ye shall suffer persecution.' Stephen had to ask the pious Jews this question, 'which of the prophets have not your fathers killed, which testified before of the coming of the just one of whom ye have now been the betrayers and murderers?' Fortunately for this generation, their fathers had no prophets to kill, but they shew a disposition to tread in the footsteps of the Jewish nation, and to manifest their religion by seeking to destroy from off the face of the earth those whom God hath sent. Our Savior said of the Jews, 'ye are of your father the devil, because his works ye will do,'—and if trampling under foot law—setting at nought justice and equity, and breaking the most solemn obligations; if hypocrisy, lying, deception, and seeking the overthrow, and the lives of the innocent, be the works of the devil, we shall not have much difficulty in finding out the parentage of many of this generation.

Concerning the present state of the Prophet, some of our enemies are ready to say, if he be the prophet of the Lord, why is it that he has to flee from the hand of oppression? Why does not his God deliver him? To this we would answer, that he has delivered him hitherto—but if being delivered out of every difficulty, be a sign of a true prophet, then indeed shall we find them very scarce in the scriptures of eternal truth. Moses had to flee from the land of Egypt, and be a stranger in the land of Midian. Job had to suffer the loss of his camels, his oxen, his asses, his flocks and herds, his children, his property and friends. Abraham, at the command of God had to flee from the hand of persecution and go to a 'land that the Lord would shew him of. Jacob had to flee, fearing the wrath of his brother, and absent himself fourteen years. Elijah had to hide himself three years and a half from the presence of the king, who sought diligently for him in all the nations around to take away his life. Obadiah had to hide the prophets by fifties in a cave, to save them from the hand of persecution. Elisha, David, Jeremiah, Zacha-

riah, and all the prophets more or less had to share the same fate. Paul tells us 'that they were tempted, they were tried, they were sawn assunder; that they had to wander about in sheep skins and goat skins, and to HIDE THEMSELVES in deserts, and dens, and caves of the earth.' Such is the universal testimony of scripture in regard to the prophets of the Lord, and instead of this being an argument against it, it is one, that goes to establish the truth of the prophets calling and profession. Our Savior in speaking of these things says—'if they have persecuted you, they will persecute me, if they have called the master of the house Beelzebub, how much more shall they call him of his household'—and he has given it as his counsel to flee in time of danger, saying, 'but when they persecute you in one city, flee ye to another.' We find then, that not only the conduct of your prophet, but that of his persecutors also, has been strictly in accordance with the treatment and proceeding of prophets, and that of their enemies also, in every age of the world.

In the day of 'adversity, consider,' says Solomon, consider the situation of your prophet, and let your prayers ascend to the God of Abraham, of Isaac, of Jacob, and of Joseph; that he may speedily be delivered, and that his enemies may be confounded. Reflect also upon the duties that you owe to your families, to the church of the living God, and to the saints in general. Slack not your duties in your families, but call upon God for his blessings upon you, and your families—upon your flocks, and herds, and all that pertains to you—that you may have peace and prosperity—and while you are doing this, 'pray for the peace of Zion, for they shall prosper that love her.' Think of your duties to the Temple, and the Nauvoo House, and both by precept and example help to build those houses. Consider the state of the afflicted and try to alleviate their sufferings; let your bread feed the hungry, and your clothing cover the naked; let your liberality dry up the tear of the orphan, and cheer the disconsolate widow; let your prayers, and presence, and kindness, alleviate the pains of the distressed, and your liberality contribute to their necessities; do good unto all men, especially unto the household of faith, that you may be harmless and blameless, the sons of God without rebuke. Keep the commandments of God—all that he has given, does give, or will give, and an halo of glory will shine around your path; the poor will rise up and call you blessed; you will be honored and respected by all good men; and your path will be that of the just, which shineth brighter and brighter until the perfect day.—Es

To the Editor of the Times and Seasons.

COLD COMFORT.

DEAR SIR: Necessity frequently compels us to resort to means for self defence, which propriety, gentleness, meekness, and honor would gladly omit. It was said by the Lord, after the flood, that "the imagination of man's heart was evil from his youth,"—and every century's, every year's,—yea, every day's experience, shows the continued reality of this prophetic declaration. Perhaps I am somewhat selfish, when I read the papers of the day and observe such a multiplicity of abuse, low cunning, and hypocrisy, so lavishly bestowed upon the Church of Jesus Christ of Latter Day Saints;—when I say that it seems to me that the whole library of the regions of darkness and death was in the hearts of conspiring men to hinder, frustrate, or annihilate the closing dispensation of righteousness. I have a notable case in point, from the Quincy Whig of September 24, or properly speaking, the "Tools" who endeavor to manage that paper for official dignity. I shall have to take up the subject by piece meal, and make such remarks as the nature of the *sophistical* case may require. The first strain is thus:—

"JOE SMITH.—The last account we have of this person, he was on his way north, it was supposed for Canada, by the way of Galena, Chicago, &c. But we place no confidence in the account; we believe Joe is yet in or about the 'City of the Saints,' and occasionally comes forth from his hiding place, when he can do so with impunity. He is too cunning for the Governor or any of his officers, and he has deliberately put the laws of the State at defiance."

There is nothing very cunning in the above paragraph, though the sense, probity, and sagacity, &c., of heralding Mr. Smith into Canada, and then, in the next breath, "place no confidence," in their own statement, are lost, and leaves the minds of reflecting people as vacant of real information, as an unfurnished house is of furniture. Again hear:—

"If he will listen to a word from us, we would advise him to locate his new Jerusalem, away to the far West, in the Oregon country, and there to build his temple and govern the Saints in his own way. In that case the advantages would be two-fold: for himself and followers, he would procure peace and quietness, for there would be no danger of their molestation in the enjoyment of their peculiar notions in that distant country;—to the Government, the location of himself and followers would be an advantage, because it greatly needs settlers in that region; and doubtless, Government would do something right handsome for Joseph, in the

grant of a gift of lands, &c. if he would guarantee the emigration of any number of settlers."

So much hypocrisy, so barefaced an attempt at wholesale murder, has not even been contemplated by any other paper in the United States, however servile, mean, debased, or licentious. *Locate the Mormons in Oregon, only think of it!* After the society have lost in Missouri some one or two millions of dollars, besides many valuable lives; after they have builded a Temple in Ohio, at a cost of sixty or seventy thousand dollars; and after they have commenced a beautiful city at an expense of at least two or three millions of dollars, in Illinois; when their numbers in all parts of the world amount to probably between one and two hundred thousand persons, without the least possible chance, under the depreciated state of the currency, and the general stagnation of business, to dispose of any property, but never mind, go to Oregon! Take your journey, men, women and children, on horses, mules and asses, for wagons will not pass over the Rocky Mountains these many years to come, and a passage round Cape Horn, of twenty thousand miles, would be too long a trip and too expensive; therefore go on horseback and muleback, and those who are fortunate enough to escape famine and flood, will have an excellent chance to fight among the thirty or forty tribes of Indians: and should any get to Oregon, there are from ten to twenty thousand, breeds of all nations; Americans, English, Russians, French, Spanish, New Hollanders, Otaheitan, Chinese, &c., who are *every thing* but refined society, and they will settle the matter of Mormonism forever, and we, the editors of the Quincy Whig and *all* that believe as we do, will live on the plunder you leave behind, as has our contemporaries in Missouri. Go to Oregon, and "doubtless Government will do something right handsome for Joseph." This probably would take place when the English, Russian and American Governments, after fifty or sixty years negotiation, happen to make a treaty, and settle the national right of territory, but nevertheless, as the Latter Day Saints are likely to increase, go to Oregon! Hear again—

"It is becoming more plainly evident every day, that the Mormons cannot live at Nauvoo in tranquility any great length of time—for there is a jealousy growing up between them and their neighbors of an opposite faith, which is rapidly approximating to hatred on both sides, and will eventually lead to popular outbreaks and violations of law. It is hardly to be expected, that a community of men so clannish as the Mormons, and so bigoted and selfish in their religious belief—and so willing to obey

the behests of Smith, whether for good or evil, —will long enjoy the respect of those who are governed by more liberal and Republican notions in both religion and politics; and when this society of men are shown to have practiced all manner of immoral and vicious acts under the cloak of religion, it is not surprising that a feeling of resentment, and a desire to get rid of the society root and branch, should take possession of the entire community. But with all this resentment and detestation of their corrupt practices, we hope no such things as mobs or violations of law, will be resorted to. Let public opinion stamp the men who are engaged in keeping up this religious delusion, with proper condemnation. Let their meetings be held as often as they choose to hold them—but let no man who has any respect for his own character and who detests imposture in every shape and form, keep aloof from these meetings, and the society will soon become a harmless one in point of numbers—the fire will soon burn out for want of fuel. Already have their conversions become “few and far between” in this country, and their missionaries are compelled to resort to England and Ireland, among the ignorant and uneducated class, for converts to build up the new Jerusalem, and the Temple. When the enormities, however, which have been practised at Nauvoo, for the last three years, have been widely spread and known, through both Great Britain and America, it is fair to presume, that the society will exist only in name—that is, there will be no more converts, and the backsliders will become so numerous, that none will be left in the society, but those who have their own corrupt ends to accomplish.”

This last paragraph is just in keeping with men that have no respect for law, gospel, virtue, humanity, God, man, or the devil! In 1840, these same conductors of public opinion, held the following language relative to the claim of Missouri upon the persons of Smith and Rigdon; viz:

“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.”

I have brought in this candid calculation of these wholesale dealers in human rights, to show their glaring hypocrisy, and shall revert to that significant question of the Savior: Judas betrayest thou the Son of Man with a kiss?

There must have been a great change in the morals of men in the short space of a few years;—sense, feeling, humanity, and kindred consanguinity, as members of a great and growing nation, would once have shuddered at the idea of even *supposing*, that men, women, and children, on account of the religion of Jesus Christ, should be asked to *exile* themselves from their happy country, constitutions, rights, and privileges which were purchased by the blood of a Warren, a Wayne, yea, many a noble soul, that escaped in fire to heaven; and which, after seven years struggle, was consummated by a Washington, a Jefferson, and a galaxy of other equally worthy patriots; yea, strange, wild, wicked and outrageous would have been considered a proposition, for one or two hundred thousand people to abandon “*all*” for a wilderness five thousand miles off, among savages! It seems to me, that nothing but the heart of a beast, would ever have conceived such a mode of extermination, ruin and death; but this much is certain, as said the Apostle of old: “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus our Lord”—nor willingly from our homes, unless it comes with *thus saith the Lord*, though we may meet with Pharaohs, Nebuchadnezzars, Neroes, Bogg’s and a host of others equally destitute of compassion or mercy. OLD FIFTY.

FALLEN AWAY.

For the prince of this world cometh, and hath nothing in me. John, xiv: 30.

We quote the above scripture to show that the Savior foretold the reign of Satan upon the earth, mentioned by the apostles at different times and places, as the ‘reign of Anti-Christ,’ as a warning to the saints to beware of his lying wonders and deceivableness. We shall not, however, enter into the merits of the subject, in this article for the reason that it would occupy more time and space than we can allow. There is, we are well aware, no subject connected with religion, that so deeply concerns the whole human family as the one in question. It brings out at the onset, the great inquiry, if Satan has a specified reign as Anti-Christ—*who is right?*—This is a solemn question, and nothing but revelation can give the

true answer. Men cannot, by the spirit of men, show the true way to heaven; the experience of every age plainly proves this. The religion of Jesus Christ, taught by himself, and practiced by his Apostles under the miraculous "power from on high," began to lose its efficacy, power, simplicity, and glory that surpasseth understanding, when men, so far exceeded the heavenly rule as to use their own opinions, notions, and judgments, in preference to the revealed will of God. To elucidate this principle, we shall bring in a quotation from Mosheim, relative to the apostacy of the church in the fifth century, viz:

"The doctrines of religion were, at this time, understood and represented in a manner that savored little of their native purity and simplicity. They were drawn out by labored commentaries beyond the terms in which the divine wisdom had thought fit to reveal them; and were examined with that minuteness and subtilty that were only proper to cover them with obscurity. And what was still worse, the theological notions that generally prevailed, were proved rather by the authorities and logical discussions of the ancient doctors, than by the unerring dictates of the divine word.— And again—this procedure of the Roman tribunal—by which the authority of certain lawyers—a plurality of voices among them—or the sentiments of the more learned and illustrious, were made to decide the point in dispute—was, in this century, admitted as a standing law, both in the deliberations and councils, and in the management of religious controversy.—Reason, and even common sense, were, in some measure, excluded from every question; and that was determined as *right* and *true*, which appeared such to the greatest number, or had been approved by doctors of the greatest note in preceding times. The *acts* of the various *councils*, yet extant, manifestly show that this was the case."

It will readily be seen by the above extract, that *men*, and not the comforter as prophesied in John, governed the teachings of those who stood as watchmen, or shepherds, for the kingdom of our Lord. Lamentable is the fact, too, from this (5th) century down to the present nineteenth, that not one solitary sample of a better state, or more perfect unity, of the church can be found upon the pages of history: no; more division, more distraction, more persecution of one sect against another; more bloodshed; more folly; more pride, and less spirit; less veneration of sacred things; less brotherly love; less virtue; less temperance; less fruits of humility; and less charity, are visible in

each succeeding year, in every country throughout christendom.

Since the comforter left men, and pride and ambition have ruled the way where-in some have endeavored to enter into heaven, in a greater or less degree, *wealth*, and not a "pure heart" has swayed the destinies of what pretended to be the "*church*:"—and the prince of this world has spread his dominions in all the earth: and his *wife*, as the whore of Babylon, with a multiplicity of daughters playing the harlot among all nations, have left but a small chance for eight hundred millions of people to escape the curse pronounced by the prophet Malachi. Well may the Apostle James exclaim—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.— Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

MORMONISM—GEN. BENNETT, &c.

"Five feet nine inches high, with black eyes, black hair sprinkled with grey, dark complexion, and rather a thin face,—such, as nearly as we could judge by lamp light, was the aspect presented by this would be notable personage, the other evening, in Marlboro' Chapel, Boston. We hardly knew, after all, what to think of him and his purposes. His manner does not impress us, as that of one actuated by any very high and noble impulses. Yet, that all he is saying and doing is falsehood and forgery we are not at all inclined to think. That he read sundry documents that were genuine we have no manner of doubt. That his original instigation to what he is doing, is the purest in the world, we must confess we do not believe.— However, be his motives what they may, we

have no question he is in possession of evidence laying open no small amount of villainy. We have before expressed our opinion, that the major portion of those who have joined the Mormon body, have done so in simple sincerity of intent. But that many of those in high places among them are very far from single hearted, we are impressed by Gen. Bennett, let him or his design be what they will. We did not like his manner, his aside comments, his ejaculations,—and we liked just as little the boisterous applause rendered to his readings or remarks. Still, an impression was left by the whole, and this, though not very favorable to the speaker, yet decidedly gave us to believe that roguery the most scandalous attaches to Jo Smith, if to no others of the Mormon chief ones. Gen. Bennett read, from various newspapers, accounts of crimes committed by Mormons. This might, peradventure, be well for the public, however it might show for General Bennett himself. It is well that truth be revealed, whatever be the mind of its revealer.—He then related several advances of a disgusting character, made by Joe Smith to women of Nauvoo. If truly stated these were abominable enough, since they were instances of borrowing the cloak of religion to effect the devil's purposes. We are inclined, from the total impression made on us, to believe that he told what actually occurred. And 'twas vile enough, to be sure. He then read a letter, which, taking the entire impression made on us, we incline to hold authentic, written by Joe Smith to Miss Rigdon, in explanation, (as he called it) of proposals he had previously made her. 'Twas not without a certain devilish talent, skilfully employing holy words, and striving to make black appear white,—an effect it might possibly have wrought, had the person addressed believed with undoubting assurance, the writer to be a holy man.

On the whole, after taking pains to listen two evenings to Gen. Bennett, we came away with no pleasant impressions. The leaders of the Mormons—especially the leader—are, we verily believe, knaves. And knaves of a class the most detestable, too, seeking to win indulgence in the two very basest passions, Lust and Avarice, through the highest of all sentiments—the Religious! In pity's name, if there be any within reach of our voice of warning, let them keep away from Nauvoo! Religion is the highest and best. But, if cheated and betrayed through means of pretensions of this class, we are in peril of being stricken with a deadly chill! At least, let any, who have a leaning this way, pause for a time. *This can do no*

harm. Light will ere long penetrate every nook and corner of Nauvoo. If we have the opportunity of information we will use it."

We have extracted the above *double minded* mixture of doubt and fear, and good and bad, and upon the whole, a little more very careful persecution, from the "Essex County Washingtonian," of Salem, Mass. of September 15:—and, without "ifs or ands," after all the affidavits and certificates, against J. C. Bennett, and in support of the innocence of the Church of Jesus Christ of Latter Day Saints, we declare solemnly that it exceeds itself in nothingness. If pure religion had ever existed upon the face of the earth, among men, without the same jealousy, persecution, and blood-stained traces of its progress, as it were inch by inch, we could easily pass the land of "hanging witches," in silence, but from Eden to Nauvoo, and from Abel to Joseph Smith; yea, even the Lord of glory, himself—all have had to taste the *bitter cup*.

Jesus said: "woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh!" There is no possible excuse for men that sin with their eyes open. Salem has heard the gospel in its fulness, and there certainly must have been some precious souls present to have witnessed by the spirit of God, whether the elders of Israel preached *truth or error*. The world has ever been more tenacious for what they call religion, than the children of God, governed as they always have been, by immediate revelation. Satan is, to natural appearance, a much smoother faced christian, than the children of light: he not unfrequently fasts twice a week, makes long prayers, besides holding thanksgivings—and while the saints have to suffer, from the cradle to the grave, every indignity, slander, and abuse, he gravely says:—"This can do no harm—*pause for a time!*" When such needless cautions are given in a land of liberty and light, all we can say is, "O, generation of vipers, how can you escape the damnation of hell?" If the Mormons have succeeded for twelve years to gull the brightest part of christendom with a false religion, what will they do with the less enlightened portions of the globe, for twelve years to come? Ah, dear sirs, when more than fifty thousand souls have witnessed the power of God; and time has developed the ruins of cities mentioned in the Book of Mormon, it is too late to cry delusion, or beat for a *pause*—the work of God never tarries. The Lord will come, and all his saints with him: *even so*.

FROM ABROAD.

With much gratification, we give the translation from the German, of Elder O. Hyde's "preface" to his pamphlet, containing 115 pages addressed to the inhabitants of that section of the Lord's vineyard. We mean to give some extracts from the body of the work in the next number of this paper. The subject, we understand, is simple, and the language dignified, especially for one who learned as he went and wrote as he came; in another tongue: the Lord is there.

NEW HOLLAND.

As we have elders sent to India, Australia, &c. we glean whatever scraps of history, relating to these far abodes of men, for the benefit of the saints and all that feel an interest in the welfare of Israel. Every ear has to hear the fulness of the gospel, and every heart has to be penetrated with the truth. But to our history of that far distant land:—

"AUSTRALIA.—Passing by the Mauritius, a flourishing Island, formerly a French possession, but exhibiting no very remarkable difference in its economical condition from that of the West India colonies, unless in its great fertility; and Ceylon; in which colonization, properly so called, has scarcely commenced; we arrive at Australia, the land of promise to modern emigrants, and the most remarkable field of British industry, out of the limits of Britain, at the present day. After the coast of New South Wales had been discovered by Captain Cook, it was made a penal settlement, with a view to rid our jails of the number of prisoners who were accumulating there. In 1757, the Sirius frigate landed 800 convicts at Botany Bay. The coast of that inlet which had appeared so tempting to Captain Cook, was soon found to afford nothing but swamps and sand; an instance, among many, of the ease with which Government has allowed himself to be misled by the reports of naval discoverers, to many of whom all land is much alike, and who, even better qualified to judge, see the tract they have explored only at one season of the year, and are almost certain to be unreasonable either in their praises or their disapprobation. On the 26th of January, 1788, the little colony moved to Sidney. In the fifty years which have since elapsed, the progress of New South Wales has been so astonishing as far as regards the production and accumulation of wealth, as to afford the most remarkable phenomena in colonial history. In 1749 the first harvest was reported; in 1790 the first permanent settler (a convict) took possession of the plot allotted to him. In 1793 the first purchase

of colonial grain (1200 bushels) was made by government. The first newspaper was printed in 1802. In 1803 Mr. Macarthur exhibited in London the first sample of Merino wool from the sheep of the colony. In 1807, 245 pounds of that wool were exported from Sidney; in 1820, 100,000 lbs.; in 1830, 3,564,532 pounds; in 1840 about 7,000,000,000 lbs. Sydney is now a fine city, with all the appurtenances of a great provincial town, and exhibiting much greater signs of wealth than one of similar size would display in England; and an acre of land, within the town boundaries, sold lately for \$20,000.—[Merrivale on Colonies.

TO THE SAINTS IN NAUVOO, AND SCATTERED ABROAD.

This may certify that President Joseph Smith, the Trustee in Trust, for the Temple, called upon the Temple Committee on the 1st inst. to present their books and accounts for examination, and to give account of their work at the Temple. After carefully and attentively examining and comparing their books and accounts, the Trustee expressed himself well satisfied with the labors and proceedings of the Committee, and ordered that this be published in the Times and Seasons, that the saints may know the fact and be thereby encouraged to double their exertions and forward means to roll on the building of the Temple in Nauvoo.

It was also ordered that the Recorder's Office be henceforth removed to the Committee house near the Temple; all property and means must therefore be brought to that place, where it will be recorded in due form.

WM. CLAYTON, Clerk,

and Recorder for the Temple.

Nauvoo, October 11, 1842.

END OF THE THIRD VOLUME.

This number closes the third volume, and while we return our thanks for the patronage thus far bestowed, and solicit a continuation of support for the fourth, we would inform our readers and all those that may want them, that we have back numbers of the last three volumes, on hand to supply the call of such as may order them. It is our intention to render the coming volume as worthy as, or, more worthy than, the preceding ones; not that we would say that exertions, pains, or diligence have been heretofore spared, but that the increase of our numbers as a church, and the increase of interesting signs and scenes abroad in the earth, are ample inducements for us to work while the day lasts.

To have a good paper it is necessary to have good patrons, who will use due diligence to forward means to support the establishment, without which no press can long be sustained.

The new translation of the bible, and the book of Doctrine and Covenants are entirely dependent on the liberality of the well-disposed for the cause of our Redeemer. We can therefore say as said the prophet, 'consider your ways.'

THE JEWS.

Still we are all here safe encamped in quarantine beneath the rocky brow of Mount Carmel close by the sea.

We left Alexandria on the 16th of May, and arrived in Jerusalem in twenty-three days. The first part of our journey, as far as Damietta, we rode upon asses reminding us of the sons of Jacob when they carried corn out of Egypt.—Our track lay by the sea shore, so that we enjoyed a cool breeze tempering the hot air of the desert. We crossed the only two remaining branches of the Nile, and drank of the water.

From Damietta we sailed across Lake Menzalah as far as San—the ancient Zoan. You may believe that the ruins of this once ancient city afforded us matter for deep reflection. For about three miles there are immense mounds of brick and pottery entirely covered with close alluvial matter. At one place we found immense blocks of granite, the remains no doubt of some ancient Temple, two sphynxes were laying close by one, in a very perfect state of preservation, and a great many obelisks beautifully carved.

There are also many petrified stones as if the place had been destroyed by fire, Isa. xix. 12. Ezek. xxx. 14. Psa. lxxviii. 12. when God did his marvellous works upon Pharaoh and his people.

The country round is quite flat, a rich soil; but without water, without cultivation,—desolate. From Zoan to Jerusalem we rode upon camels: Before coming to the land of the Philistines we found it all a waste howling wilderness, "a land of drought, and of the shadow of death."

[From the *Jewish Intelligencer*.

Elder Joseph Younger is requested to return home immediately, as his family needs his assistance.

Poetry.

PARTING HYMN.

BY P. P. PRATT.

To leave my dear friends, and from neighbours to part,
And go from my home, it afflicts my poor heart—
With the thoughts of absenting myself far away,
From the house of my God where I've chosen to pray.

But Jesus doth call me a message to bear,
To kingdoms, and countries, and islands afar;
His presence will bless me and be with me there,
His Spirit inspire me, in answer to prayer.

Then why should I linger with fondest desire
O'er home and the raptures its comforts inspire?
For sweeter, O sweeter, the message I bear
To comfort the mourner in answer to prayer.

Dear friends, I must leave you, and bid you adieu,
And pay my devotions in parts that are new;
But still I'll remember in pilgrimage there
The joys that we tasted in answer to prayer.

How oft, when the day's busy bustle has clos'd,
And nature lies sleeping in silent repose,
To some lone retreat I will fondly repair,
Remember my kindred, and pray for them there.

BOOKS OF MORMON, &C.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo. Aug. 20, 1842.

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JOSEPH SMITH

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